

THE CREATION AND DEVELOPMENT OF MANITOBA'S
ENGLISH-UKRAINIAN BILINGUAL PROGRAM
(1976-93)

BY
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A Thesis
Submitted to the Faculty of Graduate Studies
in Partial Fulfillment of the Requirements
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CHAPTER 4

HISTORICAL REVIEW OF MANITOBA'S ENGLISH-UKRAINIAN BILINGUAL PROGRAM INCLUDING THE HISTORY, ROLE AND INFLUENCE OF THE UKRAINIAN PROFESSIONAL AND BUSINESS CLUB OF WINNIPEG, INC. IN THE CREATION AND DEVELOPMENT OF MANITOBA'S ENGLISH-UKRAINIAN BILINGUAL PROGRAM (1976-93)

The historical review of Manitoba's EUBP (1976-93) provides the primary research of the study for the historical analysis of the creation and development of the EUBP in Manitoba's school system. The chapter begins with a description of Manitoba's EUBP and its related organizations, specifically, MPUE, the Osvita Foundation, Dzvin Publishers and Sadok Veselka. The chapter continues with a presentation of a seventeen year history of the EUBP from the creation of the Program from 1976-79 at the Kindergarten and Grade 1 levels to the Program's establishment at the Grade 12 level in 1993.

The historical review of Manitoba's EUBP is written according to the development of the Program in the following five historical periods:

1. Origins of Manitoba's English-Ukrainian Bilingual Program (1976-79):
 - Alberta's English-Ukrainian Bilingual Program (1971-76);
 - Manitoba's English-Ukrainian Bilingual Program (1976-79);
2. Manitoba's English-Ukrainian Bilingual Program Grades K-3 Pilot (1979-82);
3. Manitoba's English-Ukrainian Bilingual Program Grades K-3 and Grades 4-6 Pilot (1982-85);

4. Manitoba's English-Ukrainian Bilingual Program Grades K-6 and Grades 7-9 (1985-86); and

5. Manitoba's English-Ukrainian Bilingual Program Grades K-9 and Grades 10-12 (1988-93).

The five historical periods within the historical review provide the history of Manitoba's EUBP regarding enrolment, curriculum, and supplementary resource development, evaluation, teacher and paraprofessional or teacher aide professional development, financial assistance, grants, fundraising, recruitment, transportation, special events and concerts, extra-curricular activities, inter-cultural and student exchanges, MPUE, the Osvita Foundation, Dzvin Publishers, Sadok Veselka, federal and provincial governments, Manitoba Education, school divisions, school boards, administrators, teachers, students, parents and parent organizations in the development of the EUBP.

The historical review also includes the history of the UPBC and particularly focuses on the role of the UPBC in the creation and development of Manitoba's EUBP and its related organizations. Although the historical review emphasizes the influence of the UPBC in the beginning historical period of the EUBP, it also provides the historical development of the UPBC in promoting and supporting Ukrainian Canadian cultural and educational endeavours that coincides with the developmental historical periods of the Program to Grade 12 in 1993 and culminates in the 50th anniversary of the UBPC, also in 1993.

Description of Manitoba's English-Ukrainian Bilingual Program

The Manitoba Association for Bilingual Education (MABE) and the

Manitoba Association for the Promotion of Ancestral Languages (MAPAL) define bilingual heritage language programs in Manitoba as:

educational programs which incorporate the use of two languages as languages of instruction during the school day. In this program, the language of instruction for up to 50 percent of the day is other than English or French. It is currently the practice wherever possible, to use the heritage language as the language of instruction for the teaching of social studies, art, music, physical education and (heritage) language arts. English language arts, mathematics and science are taught in English. In addition, French is included as a language of study.¹

The EUBP is a public school program available from Grades K-12 in a number of Manitoba's rural and urban school divisions. The EUBP provides for the use of both the English and Ukrainian languages for classroom instruction on a 50-50 percent basis.

On the one hand, such provision makes it possible for students to maintain the English learned prior to their entry into the program and also to grow in English language arts skills during the course of instruction. On the other, such provision also makes it possible for students to achieve a degree of fluency in Ukrainian and to become familiar with Ukrainian culture and customs.²

The Program is usually divided into two separate teaching segments, the morning being reserved for instruction in English, and the afternoon for instruction in Ukrainian. The determination of Program delivery rests with the administration of the school. Manitoba Education states that:

Regardless of the nature of the scheduling of classes, it is imperative that there be no mixing or alternate use of the languages of instruction in a specific subject area: there must be a marked and clear delineation between the subjects taught in English and those taught in Ukrainian. To do otherwise is self-defeating in the short term and destructive to bilingual instruction in the long term.³

The EUBP is open to everyone, regardless of ethno-cultural background.

Students in the Program study the same subjects as students in unilingual classes. In addition, they learn to understand, speak, read, and write in Ukrainian. As a result, they become bilingual in a natural way through partial immersion in the Ukrainian language as they participate in everyday classroom conversations, activities, and hear Ukrainian being used as a language of instruction.

The EUBP curriculum is developed by Manitoba Education with the input of curriculum committees comprised of EUBP teachers from across Manitoba. Derkatz states that “An English-Ukrainian Bilingual Program Curriculum Guide is used as a supplement to the English Language Arts: Early Years and English Language Arts: Middle Years curriculum guides that are approved by the Minister of Education through Manitoba Education.”⁴ Students enrolled in the EUBP are taught English language arts, mathematics, and science in English, and Ukrainian language arts, social studies, health, music, art, and physical education in Ukrainian. Students also have the opportunity to learn the French language. The decision of whether or not to offer instruction in basic French and at what grade level is determined by local school divisions. In all matters of Program design, teachers refer to the original English language curriculum guides for various subject areas. The specific listening, speaking, reading, and writing objectives of the Ukrainian Language Arts Curriculum parallel those of the English Language Arts Curriculum. Derkatz states that:

Acknowledging that first and second language learning involve parallel developments and that the goals and general thinking for the Ukrainian and English curriculum are identical, Manitoba

Education outlines specific curriculum planning goals for the acquisition of Ukrainian as a second language as follows:

1. Through the Ukrainian Language Arts program students will acquire;
 - a. a new code for thinking and communication;
 - b. deeper appreciation of Ukrainian people and their values, customs and culture;
 - c. a broader perception of the Canadian and global multi-cultural mosaic;
 - d. skills that will enable them to be full participants in Canada's Ukrainian communities.
2. Language communicates thoughts, feelings and ideas and assists in social and personal development. Through the development of the four language skills (listening, speaking, reading and writing), the Ukrainian Language Arts program will:
 - a. promote cognitive, affective and psychomotor development of students;
 - b. reflect Ukrainian attitudes, values and culture in the classroom;
 - c. encourage the use of Ukrainian in a variety of ways and situations within the classroom;
 - d. provide a foundation for life-long use of the Ukrainian language in the community.^{149 5}

However, Manitoba Education supports the following exception to teaching the

Ukrainian Language Arts Curriculum:

An exception is the planned staggering of the reading and writing of Ukrainian at the primary level in order to facilitate the development of listening and speaking skills in the target language and to preclude second language interference at the critical time when children are introduced to reading and writing in English. Hence, the orderly acquisition of English-language reading and writing skills precedes the orderly acquisition of these same skills in the Ukrainian language.⁶

Thus, students in the EUBP learn to read and write in English first. They are formally introduced to reading and writing in Ukrainian in Grade 2.

The general goals for the other subjects taught in Ukrainian (social studies, health, art, physical education, and music), remain identical to those

listed in the respective English-language curriculum guides. Therefore, the major emphasis, approaches, and methods appropriate to subject areas are maintained, only the language of instruction varies. Students also have the opportunity to participate in extra curricular activities, such as, cultural crafts, camping, inter-divisional, inter-provincial and international student exchanges. In addition, students participate in annual cross-cultural experiences with students from the Hebrew and German Bilingual programs that have been organized by MPUE entitled, "Project HUG".⁷

The EUBP is designed so that the points of entry are the Kindergarten and Grade 1 levels. Normally, few provisions are made for entry at a later point. The Kindergarten class is taught almost entirely in Ukrainian. The teachers are aware of the student's limited exposure at this point and through such techniques as animation, students cope quite easily with the Ukrainian language that may be new to them. Preparation for Grade 1 begins later in the Kindergarten year with an introduction to the English language. Throughout the EUBP, teachers frequently adapt curricula to the needs created by conditions related to second language learning, varying circumstances, and special needs, as some students in the Program may range from the gifted to the learning-challenged, and include those with physical or other needs.

At the Junior and Senior High School levels, the percentage of Ukrainian instruction drops to accommodate space in a student's timetable for other options that become available to students at that level. The objective of the EUBP is that upon its completion, students will have achieved a level of proficiency in

Ukrainian and English that will allow them to pursue further studies with ease in both languages.

Manitoba Parents for Ukrainian Education Inc. and
School Divisional Parents' Committees

Manitoba Parents for Ukrainian Education Inc. (MPUE) was created in June, 1980, as a non-profit charitable provincial organization of parents having children in the EUBP. The organization's mission statement is "to enhance the Ukrainian language and culture through the promotion of Ukrainian education in the province of Manitoba".⁸ The organizational structure of MPUE includes an Executive Committee, a Board of Directors comprising of a liaison representative from a Parents' Committee and a representative from the Ukrainian Professional and Business Club, and an Advisory Board. MPUE is affiliated with Osvita Foundation, Dzvin Publishers, and Sadok Veselka, each with its own separate Board of Directors. The Parents' Committees are organized in every school division that offers the EUBP and are components of the MPUE provincial Board of Directors (see Appendix B).

At the school divisional level, local Parents' Committees are voted into office. Elected positions include those of regular committee offices and a liaison representative to the MPUE Board. The Executive Committee and Advisory Board Members of MPUE are chosen by the active membership of MPUE and voted into office at the Annual General Meeting. Advisory Board Members are seen as supportive individuals who have some expertise to share. Each officer, whether at the school divisional or provincial level, has his/her own area of

responsibility and role. Documents, such as, the Constitution, the Board of Directors Rules & Regulations, Financial Policies, and the Roles & Functions of Parents' Committees, define these areas and are fundamental to the operation of MPUE (see Appendixes C, D, E, and F).

MPUE employs a full-time staff that not only maintains its accounts but also performs many administrative functions. These include coordinating the efforts and activities of Parents' Committees in each school division, maintaining contact with teachers in the Program, conducting multi-media promotion for the EUBP, organizing fundraising activities, and assisting groups of parents wishing to have the EUBP introduced into new school divisions throughout the province. The staff also assists Parents' Committees on issues particular to their local divisions wherein briefs are developed to present to local school boards. The most important areas of MPUE staff activity include, recruitment of students into the EUBP, development of effective relations with the provincial and federal governments concerning issues specific to the EUBP and/or heritage language programs in general, and the development of supplementary teaching materials to assist in the growth of the EUBP.

The Osvita Foundation Inc.

Osvita Foundation was incorporated in January, 1982, and is the fundraising arm of MPUE. It is run by a volunteer Board of Trustees, and has an affiliated Constitution with MPUE (see Appendix C). The objective of this Foundation is to ensure that each child has an opportunity to acquire a knowledge of the Ukrainian language and culture through the development of the

EUBP in Manitoba specifically, and other heritage language programs generally.⁹

Through its fundraising activities, Osvita Foundation hopes to serve as the permanent financial base for MPUE. Its financial goal is to acquire \$500,000 in assets, to be invested in secured funds, with the interest earned on these investments to be used to support the activities of MPUE. As a result, the need for provincial and federal government support would be eliminated, thus making MPUE financially independent.¹⁰

Osvita's main fundraising event is an annual testimonial dinner that is organized to honour prominent Ukrainian Canadians who have made a significant contribution to their community. Proceeds from the banquet are capital funds that are held in perpetuity, the income from which objectives of the Foundation are to be achieved.¹¹ Although the testimonial banquet is held in the spring, individual and corporate contributions are made throughout the year. Since Osvita has a registered charitable number, charitable receipts are issued to all donors. Cumulative donations, in excess of \$50 are made public, in the form of a donor sheet, at the testimonial banquet.

Dzvin Publishers Inc.

Dzvin Publishers was incorporated in December, 1981, and is the publishing arm of MPUE. Dzvin is run by a volunteer Board of Directors and has an affiliated Constitution with MPUE (see Appendix C). Dzvin is responsible for producing educational materials that will enhance the Ukrainian language learning process of students in the EUBP. It was created since, unlike many other ethno-cultural groups, members of the Ukrainian community are generally

unable to acquire educational material suitable for classroom use from Ukraine.

The specific goals of Dzvin are to:

- (a) develop circular oriented material for Ukrainian language instruction;
- (b) develop supplementary material for Ukrainian language instruction and/or enrichment;
- (c) redistribute existing English-Ukrainian material identified for the educational and commercial markets; and
- (d) allocate a percentage of its yearly profits to the ongoing operation of MPUE with the remainder of profits to be used for further development and publication.¹²

Dzvin Publishers receives substantial financial assistance from the various government departments and agencies in order to develop its materials.

Consequently, Dzvin is assured of developing and publishing the most professional materials for students in the EUBP. Since its incorporation, it has published twenty-one Ukrainian language supplementary readers for the EUBP. These books are sold not only to school divisions, but also to private individuals and out-of-province customers.

Sadok Veselka Daycare Inc.

Sadok Veselka is the first full-time Ukrainian language daycare in Manitoba. It was opened by MPUE in September, 1986, and is run by a volunteer Board of Directors. The daycare is non-denominational and is licensed to provide full and part-time care for thirty-two children, aged 2-5 years.¹³

Sadok Veselka was created to fill a need that was being expressed within the Ukrainian community, and to accommodate the growing trend in providing daycare facilities. It also serves as a natural feeder system for placing students into the EUBP. Sadok Veselka provides an introduction to Ukrainian culture and

develops a respect for Ukrainian heritage and traditions through instruction in the Ukrainian language. The daycare program is conducted primarily in the Ukrainian language. Through such techniques as animation, children cope quite easily with a language that may be new to them.

Historical Review of Manitoba's English-Ukrainian Bilingual
Program and the Ukrainian Professional and Business
Club of Winnipeg, Inc. (1976-93)

Origins of Manitoba's English-Ukrainian Bilingual Program (1976-79)

Alberta's English-Ukrainian Bilingual Program (1971-76)

Manitoba's introduction of the EUBP is closely linked to the development of a similar bilingual program in Edmonton, Alberta. Ukrainian Canadians in Edmonton were determined to ensure the survival of the Ukrainian language and Ukrainian Canadian cultural identity through the establishment of an EUBP in Alberta's public and separate school systems. According to Mallea, they "organized and brought pressure to bear to achieve legislative and structural change in education."¹⁴ Ukrainian Canadians in Edmonton formed committees, wrote briefs, elicited support from interested parties, met with policymakers at the federal, provincial and municipal levels, lobbied legislators, engaged in political brokerage, and consistently applied pressure in pursuit of their goal to establish Ukrainian education in the province's school system.¹⁵

The pursuit of Ukrainian language education in the Alberta school system began in December, 1970, with the Ukrainian Language Association of the Alberta Teachers' Association presenting a brief to the Alberta Commission on Educational Planning that was referred to as the "Worth Commission". Dawson

states that the brief includes the recommendation "that the study of Ukrainian be introduced in Grade I and continue through Grade XII for up to one hour per day . . . [and] that additional combined courses in the literature and history of the Ukrainian people be available' (Ukrainian Language Association, 1970, 17)."¹⁶

The brief was supported and endorsed in principle by the Ukrainian Professional and Businessmen's Club of Edmonton and the Edmonton Branch of the UCC. In December 1970, the Ukrainian Professional and Businessmen's Club of Edmonton was also preparing a brief to the Joint Committee of the Senate and House of Commons on the Constitution regarding the new Constitution of Canada. In preparing the brief, it became evident that a separate brief regarding the school question, a provincial matter, be prepared and directed to the Government of Alberta. At that time, the National Executive of UCPBF, based in Edmonton, was providing Ukrainian Canadian community leadership through its Multicultural Committee.¹⁷ The Multicultural Committee consisting of H. Barabash, L. Decore, R. Dzenyk, W. Kostash, K. Paproski, Peter Savaryn, as chairperson, and later Manoly Lupul, as co-chairperson, discussed the preparation of the brief to Alberta's government.¹⁸ In its deliberations, the Multicultural Committee discovered that the consolidation of the School Act of Alberta in 1970 had omitted all earlier references to the study of languages other than English and French. Therefore, on April 14, 1971, with the support of R. Ostashewsky, President of the Edmonton Branch of the UCC, the Multicultural Committee presented a brief entitled, "The Ukrainians, The New Canadian Constitution, The Laws of Alberta and The Policies of the Government of Alberta"

to the provincial government at a meeting that was attended by Premier Harry Strom, the Attorney General, the Minister of Education, and the Minister of Culture, Youth and Recreation.¹⁹ Dawson states that:

The brief specifically requested an amendment [*sic*] to the School Act “to make the Ukrainian language a course of study in the schools of the Province where there is a demand for it” (UPBC, 1971, 6). The goal was the same as that of the teachers: to obtain Ukrainian as a language of study in grades one through twelve for “at least” one hour each day. Concerned that the revisions had “watered down” the authority for the study of Ukrainian, the brief complained that such study “may well be subjected to the whim and prejudices of administrators, local school authorities and community pressures” (*ibid.*, 7.).²⁰

According to Dawson:

The brief did not specifically request that Ukrainian be a language of instruction. The committee was cautious because “at that time it was heresy to think of Ukrainian as a language of instruction. Nobody had put this forward, and even the French had barely won this on a voluntary basis as numbers warranted and at the discretion of the school boards.” To the cabinet, however, it was made clear that ideally the government should amend the School Act to give the Ukrainian community “the same thing with respect to language as the French have.”²¹

Thus, on April 21, 1971, at a UCC banquet organized to commemorate the eightieth anniversary of Ukrainian settlement in Canada, Dawson states that :

the main speaker, Premier Strom, went beyond the brief’s recommendations . . . [and] declared that “any board will be able to authorize, for all, or any of its schools, instruction in a language, other than English, all but one hour of the day for grades one and two, and all but one-half hour for grades three through twelve.” (Strom, 1971a, 8)²²

As a result, on April 27, 1971, the Alberta government became the first province in Canada to amend the School Act in order to permit the use of any language as a language of instruction in any or all of the schools.²³ However, the

amendments to the Alberta School Act were less liberal and followed the “French Language Regulations” that allowed for what the premier had indicated only in Grades 1 and 2 and for 50 per cent of the normal day thereafter.

In addition to the amendments to the Alberta School Act, at a “Multicultural Conference” held on July 16, 1971, Premier Strom also announced a “New Cultural Policy for the Province of Alberta” that provided wider language laws by the province to give the study of ethnocultural languages a “living” base. Dawson cites Strom, who states:

Hence, it is desirable that specific topics in social studies, literature, and the fine arts be taught in the language being studied. Consistent therefore with the recent amendment to The School Act, separate or combined courses in the history and literature of a particular ethno-cultural group in Canada, or courses in the arts and customs of that particular group, could be developed and taught in the language of the group. (Strom, 1971b, 5)²⁴

Research indicates that the legislative changes to the School Act and the New Cultural Policy were politically motivated by the Alberta government as an inexpensive attempt to appeal to Ukrainian Canadians and other ethnocultural voters for the August 30, 1971, provincial election. Researchers also claim that these changes occurred for the reason that the Multicultural Committee was well received by the government due to personal connections and direct access with politicians in the Social Credit government. Dawson states that:

One of the committee’s co-chairmen had personally known Premier Strom “quite well from political elections and as a representative of the Ukrainian community in Alberta and as president of the UCC.” A Ukrainian MLA in the government of the time was also a “very good friend” and “one of our good friends in the government was the provincial secretary--a Ukrainian.”²⁵

However, on August 30, 1971, the Social Credit Party was defeated by the Progressive Conservative Party under the leadership of Peter Lougheed. Nevertheless, the political co-chairman of the Multicultural Committee had been active in the provincial Progressive Conservative Party since the 1950s and later became its president. Due to his personal relations with the new premier and the personal relations of the secretary of the Multicultural Committee with the Minister of Advanced Education, the new government became well informed with multiculturalism and the school-related proposals of the Ukrainian Canadian community.²⁶ Consequently, the Multicultural Committee prepared a new memorandum and compiled research regarding the theme of Ukrainian language in the provincial schools of Alberta that was presented to Louis Hyndman, James Foster, and Albert Hohol, at a cabinet committee meeting on education in March, 1973. Since the Multicultural Committee did not receive an answer within reasonable time, J. Roslak, UCC Chairman, once again petitioned the Alberta government with solid arguments for bilingual school education. At the same time Ukrainian Canadian teachers, Fiona Pelech and Kateryna Cherniavska, began developing a Ukrainian nursery and two Ukrainian Canadian parents' committees in the public and catholic school systems that were organized to support the establishment of a new bilingual program. Thus, in addition to the Multicultural Committee, Marunchak states that "the work of those committees under the head of Maria Flak helped a great deal in the realization of bilingual school education in Edmonton."²⁷ As a result, Dawson states that in July 1973, the Alberta government made the following offer to the Multicultural Committee:

(1) "a pilot project for Grades 1, 2, and 3 (three classrooms) in a centrally located school to instruct these grades in their subjects in English as well as in Ukrainian," (2) regular funding for bussing students and "for someone you select to travel to the Ukraine in order to ascertain whether or not [text] books would be available for use in this project," (3) a subsidy for selected texts and such materials as were required for the project and (4) the appointment of "someone of Ukrainian ethno-cultural background working in the Department of Education, to work with your appointed committees to have this pilot project in operation by September, 1974."²⁸

In November 1973, the Multicultural Committee met with the superintendents of both Public and Catholic School Boards to discuss government support and implementation of the Ukrainian bilingual program. Following the meeting the superintendents prepared briefs that were presented on November 22, 1973, to the Public School Board and on December 2, 1973, to the Catholic School Board. Dawson states that the briefs requested the Boards to

"permit bilingual grade one classes in September 1974 where, besides English, the language of instruction would be Ukrainian for up to 50 per cent of the school day . . . in subjects such as the fine arts, physical education, and the social studies." The goal was to learn Ukrainian in a "cultural context with the main emphasis on fluency." It was naturally pointed out that the government had promised to meet any additional expenses associated with the Ukrainian bilingual programme.²⁹

Both School Boards approved the bilingual program concept in principle and suggested administrative recommendations. On January 25, 1974, the Minister of Education met with representatives of the Multicultural Committee, the Department of Education, and the two School Boards regarding implementation of the bilingual program. Dawson states that the Minister of Education negotiated a detailed agreement that committed \$40-\$50,000 a year to:

- (a) hire a Ukrainian curriculum specialist;
- (b) develop a curriculum for language arts for use in grade one in the fall, with work on physical education and fine arts to begin as time and resources permitted; and
- (c) pay teachers' honoraria for curriculum development work in July and August 1974.³⁰

In addition, the provincial government agreed to support the transportation of students according to existing regulations and to pay 80 per cent of the cost of bilingual program evaluation. The School Boards agreed to provide the teachers, schools and other ancillary materials for the bilingual program. Furthermore, the Ukrainian Canadian community promised to recruit no fewer than one hundred Grade 1 students and to ensure continued parental support for the bilingual program. As a result, in March 1974, both School Boards formally agreed to initiate the pilot project of the bilingual program in September 1974.³¹

Once again, personal connections between the Multicultural Committee, the government, and the School Boards facilitated the process of establishing the bilingual program. Dawson states that:

Throughout the discussions between the multicultural committee and the government, the boards received progress reports through "personal, private" contacts with "key" school personnel. The political co-chairman of the multicultural committee "knew the superintendent of the public school board quite well because the superintendent was a member of the Ukrainian community," and the superintendent of the separate board was his "personal friend." He also "had a number of friends" on the separate school board, including a trustee who would later become a cabinet minister in the provincial government. The secretary of the same committee also had a personal friend and "fellow lawyer on the board" of the public schools, whom he "asked for help on the programme." As a result, the committee was a "group of professional people, well known" to individuals close to both boards.³²

Moreover, it was recognized by both School Boards that the Multicultural

Committee had many political connections with the government and, therefore, were not surprised that the Committee succeeded in establishing a firm commitment from the government for the bilingual program. According to Dawson:

The government and the school boards both saw that the "main drive for the programme came from a specific group, the multicultural committee." One superintendent stated that "they had some very persuasive, high-powered people on that committee," and a minister concurred, saying that "the credibility of the players who met with the government was a very significant factor. While the programme itself was credible, those players were very effective."³³

According to Terry Prychitko, the first president of MPUE:

That program [Alberta] started as a result of the political clout of Edmonton's Ukrainian Professional & Business Club. . . . They saw the need for a program that would allow Ukrainian Canadians to regain their language and their heritage at a level of their children-- 4th, 5th, 3rd, some 2nd generation. Mostly 4th and 5th generation children were enrolled in the program initially. People, most of the parents, had lost the language. It was the children now who were requiring the language and the culture.³⁴

Consequently, in January 1974, Alberta became the first province in Canada to introduce the EUBP. The Program was introduced in the Edmonton Public and Separate School Boards, with 96 students enrolled in the first five bilingual kindergarten classes.³⁵ In September 1974, the government-subsidized three-year pilot project in Ukrainian bilingual education began in Grade 1.³⁶ The number of students in the Program increased to 225.³⁷

In 1975, the Multicultural Committee initiated the formation of a parents' association. The two parent committees from both school divisions were replaced by the Ukrainian Bilingual Association (UBA) that was composed of

parents and educators. The UBA received its charter in 1975.³⁸

In December 1976, The Hon. Julian Koziak, Alberta's Minister of Education, officially announced that Alberta's EUBP would move out of the pilot stage and be extended through to Grade 6 thereby becoming a permanent feature of Alberta's school system.³⁹ Kowalchuk states that the Minister also extended the offer to other language groups subject to the following regulations:

1. A request for a bilingual school can come from a responsible group of parents but the request must be supported by the school board.
2. A linguistic group requires 100 pupils in kindergarten during the first year to receive assistance.
3. Bilingual education is limited to grades K-6.
4. Instruction in the languages will be used up to 50% of the school day.
5. Financial support is provided during implementation.⁴⁰

As a result, Alberta's EUBP offered a bilingual program to kindergarten students, who were first exposed to as much Ukrainian language as possible, followed by a bilingual program to Grades 1-6 students, who received 50 percent Ukrainian language instruction in social studies, language arts, art, music, and physical education, and 50 percent English language instruction in science, mathematics, and English language arts. The emphasis in the EUBP was on the development of good listening, viewing, speaking, reading, writing, and comprehension in both languages. In addition all students in the Separate/Catholic School Boards learned French as a second language in Grade 4, while the Public School Board offered it as an option commencing in Grade 7. According to Bilash, "Teachers report that acquisition of a third language poses fewer difficulties for children in the English-Ukrainian program. Trilingualism

becomes an acceptable and advantageous result."⁴¹

In the fall of 1977, the EUBP ceased to be a pilot project and was permanently extended into Grades 4, 5 and 6.⁴² By 1978, over 700 students in Edmonton and Vegreville, Alberta, were participating in the EUBP.⁴³ In September 1979, the EUBP was extended into the junior high school in Grades 7, 8 and 9⁴⁴ and in September 1980, became part of the Program of two junior high schools in Edmonton.⁴⁵ The EUBP became an option in senior Grades 10, 11 and 12 in September 1983.⁴⁶

During the school year of 1980-81, the EUBP was established not only in the Edmonton School Division but also in the Sherwood Park, Vegreville, and Lamont School Divisions. By 1981, the total enrolment in Ukrainian language classes was 998 students: 350 students in Edmonton public schools; 481 in Edmonton Catholic Schools; 66 in Vegreville; 27 in Sherwood Park, and 64 in Lamont.⁴⁷ Statistics of the preceding ten years of Alberta's EUBP indicate that the Program was a success since at the beginning of each year the number of new students increased without a noticeable degree of dropouts. In addition, the number of classes was sustained in proportion to the influx of new students.

Hornofluk states that the student enrolment in Edmonton's EUBP:

increased substantially until its peak of 1,529 in 1985. After this point, attendance slowly declined and has stabilized at approximately 1,300 students annually over the last five years [1986-1992]. As of March 1994, 15 Ukrainian bilingual schools operated in Edmonton, Sherwood Park, Lamont and the County of Minburn.⁴⁸

The success of Alberta's EUBP is also evident in evaluations conducted

by Alberta's Department of Education Planning and Research Branch. The evaluations demonstrated that students in the bilingual program achieved as well as or, in some cases, better than their counterparts not in the Program. Mallea states that:

Annual evaluations have been carried out in both school systems, and their results indicate that the pupils' skills in the Ukrainian language and their knowledge of Ukrainian culture have increased substantially. Moreover, in 1978-1979, bilingual students in the Catholic school system achieved as well as, or in some instances better than, students in the regular programme (Ewanyshyn, 1980).⁴⁹

Cummins also refers to the evaluations of Edmonton's Ukrainian-English Bilingual Program by stating that:

The evaluations of this program in which 50 percent of the instruction is given in Ukrainian throughout elementary school have shown no detrimental effects on the development of children's English or other academic skills; in fact, by grade 5, students in the program had pulled ahead of the comparison group in English reading skills.¹⁵ A study carried out with grades 1 and 3 students revealed that students who were relatively fluent in Ukrainian as a result of parents using it consistently in the home were significantly better able to detect ambiguities in English sentence structure than either equivalent unilingual English-speaking children not in the program or children in the program who came from predominantly English-speaking homes.^{16 50}

Although the Multicultural Committee assisted in establishing Alberta's EUBP, in later years the responsibility for the bilingual system of education was given to CIUS.⁵¹ Through a bilingual co-ordinator, CIUS developed a community support base for Alberta's EUBP. A day care centre was opened in the fall of 1979, as a feeder facility for the Program in order to expose pre-school children to Ukrainian language and culture. Annual summer day camps were organized

as a program supplement for students to maintain the Ukrainian language during the summer months. Adult language classes and interdisciplinary extension courses on Ukrainians in Canada were offered to parents of students in the Program in order to complement the students' EUBP education at home. High school immersion programs were also organized to offer students the opportunity to learn the Ukrainian language and culture. In addition, University students were employed on summer community service projects to prepare resource materials and assist in an annual recruitment campaign for the EUBP.⁵²

Despite its success, the lack of suitable teaching and resource materials was an initial problem for Alberta's EUBP. Although the Alberta government suggested to the Multicultural Committee that books or textbooks from Ukraine be ascertained as to their availability for the Program, the Committee and educators discovered that the highly propagandized materials from the Soviet Union were not suitable and intended for native speakers. Dawson states that "the committee, however, knew that 'a central school and textbooks from Communist Ukraine were aspects . . . which would be unacceptable to most parents' (Lupul, 1976, 6)."⁵³ In addition, the scarcity of research studies on the acquisition of the Ukrainian language as a mother tongue or second language delayed the development of a primary reading series. Nevertheless, the Alberta government rectified the void by funding the introduction of core and supplementary materials in subjects taught in Ukrainian, as well as, a primary reading series. As to the curricular and supplementary materials the government prepared for Alberta's EUBP, Kowalchuk indicates that:

Curricular and learning materials that have been prepared include the following:

1. A language handbook for teachers which outlines principles for learning the Ukrainian language and specifies skills, attitudes, and knowledge for each grade level.
2. A curriculum guide for implementing the program includes specific suggestions for teaching and for evaluating what has been learned.
3. One teacher handbook suggests teacher lesson/unit plans, themes, strategies, and vocabulary for integrating the Ukrainian language with other courses for grades one to three.

In addition to learning resources recommended for each grade level taught, the following materials have been prepared under the supervision of the Curriculum Branch:

1. A series of seven Ukrainian readers for grades one to three.
2. A series of supplementary packets of student materials on various themes for class use.
3. A series of short stories and children's tales on slides and tapes as supplements for subjects such as language arts and social studies.⁵⁴

The Multicultural Committee also played an important role in translating and developing teaching materials for the EUBP. In 1975, the Committee applied for and received \$56,000 from the federal government to publish a five book language-development series at the elementary school level. This language series was developed under contract by Alberta's Department of Education. The Multicultural Committee, under the administration of CIUS, created a "revolving" fund that reverted revenues from the sales of the books. The Department of Education, on a contractual basis, developed a series of supplementary materials for teachers with all costs being paid from the "revolving" fund. A grant of \$88,000 from the federal government was received to develop two additional readers, workbooks for each grade, and teacher guides for the entire language series.⁵⁵

In addition, in 1977, CIUS established the Ukrainian Language Resource Centre for the purpose of centralizing access to all Ukrainian language teaching materials. The Ukrainian Language Resource Centre also contained most of the Ukrainian language publications available in the West, supplemented by audio-visual materials, journals, and reference books from the Soviet Union/Ukraine. The Ukrainian language textbooks at the Resource Centre complied with provincial curriculum requirements in each subject area. Readers and workbooks that were developed for the EUBP were published by companies offering Cyrillic alphabet facilities and were made available to the general public.⁵⁶

Most of the curricular and supplementary materials for Alberta's EUBP were developed by Ukrainian bilingual teachers under the supervision of the Department of Education's Curriculum Branch. In the process of adding a new grade to the Program each year, teacher-developed educational tools and materials alleviated some burdens for materials in grades operating for the second and subsequent years. However, developing curricula and materials for the EUBP was difficult and a challenge for many Ukrainian bilingual teachers.

Bilash explains that:

Although reared within the Ukrainian community with Ukrainian as a mother tongue, the teachers' fluency is a "household" Ukrainian--out of place in the present technological age. Facility in discussing recent developments such as the Alberta Tar Sands, and modern appliances is lacking. To cover the prescribed curriculum, it became necessary for teachers to research vocabulary. Faced with a heavy workload and insufficient materials, many teachers were unable to personally justify the presentation of such a "specialized" vocabulary.⁵⁷

In order to assist teachers, the University of Alberta developed methodology and language courses to meet the particular requirements of the EUBP. Evening and summer sessions that were immediately applicable to classroom situations received positive responses from teachers. Over time Alberta's EUBP teachers identified problems, developed solutions, and gained experience in working in the Program.⁵⁸

Alberta's EUBP became a model for other second language and bilingual programs in Canada. According to Marunchak, "the tight co-operation of pedagogical and community activists led to the formation, in Edmonton, of an original working model of a bilingual system."⁵⁹ Alberta university courses in Ukrainian language, literature, culture, and second-language methodology, as well as, courses designed to meet the specific needs of EUBP teachers that prepare qualified teachers who are fluent in both the English and Ukrainian languages to teach in the Program, were emulated and organized at other Canadian universities in provinces offering the EUBP. Local school boards were then responsible to hire graduates from the universities for their EUBP.⁶⁰

In addition the work of Alberta's Ukrainian Canadian community, the Multicultural Committee, the Department of the Secretary of State, and the provincial Department of Education was important due to the fact that printed school textbooks were developed and benefitted similar systems in the Provinces of Saskatchewan, Manitoba, and Ontario. An Interprovincial Editorial Board for the Revision of the Ukrainian Audio-Visual Method was organized with members forming the board from the Provinces of Alberta, Saskatchewan, and Manitoba.

By 1982, the Editorial Board, in co-operation with the UCC, had published Level 1 Ukrainian Lessons, followed by Level II and III Ukrainian Lessons, that were used in public schools in all the three provinces.⁶¹ In addition, in 1985, the Joint Ukrainian Bilingual Curriculum Project was undertaken by leading Ukrainian Canadian educators in Alberta, Saskatchewan, and Manitoba, for the collective development of curricular materials.⁶²

The establishment of Alberta's EUBP is significant to the history of Ukrainian education in Canada. The growth of the Program in Edmonton not only encouraged the development of other bilingual programs in that city but also the gradual expansion of the EUBP to other parts of Alberta and Canada. As a result of Alberta's EUBP, similar bilingual programs commenced in September 1979, in the Provinces of Saskatchewan and Manitoba, as provincial governments amended their school acts to permit second-language education.⁶³

Manitoba's English-Ukrainian Bilingual Program (1976-79)

The Ukrainian Canadian community in Manitoba was greatly influenced by the success of the EUBP in Alberta. During the 1970s the UPBC, in particular, began taking an active role in the promotion of Ukrainian language education in Manitoba's school system. As aforementioned in Chapter 3, at that time the UPBC established a position of education liaison on their Board of Directors to address educational issues of the Ukrainian Canadian community. The education liaison member of UPBC became chairman of the UPBC Education Committee. In 1975, the UPBC Education Committee, chaired by William Solypa, and supported by the UCC, prepared and presented a brief to the

Winnipeg 1 School Board that resulted in a change in the school division's regulations to permit the instruction of Ukrainian in Grades 1 to 3. In that same year, the chairman and members of the UPBC Education Committee attempted to persuade the Minister of Education to appoint a full time Ukrainian language consultant at the Department of Education. However, according to Dr. Louis C. Melosky, UPBC President 1975, "the Minister indicated that he had a problem with justifying a full time consultant at that time."⁶⁴ During that time, a sub-committee of UPBC in Winnipeg also approached the Schreyer government to initiate a EUBP in Manitoba. The Hon. Ben Hanuschak, Minister of Education, rejected the idea. Terry Prychitko recalls that "certainly Hanuschak rejected them and told them that he didn't see a need for such a program in the public school system."⁶⁵ However, this rejection did not discourage members of the UPBC or the Ukrainian Canadian community who continued to pursue the government for a Ukrainian language consultant at the Department of Education and an EUBP.

The following year the UPBC became incorporated on January 31, 1976.

Dr. Melosky states that:

In 1975, we began the process of incorporation. In November we were informed that the Ukrainian Professional and Business Club of Winnipeg would be incorporated and that upon a motion duly made and seconded, By-laws No. 1, 2, and 3 in the forms presented to the meeting were passed. By-law No. 1 was basically the constitution and set out the Rules of how the incorporation was to be run. By-law No. 2 was a general banking by-law and By-law No. 3 set out the number of Directors. It was decided that the formal take over date for the Corporation taking over all the affairs of the Club should be January 31, 1976 at which time the year end statements should be available.⁶⁶

In order to develop its primary objective of preserving the Ukrainian Canadian cultural heritage the UPBC continued to communicate and lobby with the federal, provincial and municipal governments by consistently focusing on Ukrainian Canadian issues and concerns, including the creation of an EUBP in Manitoba, and inviting important and influential politicians as guest speakers at its monthly meetings and at special events. Dr. Ihor Mayba, UPBC President 1976, states that:

One of our primary objectives is directed towards the preservation of cultural aspects of our Ukrainian heritage. To this end our Club has devoted considerable emphasis throughout our meetings to the sustenance of an accessible forum for the expression and the sharing of views of our guests [sic] speakers with our members.⁶⁷

The 1976 guest speakers included, Justice Charles Huband, former leader of the Manitoba Liberal Party; Professor W. Janiw, rector of the Ukrainian Free University in Munich; Dr. Ralph Campbell, president of the University of Manitoba; Justice John Solomon; The Hon. Lieutenant-Governor of Manitoba, Bud Jobin; The Hon. Sterling Lyon, leader of the Manitoba Conservative Party; The Hon. Peter Burtniak, Minister of Highways; The Hon. Sam Uskiw, Minister of Agriculture; Mr. T. Hutson, United States Consul-General; Julius Fahr, president of the German Professional and Business Club; Joseph Marek from the Polish Professional and Business Club, and Serge Radchuk, president of the UCC.⁶⁸

In the spring of 1976, the UPBC approached Sterling Lyon, the newly elected leader of the Progressive Conservative Party of Manitoba, the official opposition, to assist in initiating an EUBP similar to the one in Alberta. In November, 1976, the Ukrainian Advisory Committee presented to the caucus of

the Progressive Conservative Party a brief defining several major recommendations in the area of bilingual education.

In 1977 the Ukrainian Canadian community, with assistance from UPBC and UCC, was successful in lobbying the provincial government in seconding Stephania Yurkiwsky as the Ukrainian Language Consultant to Manitoba's Department of Education from Winnipeg 1.

While lobbying the Progressive Conservative Party for an EUBP in Manitoba, the UPBC continued supporting other Ukrainian Canadian educational endeavours. In May 1977, the UPBC accepted the request by the UCPBF to raise \$75,000 for CIUS. In June 1977, the UPBC's involvement in the promotion of Ukrainian language in Winnipeg's public school system was marked by the presentation of trophies and certificates to students in elementary, junior, and senior high schools, by John Pankiw, the UPBC education liaison officer. In July 1977, the UPBC made a financial contribution to assist in organizing the Ukrainian Language Studies sessions at a summer camp held at Riding Mountain National Park, in Manitoba⁶⁹.

In February 1978, four months after the election of the Conservative Government, Premier Lyon met once again with UPBC. The meeting was also attended by representatives of the UCC. The impetus for the meeting was provided by Dr. Lupul and Mr. Savaryn, from Edmonton, who, together with the other members of the delegation, presented the premier with a brief that requested not only an amendment to The Public Schools Act to permit the use of languages other than English and French as languages of instruction in the

school system, but also government support for the inauguration of an EUBP in Manitoba. Balan and Spolsky state that:

Figuring most prominently in the brief submission was the fact that annual costs involved in operating the program would be minimal. A consultant for Ukrainian in the Department of Education was already on secondment from the Winnipeg No. 1 school division; teachers qualified to instruct in Ukrainian at the preliminary grade levels were already employed in several school divisions; and, curricular programs had been developed in Alberta not only for language arts, but also for social studies, the fine arts and physical education. Most important of all, the five-booklet Ukrainian language--development series developed in Alberta could be adapted for use in Manitoba.⁷⁰

This delegation to the Lyon Government argued that the only additional costs to the government would be for a full-time consultant in Winnipeg 1, the costs of monitoring and evaluating the Program during the pilot stage, and a transportation subsidy, in a per capital amount, as provided by existing regulations. Terry Prychitko claims that:

They got an appointment, sat down with Sterling and convinced him even in a period of restraint that the introduction of a program wouldn't be a costly item to the department. As a matter of fact, the budget for the first year was something in the neighbourhood of \$70,000.00.⁷¹

On March 16, 1978, two weeks after the presentation of the brief, Premier Lyon's first Speech from the Throne was read in the provincial legislature. The Premier stated that his government was giving consideration to a pilot program within the public school system to provide instruction in languages other than English and French. The Hon. Keith Cosens, Minister of Education, agreed to provide the necessary enabling legislation. Consequently, on July 20, 1978, Bill 57 "An Act to Amend the Public Schools Act", was given royal assent, amending

Section 252(2) of the Act, permitting languages other than English or French as languages of instruction for not more than 50 percent of the regular school hours for pilot courses as determined by the Minister.⁷²

According to Mallea, under the terms of the amended Public Schools Act, permission was given to use other languages in the following instances when authorized by the school boards in Manitoba:

- (a) for instruction in religion during a period authorized for such instruction;
- (b) during a period authorized for teaching the language;
- (c) before and after the regular school hours prescribed in the regulations and applicable to that school;
- (d) in compliance with the regulations as a language of instruction, for transitional purposes;
- (e) in compliance with the regulations as a language of instruction for not more than 50 percent of the regular school hours for pilot courses as determined by the minister. (Manitoba, 1980, p. 42)⁷³

In April, 1978, the Executive of the UPBC of Winnipeg established a Steering Committee specifically instructed to facilitate the introduction of the EUBP in Manitoba. Members of the Steering Committee were Ernest Cicierski, chairman and UPBC President 1978, Myron Spolsky, secretary-treasurer, John Pankiw, Dr. Louis Melosky, John Petryshyn, Dr. Serge Radchuk, Prof. Yaroslav Rozumnyj, and William Solypa. The founding meeting of the Steering Committee was held on July 18, 1978, and a chart depicting the key individuals involved in initiating the EUBP was distributed at the meeting (see Appendix G). The Steering Committee's structure was formalized during the summer of 1978 under the name of the Ukrainian Bilingual Program Committee (UBPC). The purpose

of the UBPC was to facilitate introduction of the EUBP in Manitoba by developing legislation, enrolment predictions, and pilot program locations.

Simultaneously, in the early spring of 1978, the Ukrainian Students' Club (USC), at the University of Manitoba, applied for and received a grant from the Department of the Secretary of State to develop and publish a series of brochures promoting existing Ukrainian language programs in the province.

In addition, the USC worked with the UBPC on an extensive telephone campaign to determine interest and potential enrolment in the EUBP. By September, 1978, the results of the telephone survey were submitted to the Department of Education. Of the 1,800 households surveyed, parents of 145 pre-school children indicated an interest in the EUBP. The largest number of responses were recorded in Transcona-Springfield School Division No. 12 (Transcona-Springfield), River East School Division No. 9 (River East), and Seven Oaks School Division No. 10 (Seven Oaks).⁷⁴

Despite the results of the telephone survey, the Department of Education decided to introduce the EUBP into Winnipeg 1, Transcona-Springfield, and Agassiz School Division No. 13 (Agassiz) - the three school divisions with the largest concentration of Ukrainian students, but not to include River East and Seven Oaks. In November, 1978, the Minister of Education announced a three year pilot EUBP and proceeded to invite the three school divisions to introduce the Program in September, 1979. In the proposal to the school divisions, the Department of Education, committed itself to support the following:

1. one class per year in each of the three school divisions starting in kindergarten to the end of grade 3, commencing in 1979-80 and continuing to 1982-83 (or 1981-82 if a grade 1 starting point was agreed upon);
2. all necessary program, textual and teaching materials for the pilot classes;
3. necessary professional development and in-service training for the teachers involved;
4. supervision and evaluation of the pilot program by the Department of Education; and
5. where necessary, approved teacher salary costs (kindergarten at half salary) incurred in the establishment of the pilot classes.⁷⁵

Ernest Cicierski states that:

As a result of our [UPBC] efforts, the Minister of Education announced that English-Ukrainian bilingual classes would be introduced on a pilot basis in September, 1979 and that a consultant for the program would be made available within the Department of Education. . . .

Our activities during the past year generated an increased amount of favourable media publicity, particularly in respect to the leadership we advanced towards the unfolding of language opportunities in our educational system. It is hoped that the promotion of the newly established English-Ukrainian bilingual program will continue to have the active support of our members in the years to come.⁷⁶

In a tribute to UPBC past presidents, Orest Lazaruk, UPBC President 1977, praised Ernest Cicierski by stating that:

As an educator of considerable repute, it was natural that Ernie would concentrate his efforts in achieving language education parity in a multicultural province. The Club successfully lobbied Provincial Government ministers to enable language instruction other than English and French to be authorized, resulting in the establishment of English-Ukrainian bilingual classes throughout the provincial system.⁷⁷

On January 4, 1979, the Ukrainian Consultant for the Department of Education, Stephania Yurkiwsky, met with over thirty parents in Agassiz to

discuss the establishment of the EUBP in their school division. By the end of January, twenty-seven parents committed their support for the Program and thus in September, 1979, Agassiz became the first school division in Manitoba to offer a Grade 1 class at Beausejour Elementary School.

Transcona-Springfield and Winnipeg 1 responded more slowly to the Department's proposal. The two school divisions waited over four months before surveying parents to determine interest and potential enrolment. The reluctance of the administrators in Transcona-Springfield and Winnipeg 1 concerned the UBPC, who felt that this tardiness would jeopardize the successful introduction of the EUBP. Consequently, in mid-February, 1979, the UBPC, with the financial assistance of the Department of the Secretary of State, hired Boris Gengalo and Zenia Zenchuk, for a six week term, to organize informational meetings and to coordinate a public media awareness campaign in these two school divisions. The campaign surveys indicated seventy-eight positive responses in Transcona-Springfield, and 115 in Winnipeg 1.⁷⁸ As a result, with the assistance of Mrs. Yurkiwsky and representatives from the UBPC, three organizational parental meetings were held in Winnipeg 1, and two in Transcona-Springfield. At the same time, in order to inform their membership regarding the status and progress of Ukrainian language education and the EUBP in the Province of Manitoba, the UPBC invited The Hon. Keith Cosens, Minister of Education, to be a guest speaker at their February monthly meeting.⁷⁹

By the end of March, 1979, both school divisions had accepted the Department's proposal and agreed to introduce two Grade 1 classes in each

division. In Transcona-Springfield, a decision was made to put the EUBP in both the rural area, at Oakbank Elementary School, and in the urban area, at Regent Park School. Unfortunately, the administrative staff in Winnipeg 1 was unable to coordinate the Program's introduction in two schools, therefore, only one Grade 1 class was offered at Ralph Brown School.

In that same year, an amendment dealing with "Languages of Instruction" under sub-section 79(2) of the Public Schools Act enhanced the interest of parents in the EUBP (see Appendix H). Derkatz states that:

In 1979, an amendment dealing with "Languages of Instruction" under sub-section 79(2) permitted bilingual programs to be re-established in Manitoba public schools. Ukrainian, with approved provincial status, could now be used in classroom instruction using a methodology of partial immersion for up to a maximum of 50% of school day to develop bilingual competency.⁸⁰

On February 15, 1979, Premier Lyon, in his Throne Speech, stated that the government's commitment to proceed with the introduction of EUBP pilot in Kindergarten and Grade 1 was commencing September 1979.

As a result of the media awareness campaign and the Throne Speech, an increasing number of parents in other school divisions began to request the EUBP. Parents in Seven Oaks and River East organized their efforts in an attempt to have the same Program offered in their divisions. The school boards in both divisions conducted division-wide surveys to determine parental interest. The results of the survey showed sixty positive responses in Seven Oaks, and 127 in River East.⁸¹

Consequently, in April 1979, both school divisions approached the

Department of Education to be included as part of the pilot program, but were refused funding. The UBPC became concerned that because of this rejection the EUBP would be limited to only three divisions. They met with the Assistant Deputy Minister of Education, The Hon. Jeff Davies, and later with the Minister of Education, The Hon. Keith Cosens, to insist that the pilot be open to all divisions wanting to offer the EUBP. This meeting resulted in the Minister of Education approving the EUBP on June 12, 1979, in the non-pilot divisions. Balan and Spolsky state:

In other words, the Department was prepared to supervise the program in all divisions, provide inservice training for all teachers, develop specialized classroom and teacher materials and, most importantly, the department would provide a grant of \$400 per class toward the purchase of curriculum materials. Not provided was the subsidy for teacher salaries because the department argued that this was not an additional expense to divisions as children had to be educated regardless of whether or not they were in the program.⁸²

By mid-June, the Department's proposal was considered by both Seven Oaks and River East school boards. The Program was approved on the condition that the actual enrolment was sufficient to operate classes. According to sub-section 79(2) of the Public Schools Act, a school board has the discretionary power to provide instruction in a language when there are more than twenty-three students enrolled in a program.⁸³ Thus, Seven Oaks authorized one Grade 1 class and the first Kindergarten class in Manitoba's EUBP, at H.C. Avery School. However, in River East, the initial attempt at recruitment did not generate enough parents to warrant introducing the Program in September 1979.

The availability of resource materials for initiating the EUBP was limited

and required development. Although the five booklet Ukrainian language series "TYT I TAM" developed in Alberta could be adapted for use in Manitoba, not all of the teaching and curriculum materials created for the EUBP in Alberta was appropriate for Manitoba's curricular requirements. Also, it was impossible to acquire educational materials suitable for classroom instruction from Ukraine not only due to the country's political situation but also, more importantly, due to the "russification" of the Ukrainian language in educational resources. In addition, the Ukrainian language in the educational materials used in the Ukrainian Core/ Elective Program in the public school system and in the Ukrainian supplementary schools was too advanced to be used in the earlier grades of the EUBP. Consequently, from April to August 1979, the Curriculum Services Branch of the Department of Education hired two students, the writer being one, as part of the Student Summer Employment Project (STEP) to develop supplementary resources materials for the EUBP.

As an additional resource, the Department of Education, established an EUBP Inter-Provincial Curriculum Committee since it had maintained inter-provincial curriculum committees in other subject areas in the three prairie Provinces of Alberta, Saskatchewan, and Manitoba. The EUBP Inter-Provincial Curriculum Committee included representatives from the Department of the Secretary of State, CIUS, and the UPBC. The purpose of this Committee was not only to analyze current curricular needs but also to develop and fund new materials. The EUBP Inter-Provincial Curriculum Committee would assist in the development of the EUBP by not only dividing responsibilities for the creation of

teaching materials among the three provinces but also coordinating a number of areas that had been the privy of each province. Consequently, the sharing of resources among provinces would provide the incentive and encouragement to individual provinces to fund EUBP development.

The Department of Education also agreed to provide inservice training for teachers in Manitoba's EUBP. The Department of Education's Ukrainian Consultant, Stephania Yurkiwsky, was able to facilitate acceptance by the University of Manitoba's Faculty of Education to provide credit for after-degree teacher training courses for the EUBP at St. Andrew's College during the summer months.

During 1979, the UPBC continued supporting Ukrainian language education by providing significant financial assistance to Ukrainian Canadian educational organizations. At the national level, the UPBC contributed to CFUS a total of \$11,450: \$5,000 from the UPBC and \$6,450 from individual membership donations. At the municipal level, authorization was given for \$1,000 to defray the costs of the EUBP Steering Committee; a \$500 bursary to a deserving student enrolled in Slavic Studies at the University of Manitoba, and \$1,000 to purchase trophies for presentation to Winnipeg high school students who achieved high standards in Ukrainian studies. In addition the UPBC absorbed the costs of awards presented to deserving participants in the annual Ukrainian Verse Speaking Contest, and organized a luncheon hosted by the UPBC for delegates from across Canada who attended the Canadian Teachers Federation Conference. In reflecting on his 1979 year as UPBC president,

Walter Saranchuk states that:

An overview of the activities in 1979 clearly reflects the large measure of success achieved that year in demonstrating the Club's continued resolve to provide leadership and support to the Ukrainian community at large. That accomplishment would not have been gained without the efforts of a dedicated Board of Directors and an enthusiastic general membership during my term of office.⁸⁴

In a tribute to UPBC past presidents, Orest Lazaruk stated the following regarding the work of the UPBC during Walter Saranchuk's term as President in 1979:

It was fitting that as a lawyer, Walter would assume the task of updating the Club's constitution. However before the ink was dry an amendment was introduced to admit females into membership, but was defeated. The Provincial Government re-affirmed that the use of Ukrainian as a language of instruction in public schools will be instituted. Pleased with its accomplishments the Club approved funds for the Ukrainian Bilingual Program in Winnipeg schools.⁸⁵

Thus, due to a series of events and the lobbying efforts with the provincial government by members of the Ukrainian Canadian community and particularly the UPBC that began in 1976 and led to amendments in The Public Schools Act in 1978 and 1979, Manitoba's EUBP was introduced into the public school system in September 1979.

Manitoba's English-Ukrainian Bilingual Program
Grades K-3 Pilot (1979-82)

Most sources indicate that the total enrolment in September 1979, for the first year of Manitoba's EUBP, was 113 students in six classes (See Appendix I). However, one source indicates that there were 126 students enrolled in the first year of the EUBP.⁸⁶ The Department of Education gave a \$60,000 start up grant

to three school divisions to pilot the EUBP in four Grade 1 classes: Agassiz - Beausejour Elementary School, Transcona-Springfield - Oakbank Elementary School and Regent Park School, and Winnipeg 1 - Ralph Brown School. Seven Oaks approved the EUBP without a grant for Kindergarten and Grade 1 classes at H.C. Avery School.⁸⁷

In December 1979, the UBPC organized centralized cultural events that involved all classes in Manitoba's EUBP. A St. Nicholas concert held at Oseredok was attended by 120 children in the Program. Also, all classes participated in the construction of an artistic scene of the Holy Supper that was displayed during the Christmas Season in one of Hudson's Bay Company's large department store windows.⁸⁸

Towards the end of 1979, the UBPC made an application to the Department of the Secretary of State for a grant to develop and publish a twenty-one book series of supplementary readers for the primary Social Studies curriculum that would also complement the Ukrainian language arts in the EUBP.⁸⁹ A grant of up to 50 percent of the total project expenses was approved.

Terry Prychitko explains the reason for the grant application:

We were having meetings with the teachers and finding out that the supplementary materials were woefully inadequate because of the fact that Ukrainians didn't have an old country where material could come from. The German program had all kinds of [educational material] from West Germany. We couldn't take the [educational material] even if it would be made available to us because of the Soviet influence--the political thing--on top of which the government there [was] russifying the country--and there's not much that's being done in Ukrainian in any event if it weren't political.

We had to find a source of material. We got an idea, one of the first projects was supplementary readers--it was all put together.

Now how do we find the funding? Bill Balan [advised that] . . . there's a program in Secretary of State Office outside of the language area that might work, but it only funds profit making organizations. It didn't fund non-profit organizations like M.P.U.E. .

M.P.U.E. couldn't be sure if funding would come from Secretary of State. Then it was necessary to form the Dzvin Publishing Company. Dzvin was the company that was formed to publish 21 supplementary readers. All the school libraries have them. We got funding for that. We printed the readers--that's why Dzvin came into existence.⁹⁰

In June, 1980, the Ukrainian Consultant, at the Department of Education, Stephania Yurkiwsky, coordinated and commenced the work on the supplementary readers. The writer worked on developing the supplementary readers.

During the first year of the EUBP, Parents' Committees were established in each school in order to assist in the organization, recruitment and stabilization of the Program. The Regent Park Parents' Committee was the first Parents' Committee to become organized. It was formed as a result of the Program's transportation crisis in Transcona-Springfield. The Regent Park EUBP Parents' Committee initiated the creation of Parents' Committees in other school divisions that resulted in the provincial organization of MPUE. Terry Prychitko describes the following events leading to the establishment of Parents' Committees in school divisions:

The transportation issue was going to kill the program right off the bat . . . although they had commitment to the program, it was difficult for parents to drive their children day in and day out--two parents working--one parent working--one automobile. Obviously these problems were real. . . .

We had to go to the school board. We didn't know that. None of us had ever been involved at all in any school division politics of how

things get done. We attended the meeting for the first time, made our presentation and were rejected. We were obviously a little deflated, ready to throw in the towel. We met again and decided no, we were not going to give up now. We went a second time and were rejected again. The third or fourth time finally the board bent to our pressure. We kept bringing out all of our parents. Even the ones who didn't need transportation came and supported the ones who did. We got people from Oakbank to come. They had transportation because of rural areas get it. With this show of numbers and our persistence we managed to overcome the reluctance of the board and learn about the politics of getting things done at the schoolboard.

That experience gave us the knowledge that what we needed was an organized Parents' Committee. As a result of that we formed the Regent Park English-Ukrainian Program Parents' Committee and had meetings, set up a board of officers. . . .

We saw that we had strength in numbers from what we did at the board. We saw also if the program was going to continue it was going to take some lobbying and work at the provincial level to make sure we weren't going to be left with the program in our division alone. It would be very easy for our board to say it was obviously a very isolated thing and cancel it. We had to make sure that all of the programs in all of the schools were viable.

We started holding meetings with the parents from the various other parents' groups. Encouraged through [UBPC] there were Parents' Committees formed at Ralph Brown, R.F. Morrison, Oakbank and Beausejour. We started having joint meetings at the Secretary of State Office and at Oseredok. We had parents from River East because they had hoped to have a program also, but due to numbers, their program didn't come to be.⁹¹

Towards the end of 1980, the UBPC decided to dissolve with the objective of encouraging the Parents' Committees to formalize their own central organization, entitled MPUE. The first annual meeting of MPUE occurred on June 3, 1980. The MPUE membership adopted a Constitution, elected a board of directors, an executive, and Terry Prychitko as its first president.⁹² MPUE's first office was located at Prychitko and Associates, 302 - 296 Garry Street. Winnipeg.

The first priority of the new MPUE Executive was to meet with the Regional Director, of the Federal Government Multiculturalism Directorate, of the Department of State to discuss financial operational support for MPUE. The MPUE Executive met with the Regional Director in June and July 1980.⁹³ The grant application resulted in a 3-1/2 year grant of \$99,200 from the Department that was awarded for operational support of MPUE. MPUE became the first organization in Canada to receive an operational grant from the federal government. In October 1980, MPUE was incorporated in Manitoba, by letters patent, and Andrew Serray became the first executive director. On November 17, 1980, The Hon. Jim Fleming, Minister of State for Multiculturalism, approved the first six month section of the federal grant on a pilot basis. On January 23, 1981, during a meeting with The Hon. Jim Fleming and the MPUE Executive, the Minister gave approval of the grant in principle for a further three years, with a potential extension for one year.⁹⁴

During that time, a 1981 commissioned Ukrainian Language Education Study by Balan and Stus indicated that language fluency in the field of Ukrainian Canadian education was a major issue and that the more comprehensive EUBP rather than the Ukrainian Core/Electrive Program or the "Ridna Shkola" Ukrainian schools received a more favourable response to financial assistance from the community and the government. Derkatz states that Balan, a former University of Manitoba Students' Union president, who was not only active in the political process that created Book IV of the B & B Commission, but also an employee of the Department of the Secretary of State, provides the following analysis of the

Study's data that examines the community and government's preference to fund the EUBP:

Ukrainian language fluency was seriously neglected due to Anglicization and inadequate funding for both qualified teachers and appropriate resource materials. Language programs were piecemeal and generally ineffective. Why would we want to invest more money in programs that were unable to provide children with fluency? If we were committed to maintaining ourselves as a functional community, then we had to invest in programs that would create fluency. Teaching Ukrainian for three hours a week was not enough to provide fluency to anyone who was primarily unilingual English-speaking. Our community was already starting to move away from operating in Ukrainian and it was functioning more or less in English. Only bilingual education could possibly develop and maintain fluency. If you consider language programs as investment options, why would the community or the government invest in a program like the core program or "ridna shkola", if there was no way they could provide fluency for children? It would be the same as a business person investing in a bankrupt company.^{141 95}

In his position as Assistant Regional Director for the Federal Department of the Secretary of State, Balan assisted the UBPC and MPUE with not only lobbying the Manitoba government for bilingual education, the EUBP, and financial assistance, but also developing supportive networks with the Société Franco-Manitoban, collaborative organizational strategies with organizers for the German and Hebrew bilingual programs, and liaisons with Alberta leaders, who had successfully incorporated the Ukrainian-Bilingual system into the public schools of that province.⁹⁶

The operational grant received from the federal government enabled MPUE to implement a community strategy specifically in the area of language re-acquisition for children between the ages of 5 and 9. The professional community animator's responsibility was to facilitate the wider acceptance of all

forms of Ukrainian language programs existing in the province.

In addition, the MPUE Executive met not only with the Provincial Department of Education and with the Department of Cultural Affairs and Historical Resources to secure a grant of \$8,700, but also with CIUS for \$5,000 to assist in operational funding for the animation project.⁹⁷ Balan states that "in total the parents' committee has received in cash and commitments almost \$150,000 from the Department of the Secretary of State, with the community contributing only \$10,000."⁹⁸ These operational support grants provided a financial basis for the operation, recruitment, and hiring of an executive director for MPUE. Terry Prychitko describes MPUE's recruitment and funding issues during the pilot years of the EUBP:

During the '79-'80 year we saw a need to get funding so we could get staff that would assist us in the recruiting effort. We found that recruiting was a time consuming process. We had to first, each and every year, go to the division and ask for the continuation of the program from grade 1-2, 2-3 etc. and for another class to follow--it wasn't automatic. . . .

Recruitment started off with a mail drop. Recruitment campaigns were started--parents got on the phone and managed to get-going in some divisions, where we got cooperation from division staff. They would give us potential lists of kindergarten children. We could then contact them for enrollment in grade 1. We managed to get the kindergarten program in some divisions. This worked as a feeder system. All of this was part of the recruitment effort. . . .

Funding was always an issue. Although we had an agreement every time we met with a minister--all of the work would be done [resulting in] continued funding for a period of 3-4 years. The next thing we knew, the minister would change, priorities of the department would change. [This would result in] another series of pressure calls in order to arrange a meeting in order to maintain the funding.⁹⁹

In September 1980, the second year of the EUBP pilot, 270 students were enrolled in fourteen classes in six school divisions.¹⁰⁰ Other sources indicate there were either 275¹⁰¹ or 276¹⁰² students enrolled in the second year of the Program. Students from the original six classes progressed to the Grade 2 level and received 150 minutes of teaching in the Ukrainian language per day, 12½ hours per week and 475 hours a year.¹⁰³ River East began the EUBP at Springfield Heights Elementary School, and the Dauphin-Ochre School Division No. 33 (Dauphin-Ochre) at MacNeill School. In addition to the two elementary schools that housed the EUBP, on February 23, 1981, Transcona-Springfield opened the EUBP at Margaret Underhill School.

In 1980, the Ukrainian consultant's position was made permanent by the Department of Education. Many supplementary resource materials were developed by the consultant, university summer students, and by individual teachers during the first year of the Program. However, due to the limited supply of educational materials and the isolation of the EUBP teachers in various school divisions, the teachers requested the Ukrainian Consultant and the Department of Education to establish a curriculum committee for the purpose of meeting on a regular basis during the day to prepare and share primary and supplementary resources. Consequently, the English-Ukrainian Bilingual Curriculum Committee (EUBCC) was created at the Department of Education to develop materials for the Program.

Teachers from all school divisions in Manitoba were selected to serve on this Committee. The Committee met approximately once a month during the

school day. During the 1980-81 period, the goals of the EUBCC were to clarify common objectives for Kindergarten, Grades 1, and 2, to develop and select materials for teaching of those subjects that were taught in Ukrainian, and to exchange ideas and approaches regarding teaching the EUBP.¹⁰⁴ The writer was involved with this Committee from 1980-83.

On December 2, 1980, MPUE hired Lesia Savedchuk, as Educational Resources Development Coordinator, to assist the Department of Education in developing twenty-one supplementary readers for the EUBP. In January 1981, MPUE hired Walter Kulyk as Director of Promotions, and on January 12, 1981, all EUBP teachers in the province attended an all-day meeting evaluating and voicing concerns and needs of the Program.

In the fall of 1980, MPUE continued to gain support for the EUBP by becoming involved with school board elections. Terry Prychitko discusses the benefit of this strategy:

We got somewhat involved with people running [in the 1980 School Board elections]. Some people ran and were unsuccessful. We were successful in getting a core of people especially in River East, Transcona-Springfield and to some extent in Seven Oaks, where we had trustees that we talked to who saw the benefits of the program and worked with us. In that sense it was successful.¹⁰⁵

Due to similar issues regarding support for heritage language programs and transportation, MPUE also began working cooperatively with Canadian Parents for French (CPF). Derkatz states that:

Early in the organizational process, networking and advocacy for support of language concerns involved dialogue with the Francophone and ethnocultural groups resulting in 'Manitoba 23' supporting the French language referendum and the establishment

of organizations like the Manitoba Association for Bilingual Education (MABE) and Manitoba Parents for Ancestral Languages (MAPAL). The common objective of these bodies was investment in language.¹⁰⁶

Moreover, MPUE began encouraging other ethnocultural groups, such as those of Hebrew and German descent, to form bilingual programs. Terry Prychitko describes these relations as follows:

We saw that we couldn't work alone so we joined with Canadian Parents for French (C.P.F.). We had several introductory meetings with some of their executive and we saw that their needs and ours were similar in the urban areas ie: transportation . . . we had to work together and we had to elect people who were sympathetic to the cause of language education and saw that without transport this was really an elitist program for those who could afford to get their kids to school as opposed to making it available to everyone. At the time also we saw the need to encourage other groups to get bilingual programs going.

German and Hebrew--the German because of their population base in River East division was a natural. [We] went to the first organizational meeting of Manitoba Parents for German Education (M.P.G.E.), expected that they [would] have maybe 20-30 people and it would be a successful meeting--they had almost 200 people in that room. That was the interest in that division for the program.

We did help them organize their parents' committee also getting them as a group that went to Secretary of State for funding to province.

All of a sudden now there was C.P.F.--their agenda somewhat difficult but similar problems--German, Hebrew had similar agendas to ours, cooperation.¹⁰⁷

In addition to developing relations with ethnocultural communities, MPUE also continued to lobby the federal and provincial governments for heritage language education. On December 20, 1980, MPUE submitted briefs to both the federal government's Special Joint Committee of the House of Commons and of the Senate on the Constitution of Canada, and to the Standing Committee of the Legislative Assembly of Manitoba on Statutory Orders and Regulations.

However, MPUE. was only invited to appear before the provincial committee.

The following excerpt from an MPUE Board meeting explains the brief and results of the proposed resolutions and amendments:

Essentially, our position was similar to that presented by the Ukrainian Canadian Committee and a number of other minority ethnocultural organizations. Both briefs recommended that the following four points of the proposed resolution be amended to clarify the government's position on human rights in Canada and to extend enumerated linguistic rights to include the rights of non-English non-French groups in education. The briefs stated that MPUE supports the entrenchment of the fundamental rights and freedoms in a section of the Constitution called the Canadian Charter of Rights and Freedoms.

We recommend that Section 1 of the proposed constitution be deleted because its word and application were so ill-defined and broad that it would do nothing to prevent the kind of internment of citizens and deprivation of their civil rights as happened to Ukrainians during W.W.I and Japanese during W.W.II

We expressed our concern that the proposed Constitution does not recognize that Canada is a multicultural nation. Accordingly, we recommended that a subsection be added to Section 15 of the Constitution which would state that "Everyone has the right to preserve and develop their cultural and linguistic heritage." We expressed our concern that the federal government chose to protect the rights of the English minority in Quebec and of the French minority in the other provinces in the area of education, while not doing so for the other groups, whose human and civil rights do not differ in any manner from the two majority groups and whose needs as cultural groups are the same as those of the other two. We stressed that if Canada has a clear commitment to the Constitution then that commitment must be expressed through programmes which will develop all of the groups: language and its development in a Canadian environment were pointed to as the major vehicles for development.

Although there were two briefs prepared the only difference between the two was that the provincial one dealt briefly with our concerns without drawing on extensive research into education or human rights, while the federal one utilized Canadian and non-Canadian reports on multilingual education, pointed to other countries which ensure that the minorities are protected and pointed indirectly to the similarities between the position of the minorities and the French outside Quebec.

In terms of education, we recommended that Section 23 be amended to provide education in the language of the majority of the province and another language as the demand requires. On 12 January 1981, the government proposed a series of amendments to the proposal. Section 1 was substantially changed and clarified. While the government did not accept the position regarding the educational linguistic rights of minorities, it introduced Section 26, which in effect protects the rights of the non-English non-French minorities and which as an interpretive clause of the Constitution may eventually be used to ensure that our linguistic rights are not abrogated.¹⁰⁸

In March 1981, Andrew Serray resigned as Executive Director of MPUE due to health reasons. On April 1st of the same year, Myron Spolsky was hired as Executive Director and Community Animator.

In July 1981, MPUE requested EUBP teachers in each school division to nominate one person to serve as an ex officio MPUE Board member with one person from this group selected by the teachers to serve as the formal teacher's liaison. The writer served in this capacity from 1985-86. In August 1981, a Ukrainian Language Immersion accredited course was sponsored jointly with the Department of Education and both the Faculty of Education and The Centre for Ukrainian Canadian Studies at the University of Manitoba. This course was designed for bilingual and future bilingual teachers, as well as, any teacher interested in teaching Ukrainian as a subject.

As a result of the relative financial stability gained through on-going funding from the federal government's Department of the Secretary of State and the provincial government's Department of Cultural Affairs and Historical Resources, MPUE was contacted by groups interested and/or involved in the EUBP in the Provinces of Saskatchewan and Ontario. MPUE agreed to provide

consulting support to other provinces interested in the EUBP. Consequently, in August of 1981, MPUE's Executive Director, Myron Spolsky, attended a series of meetings in Toronto, Ontario, with members of the Italian and Ukrainian communities, and with the EUBP group of parents in Saskatoon, Saskatchewan.

The role of UPBC changed due to the creation of the Parents' Committees and MPUE. It became restricted to the central coordination of the activities of the Parents' Committees and to the facilitation of the community's relationship with the provincial and federal governments. John Pankiw, UPBC President 1980, states that "the Club did concentrate its major effort in building a solid base for the English-Ukrainian bilingual program before turning over responsibilities to a parent orientated group more closely attached to the project's continuance."¹⁰⁹

Michael Sawka, UPBC President 1981, adds that:

The English-Ukrainian Bilingual Program was established in Manitoba mainly through the persistent efforts of our Club. We have now placed the responsibility of continued promotion of the program into the hands of a newly formed group called the Manitoba Parents for Ukrainian Education (M.P.U.E.).¹¹⁰

Therefore, during 1980, UPBC's main priority was to rebuild and increase its membership roster. John Pankiw states that:

Like all clubs serving community needs, our Club has its ups and downs. As priorities change from year to year, some members become disenchanted with new directions the Club has taken and choose to drop out of active participation, at least for the time being. . . .

The challenges facing our Ukrainian community grow greater as less and less of our new generation are able to speak or even understand the Ukrainian language. Nevertheless, we find that there is a growing number of young Ukrainian professionals and business men who have acquired an interest in wearing their colours proudly.

It is estimated that there are between 2,500 and 3,000 business and professional people of Ukrainian origin practising in Manitoba and mostly in Winnipeg. We must reach out, particularly to younger ones who should be invited to join with us. Without their support our political and cultural goals cannot be achieved.¹¹¹

Through a membership survey and numerous brainstorming sessions by the UPBC Board of Directors regarding membership needs, format and organization of monthly meetings, programs and events, substantial progress and an increase in membership occurred from 1980-81. In 1981, UPBC established a "Quarter Century" membership category with fees set at one quarter of the regular rate for members maintaining membership in UPBC for twenty-five years and who were sixty-five years of age. Within that same year, the Federal Department of Consumer and Corporate Affairs, in Ottawa, approved the registration of the new UPBC logo - a "chain link" design created by Walter Kulyk, a member of the UPBC Public Relations Committee.

In 1981, the UPBC's priorities became directed to financial assistance and awards for educational endeavours and excellence. A major portion of membership dues was placed towards the cost of providing awards to outstanding high school students in Ukrainian language programs. Achievement certificates for elementary students in Ukrainian language programs were also extended, for the first time, to schools in rural Manitoba. In addition, two bursaries of \$250 were awarded to undergraduate students in the Department of Slavic Studies at the University of Manitoba. In that same year, the UPBC inaugurated the John M. Hawryluk Memorial Scholarship Fund with an initial contribution of \$6,600 to the University of Manitoba. A scholarship of \$500 is

awarded annually from the earnings of this Scholarship Fund to a deserving student in Ukrainian Studies.¹¹²

Enrolment in the third year of the EUBP increased to 540 students, with twenty-eight classes in nine schools, in six school divisions and in one Ukrainian Catholic School.¹¹³ Other sources indicate that there were 480 students taught by twenty-three teachers, with twenty-six classes in ten schools, in seven school divisions.¹¹⁴ In September 1981, Immaculate Heart of Mary Ukrainian Catholic School joined the EUBP. In that same year, MPUE began organizing the Program in the St. Boniface School Division No. 4 (St. Boniface), at Shamrock School. Although the Program did not begin in St. Boniface in September 1981, MPUE assisted in providing transportation to school divisions that offered the Program. The EUBCC continued to meet once a month to develop materials for the Program. The Committee was organized into two working groups (Grades K, 1, and Grades 2, 3) that developed Ukrainian language arts skills in listening, comprehension, speaking, reading, writing, and report cards. The work of the Inter-Provincial Curriculum Committee resulted in Alberta providing language arts teaching units for Grades 1-6, and social studies units for Grades 1 and 2, and Manitoba developing social studies units for Grades 4 and 5.¹¹⁵

An evaluation of the EUBP was administered by the Department of Education during the 1980-81, and 1981-82 school years. In order to meet the needs of the Program Development Branch, and to facilitate the decision of whether to extend the EUBP, the Research Branch, on December 5, 1980, was requested to conduct an assessment designed to determine whether the

Program's objectives had been achieved. The research team's project leader and author of the evaluation reports was Dr. Erma Chapman. The research team was assisted by Stephania Yurkiwsky, the Ukrainian Language Consultant, Karl Fast from the Program Development Directorate, and by students, parents, teachers, principals, and superintendents.

The student evaluation was administered to pupils in Grades 1-3, in the pilot classes of Agassiz, Winnipeg 1, and Transcona-Springfield, and the classes that were financed locally in Seven Oaks, River East and Dauphin-Ochre. The evaluation included (1) an assessment of students' skills in both the Ukrainian and English languages, (2) an assessment of students' progress in the elementary school program overall, (3) measurement of the attitudes toward the Program among parents, teachers, and principals who were involved directly with the Program, (4) an evaluation of the perceptions of superintendents, and (5) the development of a model for assessing costs of the Program.

The evaluation also included a parent survey. In March 1981, the researchers engaged MPUE to distribute a questionnaire to all parents in the Program. Professor Jim Cummins, from the Ontario Institute for Studies in Education (OISE), in Toronto, evaluated the results. The parent survey demonstrated positive support for the EUBP.

All of the research objectives were addressed in the report, "An Evaluation of the First Two Years of the English-Ukrainian Bilingual Program: Interim Report", July, 1981. Since skill development at the time of the interim report was measured only until the end of Grade 2, and due to the limitations associated

with the initial skill assessment, evaluation of Ukrainian and English language skills was repeated during the 1981-82 school years. The results of these evaluations were recorded initially in the report, "An Evaluation of the First Two Years of the English-Ukrainian Bilingual Program: Summary Report", September, 1981,¹¹⁶ and finally in the report, "An Evaluation of the English-Ukrainian Bilingual Program: Final Report", February, 1982.¹¹⁷

The results of the evaluation in the reports demonstrated that students in Grades 1-3 in the EUBP did equally well or surpassed their unilingual peers on tests of English language arts and in each subject area within the overall primary school program (see Appendixes J and K). Derkatz states that:

This data conceivably attests to the program's strong pedagogical base and to the notion that a common underlying cognitive/academic proficiency exists across the languages allowing conceptual, literary, and linguistic skills to be transferred from a heritage language like Ukrainian to the majority language, English.¹¹⁸

As a result of the evaluation, on March 25, 1982, at a meeting of the MPUE Board of Directors, The Hon. Maureen Hemphill, Minister of Education, approved extension of the EUBP on a pilot basis, to Grade 6.¹¹⁹ The following excerpts from the Ukrainian newspaper, Narodnya Volya, highlight the extension of the EUBP to the Grade 6 level:

An English-Ukrainian bilingualism program for children in Grades 1 to 3 will be extended into Grades 4 to 6 over the next three years.

Education Minister Maureen Hemphill, in a speech recently to Parents for Ukrainian Education Inc., said the success and expansion of the program, which has grown from six classes and 115 children in 1979 to 480 children in 26 classes this year, makes extension in the fall to higher grades both desirable and necessary.

...

"The research shows clearly that participation in this program has not hindered English language development," said the minister. . . .

Mrs. Hemphill had particular praise for the work of the Manitoba Parents for Ukrainian Education Inc., which is raising funds for developing new materials for the bilingual program. She pledged continuing departmental support through continuation of special teacher training, material development, consultative and supervisory services, and further evaluation.¹²⁰

Although the Department of Education decided to suspend special funding for the three official pilot classes continuing into Grades 4-6, more funds were available for the development of instructional materials for the EUBP.

Nevertheless, transportation for the EUBP was an ongoing concern in the third year of the Program. In order to save \$68,515 in busing costs for the 1981-82 school year, in August 1981, the School Board of Winnipeg 1, decided to abolish door-to-door pickup of students above the Grade 2 level in French immersion and in the EUBP. Therefore, parents in these programs were required to pay for, or to provide, their own transportation. The Winnipeg Free Press described this issue as follows:

At issue is the school board's decision last May to abolish door to door pick-up for children in French immersion and Ukrainian bilingual programs, as well as a small program at Montrose school and one at Harrow. The decision affects about 500 students in kindergarten and grades 1 and 2.

Lesia Szwaluk, chairman of the Ukrainian parents' group [Ralph Brown School], said about 45 people attended a meeting at the school Monday night to voice complaints about busing there. She said her child is forced to cross railway tracks on the way to and from school.

Andrew Melnyk of Lansdowne Avenue said he sends his Grade 3 child to the Ralph Brown Ukrainian program, but pays for transportation himself because the division only transports kindergarten to Grade 2 children, even though there is space on the bus for older children.

Many parents complained that when they tried to telephone Vern McCormack, the division's transportation coordinator, they were transferred instead to a woman who told them they had to choose between the busing problem and taking their children out of that language program.¹²¹

During the third year of the EUBP, MPUE incorporated Dzvin Publishers on December 4, 1981, and Osvita Foundation on January 20, 1982. Michael Sawka states that:

M.P.U.E. has incorporated the 'Osvita Foundation' with the backing of our Club [UPBC] in order to create a financial base to fund its activities. A target of a half million dollars has been set to be raised mainly through testimonial dinners.¹²²

The Honorary Patrons of the Foundation were the Governor General of Canada, The Right Honourable Edward Schreyer; The Lieutenant-Governor of Manitoba, Her Honour Mrs. Pearl McGonigal; the Premier of Manitoba, The Honourable Howard Pawley; The Metropolitan of the Ukrainian Catholic Church of Canada, The Most Reverend Maxime Hermaniuk; and The Metropolitan of the Ukrainian Orthodox Church of Canada, His Beatitude Andrey. The first Board of Trustees of the Foundation was composed of Mrs. L. Szwaluk, Dr. L. Melosky, Mr. T. Paley, Mr. J.S. Petryshyn, Prof. P. Yereniuk, and Mr. T. Prychitko.¹²³ Although the names have changed, the Honorary Patrons and Board of Trustees remain to this day. The writer served on the Advisory Board of Osvita Foundation from 1982-87.

The first fundraising event of Osvita Foundation was a concert featuring 540 children in Manitoba's EUBP. This concert was held at the Centennial Concert Hall, on Sunday, January 24, 1982, at 2:30 P.M. The concert marked

the 90th anniversary of settlement of the first Ukrainian pioneers in Canada, and the 10th anniversary of Canada's policy of multiculturalism. The second fundraiser, that became an annual event thereafter, was a testimonial dinner held on June 2, 1982, honouring Dr. Louis C. Melosky, chairperson of the Board of Governors at the University of Manitoba, UPBC president (1975), and member of the EUBP Steering Committee (1978). Terry Prychitko describes the development and events leading to the first testimonial dinner of the Osvita Foundation:

We realize that going out and selling tickets and things like that, although they give you a few dollars, they don't give you the big dollars that you need to have a staff and an office to do all of these things that we want done. We decided we needed a permanent capital base of our own outside of government. That was a commitment that we made to government. . . . "Eventually we're going to be on our own. You're not going to fund us forever."

We formed the Osvita Foundation. The first item was a January 1982 concert at The Concert Hall. Every class that was in the program at that time came out. It was a real moving thing. Classes and teachers worked real hard on it. We got the program darn near sold out. We sold a program, raised a few dollars. We made \$5,000-\$6,000. That was the first fundraising effort for Osvita.

That money went into capital. A decision was made that all the money raised by Osvita was permanent capital. Interest from that capital--annual to M.P.U.E. The next thing we did was we decided that we were going to annually have a testimonial dinner as a fundraiser. . . .

This gave us two opportunities: the main one for M.P.U.E. and Osvita--the raising of money, but very much tied into that [was] the exposure and the credibility within the community that staging a testimonial dinner for prominent Ukrainian Canadians or prominent Canadians who contributed to the Ukrainian Canadian community allowed us to do. In '82 we honored Dr. Melosky who was instrumental in getting the program approved by the Lyon Government. His work in other areas of the community was very well known.¹²⁴

In May 1982, MPUE held a small reception to thank the teachers of the EUBP for their commitment to the Program and to discuss future needs. In that same month, at the CASLT Conference held in Winnipeg, the EUBP teachers presented and discussed each grade level of the Program. As well, the Ukrainian Language Immersion Course for teachers, was once again offered at CUCS, St. Andrew's College, in Winnipeg, from August 2-6, 1982, and the Department of Education hired two STEP students to prepare instructional materials for the EUBP during the summer months.

Manitoba's English-Ukrainian Bilingual Program
Grades K-3 and Grades 4-6 Pilot (1982-85)

In the fourth year of the EUBP, 650 students were enrolled in the Program from Grades K-4.¹²⁵ Other sources indicate that from 1982-83 there were 588 students enrolled in the EUBP.¹²⁶ A total of twenty-nine teachers were involved with the Program.¹²⁷ In September 1982, the EUBP in Seven Oaks moved from H.C. Avery School to R.F. Morrison School. MPUE continued negotiations with St. Boniface to offer the EUBP in Frontenac, General Vanier, and Shamrock schools. However, despite their best efforts, numbers did not warrant the introduction of the Program in that School Division.

At that time, the EUBCC established the following objectives: to complete all materials needed for teaching subjects in Ukrainian from Grades K-6 by September 1984, to revise all materials completed to date by September 1985, and to insure that Grades 4 and 5 social studies materials would take precedence in the development work for the Program.¹²⁸ The EUBP teachers

attended a 2-day inservice at St. Benedict's Educational Centre in September 1982, and thirty-one teachers participated in the annual Ukrainian Language Immersion Course in August 1983.

In November 1982, MPUE opened its offices at 1675 Main Street. The official office opening ceremony took place in December, with Roger Collet, Regional Director, Department of the Secretary of State, and The Hon. Eugene Kostyra, Minister of Cultural Affairs and Historical Resources, officiated at the opening. In November 1982, MPUE applied for and received a grant from Manitoba Employment Action Program to hire five term staff positions: an administrative assistant, an executive secretary, a fundraising coordinator for the Osvita Foundation, and two recruitment officers. During that same month, MPUE attended the Osvita Conference in Edmonton, Alberta, to meet with associates of the EUBP from other provinces. Due to the increase in staff, MPUE was able to launch a large media promotional campaign in 1982 that included television advertising, and publishing sixty thousand recruitment brochures.

In February 1983, MPUE struck an agreement with the Department of Education to develop materials and provide them to Dzvin Publishers for printing and marketing. In March of that year, the Ukrainian Language Consultant, Stephania Yurkiwsky, assumed total responsibility for all Ukrainian language programs in the province, from Karl Fast, Language Consultant, Department of Education. In her new capacity, Mrs. Yurkiwsky was able to reallocate funds and hire people on contract to assist in developing curriculum materials at the

Department of Education. Materials were then forwarded to Dzvin Publishers for publication.¹²⁹ Terry Prychitko describes this negotiation as follows:

One of the things that we've managed over several years of lobbying and discussions with various ministers of education, is that they've now given us the right to use the materials that they have-- to publish them. So we can actually get the material that they've developed through the teachers and Department of Ed. and publish them for use in our schools in Manitoba and also for schools in Saskatchewan and Alberta.¹³⁰

During 1982-83, Dzvin Publishers received a federal grant to commence its publishing activities through the release of the first twelve readers of the twenty-one language supplementary readers. The reading series, based on EUBP themes and concepts located in the Grades K-3 Social Studies curriculum, was appropriate for use in the Provinces of Manitoba, Saskatchewan, and Edmonton. The supplementary readers were written by Lesia Savedchuk and illustrated by Deborah Uman-Sures. The writer is also the author of two of the supplementary readers in the series. In February 1983, The Hon. Maureen Hemphill, Minister of Education, entered into an agreement with Dzin to publish materials developed by the Department of Education for the EUBP.¹³¹

In February 1983, the Minister of Education was also invited to speak at the UPBC's February monthly meeting.¹³² Following this meeting, on March 18 and 19, 1983, MPUE played a critical role in the planning of and reporting on the first Heritage Language Seminar, sponsored by the Minister of Education. The report on the seminar is recorded in the "Final Report of the Heritage Language Seminar", March 1983.¹³³ In June of that same year, MPUE strengthened its contacts with the Manitoba Parents for German Education (MPGE), who began

their bilingual program in 1981, and the Manitoba Parents for Hebrew Education (MPHE), who began their program in 1982. Together these three organizations established the Manitoba Association for Bilingual Education (MABE).

During 1982-83, UPBC continued their special interest in Ukrainian education by awarding university scholarships, trophies, and certificate awards to students in elementary and high schools studying the Ukrainian language.¹³⁴ In addition, UPBC hosted the UCPBF biennial conference in May 1983. Dr. Joseph Slogan, UPBC President 1971-72, was elected President and UPBC members were elected to the Executive Committee of the Board. As a result, Winnipeg became the centre of UCPBF for the following term.¹³⁵

On June 15, 1983, Osvita Foundation held its second annual testimonial dinner in honour of Mr. Justice John R. Solomon. In the summer of 1983, MPUE began making plans for a national conference for the EUBP that would include the Provinces of Alberta, Saskatchewan, Manitoba, and Ontario. On July 10, 1983, MPUE received a \$10,000 grant from the Multicultural Directorate of the Department of the Secretary of State, Cultural Enrichment Program, for the project "National Conference of EUBP Association", that was to be held September 17-19, 1984.

In September 1983, there was a total of 708 students enrolled in the EUBP with thirty-four teachers in nine school divisions.¹³⁶ Unfortunately, on April 21, 1983, after two years, the EUBP was cancelled at Immaculate Heart of Mary School. MPUE attempted to persuade and convince the private school to continue with the Program, however, the school administrator cancelled it with

the argument that they had more school members interested in the Catholic, rather than the bilingual language element in the school. Nevertheless, Manitoba's EUBP was expanded to the following three new rural school divisions: Boundary School Division No. 16 (Boundary) at Shevchenko School, in Vita, with the official opening on December 1, 1983; Intermountain School Division No. 36 (Intermountain) at Gilbert Plains School, in Grandview, and Lord Selkirk School Division No. 11 (Lord Selkirk) at Happy Thought School, in Selkirk, with the official opening on January 17, 1984. MPUE also began negotiating for an EUBP with the Portage la Prairie School Division No. 24 and the Pelly Trail School Division No. 37.

In September 1983, eighty Ukrainian language teachers in Manitoba attended a 2-day inservice at St. Benedict's Educational Centre. The EUBCC worked on Grades 2-5 reading materials, and Mr. Lew Kurdydyk, a teacher at Shevchenko School, in Vita, was asked to re-evaluate the social studies curriculum materials for Grades 1-6 and begin preparing social studies units for junior high.¹³⁷ At the same time, MPUE began discussions with the Department of Education to extend the EUBP into junior high schools.

In September of that same year, MPUE was instrumental in the establishment of both The Manitoba Association for the Promotion of Ancestral Languages (MAPAL) and the Manitoba Intercultural Council (MIC). MAPAL is a forum for all community-operated schools and organizations involved in heritage language instruction, such as, bilingual, core, private school, supplementary schools, child care, and play-schools. MIC is created, by statute, as a

community-elected advocacy body to advise the government and assume responsibility for the distribution of funds from lottery revenues. Each ethnocultural community, the service organization section, and each region of the province is represented in MIC. Members of MIC are appointed by government. MPUE's first Executive Director, Myron Spolsky, became the first President of MAPAL, and MPUE's first President, Terry Prychitko, became the first Chairperson of MIC. Terry Prychitko recalls the establishment of MAPAL and the work of MIC, as follows:

All heritage language was a concern . . . we didn't know what we were founding--10 of us got together. The first meetings were at Secretary of State. Finally we got to the Viscount Gort and decided we were going to form an organization--M.A.P.A.L.--that organization was to deal with all language programs--including supplementary school programs, core and bilingual programs. That allowed a higher level of acceptance of language education. We started having friends that were going to work with us. For these programs to be successful there had to be a general community need for it....

The strength in M.I.C. is from the heritage language people. There are other area groups that are involved in M.I.C. but the strength is in heritage language.

M.I.C. works hard in its capacity as the advisory arm of the ethnic community to the government.

I want to assure everybody here that those of us who are involved in the Intercultural Council see ourselves totally at arms length from the government. It's not another committee of government. It is a group of ethnocultural individuals who are advisory to government. But we don't stop at advisory to the government. We get involved in the advocacy issues. We've been lucky. . . . The Minister who is responsible for having it set up Eugene Kostyra and now (1986), Judy Wasylycia-Leis are people who are not intimidated by advocacy. Therefore we've been able to take that role--to stand at arms length.¹³⁸

The first activity of MAPAL was to support the demand of Franco-Manitobans to restore their constitutional linguistic rights and propose an

amendment to Article 23 of the Manitoba Act (Section 23.10) that would constitutionally entrench the educational rights of heritage languages in the Manitoba Act if passed by the legislature (see Appendix L). In an interview with The Winnipeg Free Press, Myron Spolsky stated:

The group wants Sec. 23 of the Manitoba Act amended to include ethnic language rights in the Public Schools Act.

Essentially the amendment would replace the discretionary power of school boards to provide instruction in an ethnic language where there are more than 23 pupils with one language background. Instead, that right would be legislated.

The group proposes: "Every resident in every school division in Manitoba shall have the right to receive their primary and secondary education in English and/or French and in any other language, provided however, that the right to receive such education shall only occur when there is a sufficient number of students located in a school division which warrants the provision to them, out of public funds, of such education, including the necessary educational facilities and transportation." . . .

Ethnic organizations in Manitoba believe the aspirations and rights of the Franco-Manitoban community are linked to those of Manitoba's "other" communities and that the denial of rights to one minority constitutes a denial to all others, he [Spolsky] said. . . .

He [Spolsky] said if French and English language rights are to be entrenched in the Manitoba Act, so should ethnic languages as it applies to education. He said ethnic language speaking people also have a right to have their culture preserved.¹³⁹

In an open letter to the community, MPUE not only endorsed the amendment to guarantee the rights of all languages as languages of instruction in the public school system, but also encouraged the community to contact as many NDP MLA's and Cabinet Ministers as possible in order to enlist their support for the inclusion of clause 23.10 into Section 23 of The Manitoba Act (see Appendix M). The UPBC responded by drafting a brief to the provincial government regarding this issue. Lazaruk cites Con Genik, who "sought

guarantees during the French language debates in the Legislature, 'that official bilingualism will not infringe upon other cultural and linguistic backgrounds'.¹⁴⁰

In his 1983-84 President's report, Con Genik states that:

Our Club assumed the responsibility of drafting a brief on the French entrenchment question. The brief was concurred with by the German and Polish Clubs and presented by Dr. Joseph Slogan [UPBC President 1971-72, UPBC President 1983-84) to the Standing Committee of the Manitoba Legislature on behalf of our three clubs [Tri-Club]. Recognizing that language is a sensitive and essential element in the preservation and practice of a culture, the brief sought assurances that the implementation of extended official bilingualism will not infringe upon equal opportunity of people of other cultural and linguistic backgrounds.¹⁴¹

Unfortunately, the amendment did not pass in the legislature. In 1986, Terry Prychitko explained the importance of this change in the legislature:

At the provincial level we need to get amendments to the Public Schools Act. M.A.P.A.L. is working very hard in that area. M.I.C. (which is another organization that came about as a result of heritage languages) is working very hard in that area. . . .

We have to work with them to get the public schools act amended.

Right now it is strictly permissive legislation--it's not even legislation.

It's not even within the Act itself so we have to get the Act amended that will say where the numbers warrant, language education is a requirement. Where we can find enough parents who want to educate their children in Hebrew, German, Philippine, Italian, it is going to be self-sustaining--that division has to provide the program.¹⁴²

In September 1983, MPUE moved its office to 1355 Main Street, and Taras Paley became the new President. In that same month, Dzvin Publishers completed publication of the full set of twenty-one supplementary readers. In November 1983, MPUE entered into a staff-sharing and cost-sharing arrangement with the Ukrainian Community Development Committee (UCDC).

UCDC was mandated by the national executive of UCC to serve the three Canadian prairie provinces in areas of linguistic and cultural development with specific emphasis on education. MPUE's Executive Director was also appointed Executive Director of UCDC with responsibilities for both organizations and to both boards. UCDC paid the salaries of the Executive Director and Executive Secretary while MPUE paid those of the Administrative Assistant, the Resource Development Coordinator, and the two Program Development officers.

In March 1984, MPUE applied for, and received, funding from the federal and provincial governments to assist in establishing Ukrainian nursery schools "sadoks" in school divisions that offered the EUBP. The grant included a flat rate of \$1,000 per classroom. Nursery schools "sadoks" became feeder systems for the Program. "Sadoks" were established in Seven Oaks, at Forest Park School, in River East, at Holy Eucharist Church Hall, and in Dauphin-Ochre. A Transcona-Springfield "sadok" was planned for September 1984. Terry Prychitko recalls:

In the recruitment area we originally saw the feeder K [kindergarten] then recruitment for K sadoks--sadoks are in River East, Seven Oaks and Dauphin where they are a part of the school. They are funded separately, but they are within the school. People get used to bringing the children to the sadok, so that became a feeder [sic] system [for the EUBP].¹⁴³

During 1983-84, UPBC provided financial support to MPUE by donating \$1,000 to Osvita Foundation. The UPBC also forwarded a \$1,000 grant to the "Holod Fund" and \$10,000 in total individual membership donations towards the cost of erecting the "Holod" monument in the court yard of Winnipeg's City Hall in

memory of the millions of Ukrainians that perished in the Ukrainian Famine of 1932-33. In addition to awarding trophies and certificates to outstanding students in the Manitoba school system, in 1983-84 the UPBC provided three bursaries to deserving students in Ukrainian studies at the University of Manitoba.¹⁴⁴ The 1983-84 year was also significant for the UPBC as Ukrainian Canadian professional and business women were voted into the membership. Orest Lazaruk states that "he [Con Genik UPBC President 1983-84 and grandson of the historically renowned Cyril Genik] was proud of his landmark tie-breaking vote which finally initiated women into Club membership ending a long history of gender exclusiveness."¹⁴⁵

On May 10, 1984, the Osvita Foundation's testimonial dinner honoured the late Dr. Isydore Hlynka, and The Hon. Wilson Parasiuk. At that time the Foundation's capital had increased to \$70,000. MPUE also sponsored a fundraising raffle for a cottage built by students at Murdoch McKay Collegiate, in Transcona-Springfield.¹⁴⁶

In 1984, the sixth year of the EUBP, there were 825 students enrolled in ten schools with thirty-seven teachers.¹⁴⁷ Other sources indicate that in 1984-85 there were 750 students enrolled in the EUBP.¹⁴⁸ Unfortunately, Intermountain cancelled the Program. MPUE surveyed the parents in the Fort Garry School Division No. 5 (Fort Garry) to begin the Program in 1985 or 1986, since they were unable to begin the Program in 1984. Nevertheless, some Fort Garry parents agreed to the payment of non-resident transfer fees in order to enroll their children in other divisions. These parents and other parents in similar

situations within the province were able to receive transportation reimbursement from the provincial government.

The EUBCC continued reviewing instructional materials that were piloted since the beginning of the Program in 1979, and developed a Kindergarten resource book, units for teaching physical education in primary grades, and curriculum materials for Grade 7 in Ukrainian language arts, social studies, and home economics. In addition, four social studies units were piloted at the Grade 6 level.¹⁴⁹

From September 26-28, 1984, EUBP Grade 6 students attended, what was to become, an annual Ukrainian Immersion Camp, at Red Rock Bible Camp, in Whiteshell Provincial Park.

In the spring of 1985, the Manitoba Education decided to assess the educational and linguistic progress of the first seventy-five students to reach Grade 6 in the EUBP. The purpose of the assessment was to determine the level at which students were functioning in their use of the Ukrainian language and whether or not they were doing at least as well in English, basic French, science, social studies, and mathematics, as students in the regular English unilingual program. An assessment design comprising two components was developed. The first, addressed Ukrainian language skills; the second, evaluated EUBP students' social studies concepts, skills, and attitudes. Their scores were then compared with those of unilingual English students.

The Canadian Test of Basic Skills and other standardized or provincially developed instruments were used to compare the performance of EUBP and

regular English program students in basic French and in subjects in which English was the medium of instruction for both groups. Due to the fact that social studies is taught in Ukrainian in the EUBP, a special strategy was developed to determine the transferability of social studies concepts, skills, and attitudes from Ukrainian, the language of instruction for that subject, to English, the language of instruction in other subject areas. The assessment was administered in May and June 1985. The data was analyzed during the summer and fall of the same year, and the final reports submitted in June 1986.

The development of the language arts assessment instruments and the analysis of the data collected are described in the first of two reports entitled, "Ukrainian Language Arts Skills of Grade Six Students in the Manitoba English-Ukrainian Bilingual Program, 1984-85".¹⁵⁰ The development of the social studies tests used, and the results of the comparison conducted, constituted the second report entitled, "Social Studies Skills of Grade Six Students in the Manitoba English-Ukrainian Bilingual Program, 1984-85".¹⁵¹ The results of both reports indicated that Grade 6 students in the EUBP achieved, as well as, or better than their unilingual counterparts while becoming effectively bilingual in an academic environment. It also became apparent that students in a bilingual setting readily accepted a trilingual concept with the introduction of French in Grade 4.

In 1984, MPUE's staff complement increased due to a number of Job Fund grants. During "Ukrainian Week" from January 27-February 3, 1985, the UCC, in cooperation with the Ukrainian Chapter of the Manitoba Modern Languages Association (MMLA), organized a Children's Poster Display and

Contest. The contest was open to all students studying Ukrainian from Grades K-9, in both private and public schools. There were 658 entries received, and ninety winning posters displayed, at both the Garden City and the Kildonan Place Malls and at the Kiev Pavilion during Folklorama 1985. The writer was the organizer of this successful event.¹⁵²

In 1984-85 MPUE's fundraising included bingos and a casino. In that same year, MPUE continued an extensive promotional campaign for the EUBP with a new promotional video, press and television advertisements, a mall display unit, newsletters, and floats entered in the Red River Exhibition and Santa Claus parades.

During 1984-85 the educational work of the UPBC focused on the promotion of the publication of the "Encyclopedia of Ukraine", a project of CFUS. The UPBC prepared and presented a brief to the Manitoba government that resulted in a \$150,000 grant towards the publication of the third volume of the "Encyclopedia of Ukraine". Dr. W. Lebedin, UPBC President 1986-87, states that "the purpose of the Encyclopedia is to make available significant information in the English language about Ukraine, its people, its geography and culture and its history, as well as, information about Ukrainians in the diaspora."¹⁵³ In his 1984 -85 Vice-President's Report, William Werbeniuk acknowledges the support of J. Nowosad, President of the National Executive of UCC, J. Stashuk, President of CFUS, Dr. J. Slogan, President of UCPBF, and UPBC members employed by federal and provincial governments in the preparation and preservation of the brief.

In addition, on March 20, 1985, the UPBC held a "Long Term Planning" symposium at St. Andrew's College that emphasized a constitutional review, the charitable foundation, membership issues, office and premises, a fundraising policy and event, and community relations/interest.¹⁵⁴

In June 1985, after many years of dedicated service, Stepania Yurkiwsky retired as the Ukrainian Language Consultant at Manitoba Education. In that same month, Osvita Foundation's testimonial dinner honoured Mark Smerchanski.

In the summer of 1985, a Ukrainian Mini-College and Immersion Program was organized by St. Andrew's College at the University of Manitoba. The program was held not only at the College, but also in Gardenton, and Portage la Prairie, with over one hundred students participating.

Manitoba's English-Ukrainian Bilingual Program
Grades K-6 and Grades 7-9 (1985-88)

In September 1985, the EUBP was extended into junior high schools. The total enrolment was 853 students, in seven schools, with thirty-seven teachers.¹⁵⁵ However, the EUBP experienced a discontinuity problem at the junior high school level. Although there were seventy-five students enrolled in Grade 7, only 25 percent of the Program was offered in Winnipeg 1, at St. John's High School, 12.5 percent in Seven Oaks, at Jefferson Junior High, and 35 percent in Transcona-Springfield, at John W. Gunn, and in Oakbank, at Springfield Junior High.¹⁵⁶ The drop in percentages reflected enrolment, content and nature of the EUBP at the junior high school level. The average class size was twelve.

Consequently, even though the EUBP students were able to take part in optional and special subjects as were students in the unilingual stream, they were often integrated into larger classes to ensure their participation in the general school program. Thus the EUBP at the junior high school level was hindered due to the fact that not only more junior high program options were available and fewer students were interested in continuing in the Program, but also some of the school divisions did not offer the Program at that level. The school divisions that did not offer 100 percent of the EUBP at Grades 7-9, nevertheless, did compromise to offer the Program on a partial immersion basis at that level.

Due to lack of numbers and transportation costs, Agassiz cancelled the EUBP in 1985. Consequently, Beausejour Elementary School produced only one Grade 6 graduating class that year. Terry Prychitko recalls the Beausejour scenario: "We had some failures--Beausejour wouldn't bring in a program to follow the pilot even though the numbers were there. We spent a considerable effort going out to meetings there, trying to assist parents."¹⁵⁷

Transportation continued to be an ongoing concern in the EUBP. Since Winnipeg 1 did not offer busing after Grade 2, individual parents from the Ralph Brown Parents' Committee took out a personal bank loan. They purchased a twenty-two seater school bus for the school, hired a driver for twenty weeks, on a Manitoba Jobs Fund grant, and charged parents \$20 per student for transportation.

In 1985, Lew Kurdydyk was seconded from Boundary to be the new Ukrainian Consultant for Manitoba Education. He explains his mandate as follows:

When I first came in, it was for the very specific task assignment of producing the Guide for the grades 1-6 program. With a committee of teachers, we developed a scope and sequence chart for all the guides. I also worked with a joint interprovincial bilingual curriculum council which cooperatively prepared materials to maximize benefits. The next step was to prepare an implementation guide for each of the grades and see the curriculum implementation process through.^{152 158}

In addition to this mandate, the EUBCC developed curriculum materials for Ukrainian language arts, social studies and home economics, that were to be piloted at the Grade 7 level. The Committee also prepared Grade 8 Ukrainian language arts and social studies materials.¹⁵⁹

On September 20, 1985, the EUBP teachers attended a one day inservice at St. Benedict's Educational Centre, and the second annual Grade 6 Ukrainian Language Immersion Camp was held at Red Rock, from September 25-27, 1985.

In that same month, MPUE agreed to provide office space for MABE, notwithstanding the necessity to reduce their own staff and office space due to cutbacks in provincial and federal funding. MPUE also assumed all the rent responsibilities, previously shared with UCDC.

In that same year MPUE organized an extensive staff training course and parent seminar, continued promotional work with newsletters, presented a collapsible display unit, and created a rooster mascot costume to be

used for parades and events, that eventually became their logo. In addition, MPUE printed graduate certificates for Grade 6 students in the Program.

In November 1985, Myron Spolsky resigned as Executive Director for both MPUE and UCDC. MPUE functioned without an executive director for the remainder of that year. Also in November 1985, CUCS, at St. Andrew's College, received a federal job creation grant of \$285,000 to train twenty women, ranging in age from mid-20's to mid-50's, as bilingual Ukrainian paraprofessional/teachers' aides. The Job Re-Entry Program, funded by the Department of Employment and Immigration, was designed to train women for entry into the work force. The training program was developed with assistance from members of CUCS, the University of Manitoba's Faculty of Education, the Manitoba Department of Education, and MPUE. The ten month program combined academic training with practical in-class experience. The women trained at the following five schools in four Winnipeg school divisions that carried the EUBP: Ralph Brown, R.F. Morrison, Oakbank Elementary, Regent Park, and Springfield Heights. The following excerpt from Ukrainian News describe the paraprofessional/teachers' aide program:

"We were very pleased to be able to set up such a program, the first of its kind in Canada," said Dr. Natalia Aponiuk, centre director and coordinator of the project. . . .

"The Centre actively pursues its mandate of community service, and recognized the need for teacher aides in the Ukrainian bilingual program.

Typically, each Ukrainian bilingual class in the school system has a smaller number of students than an ordinary classroom. As such, they do not qualify for teacher aide assistance. The centre felt the presence and assistance of a second adult in the classroom was

vital to foster the spoken language" commented Dr. Aponiuk who became director of the centre when it opened. . . .

"The skills acquired will not only be appropriate in the bilingual program, but can be transferred to any teacher aide position.

We therefore see our program as a model for other bilingual teacher aide training programs; or as the basis of a general training program not all tied to language," said Dr. Aponiuk.¹⁶⁰

On January 21, 1986, MPUE established a Grades 4-6 choir, "Bilingual Bells", not only as a year-round promotional tool, but also as an opportunity for a shared cultural experience for students in the Program. The choir fee was \$60 per year and practices were held on Tuesday evenings at Springfield Heights School. The writer became the first Musical Director of the choir.¹⁶¹

The second Children's Poster Contest and Display was held during Ukrainian Week from January 22-29, 1986, at Ukrainian Institute Prosvita. The event was organized by the UCC and the Ukrainian Chapter of MMLA. Seven hundred entries from Grades K-9, on the theme, "What I Like Best about the Ukrainian Culture", were received and the winning entries displayed at a Ukrainian community tea, and at the Kiev Pavilion, during Folklorama 1986. On May 23, 1986, the Ukrainian Chapter of MMLA organized a Children's Ukrainian Festival of Arts, held at R.B. Russell Vocational School. Students from eight, Grades 1-9, public, private and parochial schools, performed at the concert. The writer, as President of the MMLA Ukrainian Chapter, supervised the organization of both the Poster Contest and Display, and the Festival of Arts.¹⁶²

In the spring of 1986, MPUE was instrumental in organizing HUG, an annual inter-cultural exchange program with students from the Hebrew, Ukrainian, and German bilingual programs in Manitoba. HUG was sponsored by

MAPAL in cooperation with MABE, and Manitoba Education. The first cultural exchange involved eighty, Grade 4, students from three bilingual programs in Seven Oaks and River East. The Hebrew bilingual program from Centennial School, in Seven Oaks, began HUG on March 24, 1986, by hosting Ukrainian and German bilingual students for "PURIM", a carnival event. On April 15, 1986, the EUBP from Springfield Heights School, in River East, continued the cultural exchange with Easter traditions, and on May 22, 1986, German students from Princess Margaret School, in River East, hosted HUG by sharing how to bake gingerbread cookies "Lebkuchen-Herzen". The success of the cultural exchange led to the organization of a penpal system for the students.

The official initiation date of the HUG program was April 15, 1986. Shirley Hill, Cultural Exchange Co-ordinator, describes the opening ceremonies as follows:

April 15th saw the official initiation of this cultural exchange. The Ukrainian children at Springfield Heights School (River East School Division) hosted not only their student counterpart but also a number of specially invited guests, i.e. parents, superintendents, trustees, representatives from the Provincial and Federal governments, etc. The Honourable Gary Filmon was present and gave words of encouragement and support for the bilingual and the cultural exchange program. A telegram was received and read from The Honourable Otto Jelinek, Minister of State for Multiculturalism.

On behalf of the government of Canada he "reiterated the government's commitment to the promotion of heritage language education." He says the Federal Progressive government recognizes the importance of heritage languages as carriers of culture and their positive effect on the social and economic development of Canada.¹⁶³

In 1985-86 the UPBC continued to financially support Ukrainian cultural and educational causes and endeavours. The UPBC donated \$5,000 from the UPBC Reserve Fund and \$5,000 from individual membership donations to the UCC Civil Liberties Commission in support of their campaign for the defence of Ukrainians who had been innocently accused of war crimes and branded war criminals. The Civil Liberties Commission and the Manitoba Action Group made presentations at the inquiry of the Deschenes Commission on war criminals in Canada.

During 1985-86 the UPBC's Long Range Planning Committee met to discuss implementation of recommendations from the symposium held in March 1985. Based on the recommendations, the Committee applied for charitable foundation status under the name of Ukrainian Professional and Business Foundation Inc. (UPBF), provided advertising space in subsequent membership rosters to print business cards at a rate of \$30 per card, and revised membership categories and fees that included life, associate, member and quarter century member categories.¹⁶⁴ The Life Membership is available to regular members who have paid a one-time fee of \$1,000. Joan Lewandosky became UPBC's first Life Member in 1986.¹⁶⁵

On January 9, 1986, during the UPBC's Presidential term of Jack Pyra (1986-87), the UPBC was incorporated under The Corporations Act (Manitoba) and on September 30, 1986, notification was received from Revenue Canada of UPBF's tax exempt status as a registered charity with August 22, 1986, being the effective date of registration. The UPBC received its registered number in

October 1986.¹⁶⁶ Since its incorporation, the UPBC is authorized to grant tax credit receipt. The UPBC is the sole member of UPBF and funding is primarily derived from the UPBC membership. The UPBF is governed by a Board of Directors elected at its Annual General Meeting. The Board of Directors considers requests for donations from various Ukrainian organizations, groups, and individuals, as well as, requests from other agencies and organizations that are involved in activities regarding the Ukrainian community. In particular the UPBF provides funds for the UPBC Educational Program.¹⁶⁷

Nestor Mudry, UPBC President 1989-90, states that the terms of the UPBF are to support cultural and educational causes in the Ukrainian community by:

- (a) funding awards for scholastic achievement in language at schools;
- (b) funding Ukrainian organizations which are "qualified donees as stipulated in the Income Tax Act"; and
- (c) carrying on other charitable activities directed at educating the community at large respecting the language, the art, the culture and the history of Ukrainians.¹⁶⁸

Mudry also states that the ongoing activities of the UPBF are as follows:

1. One scholarship of \$250 and an essay prize of \$250 to students of Ukrainian studies at the University of Manitoba.
2. Funding of the Club's Educational Program, the purpose of which is to enhance Ukrainian language learning in the public schools of Manitoba through awards to deserving students in Ukrainian language classes from Kindergarten to Grade XII. Awards are also made to students in the "Ridni Shkoly".¹⁶⁹

Mudry lists the recipients of major donations from the UPBF, as follows:

- (a) Centre for Ukrainian Canadian Studies at St. Andrew's College, University of Manitoba;
- (b) Ukrainian Cultural and Educational Centre (Oseredok);

- (c) Leo Mol Sculpture Garden at Assiniboine Park;
- (d) Manitoba Parents for Ukrainian Education Inc.;
- (e) Various Ukrainian nursery schools which undertake Ukrainian-English bilingual programs for children three to five years of age;
- (f) Several projects commemorating the Centenary of the arrival of Ukrainians in Canada;
- (g) University of Manitoba re Lviv Institute of Management Project for establishment of graduate management program;
- (h) Financial assistance for Ukrainian refugees in Canada;
- (i) Various forms of assistance to Ukraine such as donations towards establishment of University of Kiev-Mohyla Academy;
- (j) Holy Family Nursing Home;
- (k) Various Ukrainian dance ensembles.¹⁷⁰

According to Mudry:

The members of the Club at the time of formation of the Foundation in 1985 and 1986 are to be congratulated for their foresight and vision in planning and establishing the Foundation which is the funding arm of the Club. Since 1986, the Foundation has provided a considerable amount of financial assistance and support to many worthy causes in the Ukrainian community.

All recipients of funding from the Foundation are asked to credit the Club for its assistance and support in their programs, newsletters, notices, books and other means. In most instances, this has been done adequately and to the satisfaction of the Foundation. Recognition of the Foundation's many contributions has served to enhance the image of the Club not only in the Ukrainian community, but also in the community at large.¹⁷¹

In addition to establishing the UPBF, on June 6, 1986, the UPBC sponsored a reception at Oseredok to launch the publication of an atlas entitled, "Ukraine: A Historical Atlas" by Paul Robert Mogacsi.¹⁷²

In June 1986, at their testimonial dinner, the Osvita Foundation honoured Chief Justice Benjamin Hewak, of the Manitoba Court of Queen's Bench. Other fundraising activities included a Christmas Spirit Raffle, and a Voluntary Donation Campaign. In addition, the Osvita Foundation was unexpectedly named the sole

beneficiary of Peter Chrypko's Estate, valued at \$500,000. Mr. Chrypko was a St. Vital farmer who had no children of his own. His estate included two parcels of land in south Winnipeg; one, a 32-hectare parcel located on St. Mary's Road at Fraser Road, that was Chrypko's farmstead, the other, on Kilkenny Drive, in Fort Garry. The Osvita Foundation sub-divided the two parcels for sale as residential lots. A trust fund was established with the proceeds from the sale of the land, and the income from the fund was used to establish a scholarship in Peter Chrypko's name and to fund Osvita Foundation's activities. The Winnipeg Free Press describes the inheritance as follows:

"Mr. Chrypko liked the idea of children having a chance to learn Ukrainian through MPUE's English-Ukrainian bilingual program in the public school system," Prychitko said.

He said the Osvita board learned of the gift before Chrypko died in January 1986, but efforts to contact him and thank him were unsuccessful.

Chrypko's nephew, Walter Walchyshyn of Toronto, said his uncle came from a middle-class farm family in Ukraine.

In 1927 he left his wife behind and immigrated to Canada in search of a new life, Walchyshyn said.

He came to Winnipeg and for the first 15 or 20 years tried his hand at a number of occupations, including commercial fishing, railway work and carpentry.

In the mid-1950s he bought his land on St. Mary's Road and devoted the rest of his life to farming, Walchyshyn said.¹⁷³

In the summer of 1986, MPUE received a grant, under the Provincial Careerstart and Federal Challenge '86 Wage Assistance Programs, to hire students for recruitment and research. In addition to these responsibilities, the students also organized children's workshops at Canada's National Ukrainian Festival, in Dauphin, Manitoba, and at the Kiev Pavilion for Folklorama 1986.

From July 7 to August 15, 1986, a second Ukrainian Mini Immersion Camp was held at St. Andrew's College, University of Manitoba.

In September 1986, there were 824 students enrolled in twelve schools, with thirty-six teachers in the EUBP.¹⁷⁴ The EUBCC continued revising the curriculum for the Program. In the third week of September, through the sponsorship of such Ukrainian community organizations as Carpathia Credit Union, Taras Shevchenko Foundation, Ukrainian Fraternal Society of Canada, and Ukrainian National Home, seventy Grade 6, EUBP students from Springfield Heights, Oakbank Elementary, Regent Park, and R.F. Morrison, were able to attend the Ukrainian Immersion Camp at Brereton Lake, in Whiteshell Provincial Park.¹⁷⁵

On September 2, 1986, MPUE incorporated a day care named, "Sadok Veselka". The full time, government subsidized, day care received an \$8,000 grant from the Manitoba Community Assets Program that was matched by MPUE, and a further \$1,300 grant from the Department of Secretary of State, Supplementary Schools, Cultural Enrichment Program. Sadok Veselka has a yearly budget of \$150,000 derived from government grants, parent subsidies, and donations. The day care serves as a feeder system for the EUBP, and provides an introduction to the Ukrainian language and culture through daily activities.¹⁷⁶

In 1986, Lesia Szwaluk became the new President of MPUE. The staff at MPUE was reduced to two full-time programmers, a temporary bookkeeper, and an office coordinator in lieu of an executive director. In addition to organizing

training for staff and volunteers, on October 4, 1986, MPUE held a Parents Committee Seminar. In the same year, an "Information Handbook on the EUBP and MPUE" was developed by MPUE; a project proposal entitled, "'Kyrlo', a story book with text in English and Ukrainian" was initiated by Dzvin Publishers, and a television commercial was produced by MPUE in cooperation with MABE. The MPUE choir, Bilingual Bells, continued in 1986, with Yaroslav Schur, as Musical Director, and Natalie Schur, as accompanist.¹⁷⁷

On October 18, 1986, a curriculum inservice for primary teachers in the EUBP was held in the boardroom of the MPUE office. In the same month of October 1986, the UPBC invited The Hon. Judy Wasylicia-Leis, Minister of Culture, Heritage and Recreation, as guest speaker at their monthly meeting to present the topic, "The Changing Role of Women in the Ethno-Cultural Community". At the conclusion of her speech the Minister presented a cheque for \$75,000 from the Province of Manitoba to the UPBC as the final instalment of the \$150,000 grant for the publication of Volume III of the Encyclopaedia of Ukraine.¹⁷⁸

In June 1987, the Osvita Foundation's testimonial banquet's honouree was Olga Fuga, Regional Director, of the Canadian Council of Christians and Jews. Fundraising for the EUBP also included a Voluntary Donation Campaign, a Christmas Spirit Raffle, and five bingos allotted to MPUE by MIC.

On July 17, 1987, Sub-section 79(2) of the Public Schools Act was amended by Bill 70, by striking out the words "for pilot courses" in clause (e).

This significant amendment removed the pilot status from the EUBP enabling it to be an approved educational program (see Appendix H).

In September 1987, the EUBP was extended to the Grade 9 level with a total program enrolment of 926 students.¹⁷⁹ Following the publication of the twenty-one supplementary readers, Dzvin Publishers commenced discussions with writers to develop additional EUBP materials. The publishing company also entered into discussions with various publishers to acquire Ukrainian language rights to materials previously published in English or French. In addition, negotiations were completed to acquire rights to the "Canada Rainbow" series. However, despite the availability of sufficient materials at the lower elementary level, the Elementary Section of the EUBCC became concerned with the pressing need for materials at the upper elementary level. Consequently, at a meeting on February 5, 1988, the EUBCC passed the following resolution:

That a letter be drafted on behalf of the English-Ukrainian Curriculum Committee and forwarded to Dzvin Publishers, communicating the concerns regarding the lack of new publications for the upper elementary level of the English-Ukrainian Bilingual Program.¹⁸⁰

On March 31, 1988, the Ukrainian Language Consultant wrote a letter to MPUE regarding publication concerns. In May 1988, Dzvin Publishers reacted by contacting Culture Inter Alia to conduct a needs assessment survey of Ukrainian language educational materials, establish a development plan, and perform an operational review of Dzvin Publishers.¹⁸¹ The Management Committee of Dzvin Publishers hired Myron Spolsky, principal of Culture Inter Alia, from a \$5,000 grant received from the Multiculturalism Sector, Department of the Secretary of

State, Government of Canada, to be the management consultant for the project.¹⁸² Culture Inter Alia conducted interviews and discussions in Winnipeg, Edmonton, Dauphin, and Selkirk, with almost fifty individuals including teachers, principals, Ukrainian language consultants, Dzvin staff, potential funders, and others. The development plan and forty-four recommendations are recorded by Myron Spolsky in the report, "Framework for a Development Plan: A Needs Assessment Survey and Organizational Review", prepared by Dzvin Publishers in December 1988.¹⁸³ The Executive Summary and Recommendations of the report (see Appendix N) state that:

The study recommends that Dzvin alter the focus of its activities from general publishing activities to developmental and coordinating activities, working in consort with a number of agencies, publishers and individuals to ensure the rapid development, publication and distribution of materials for the English-Ukrainian bilingual programme.²

Dzvin's role should be to develop or to coordinate the development of concepts, hire writers, illustrators and designers to prepare materials for the printing of supplementary Ukrainian language materials for the E.U.B.P. The materials should be edited under the supervision of the Ukrainian Language Education Centre.³ Dzvin should enter into a co-publishing agreement with the Canadian Institute of Ukrainian Studies⁴ to print, publish, market and distribute the materials.¹⁸⁴

In January 1988, the UPBC managed the promotion and sales of Volume II of the "Encyclopaedia of Ukraine". The responsibility for marketing Volume II was assumed by Nestor Mudry (UPBC President 1989-90) and Bill Nosaty (UPBC President 1990-91). In order to commemorate the Millennium of Ukrainian Christianity (988-1988), UPBC organized a Millennium Free Press Supplement Project. The Project Committee was chaired by First Vice-President 1987-88,

Michael Ruta (UPBC President 1988-89). An expanded editorial for the supplement prepared by Sandra Sobko, a freelance writer of Ukrainian Canadian descent, was included in the April 5, 1998 edition of the Winnipeg Free Press. The \$25,000 advertising cost was financed through \$18,500 raised by UPBC and \$6,500 donated by the Winnipeg Free Press. In addition to the aforementioned projects the UPBC, through the Education Liaison Committee chaired by Myrna Tycholaz, continued to recognize and support the efforts of Ukrainian educational institutions and students by presenting various awards at Manitoba public schools, and "Ridna Shkola" Ukrainian schools, organizing a poster essay competition, and awarding scholarships at the University of Manitoba.¹⁸⁵

In June 1988, at the annual testimonial banquet, the Osvita Foundation also commemorated the Millennium of Ukrainian Christianity by honouring His Beatitude Metropolitan Wasyl Fedak, Primate of the Ukrainian Orthodox Church of Canada, and His Excellency The Most Reverend Archbishop Maxime Hermaniuk, Metropolitan of the Ukrainian Catholic Church of Canada.

Manitoba's English-Ukrainian Bilingual Program
Grades K-9 and Grades 10-12 (1988-93)

In 1988, the EUBP was extended to senior high schools with the lead class at the Grade 10 level and a total Program enrolment of 895 students.¹⁸⁶ The EUBCC completed revisions of the Ukrainian Language Arts Curriculum for Grades 1-6 thereby replacing the Alberta curriculum that had been used for pilot purposes in Manitoba between 1978-87. The revised Curriculum for Manitoba outlined the orderly development of Ukrainian language arts skills that parallel

the development of English language arts skills, and listed language competence for each grade. The revision of the Ukrainian Language Arts Curriculum was followed with orientation sessions held at each school offering the EUBP. The approved Curriculum was then distributed to all Grades 1-6 teachers at an inservice held February 24, 1988, at St. Benedict's Educational Centre. At that time, a directive was also issued to teachers that implementation of the revised Curriculum would be optional in 1989-90, but compulsory in 1990-91. Also, in order to provide Program continuity, the EUBCC completed an interim format supplement to the Ukrainian Arts Curriculum for Grades 7-9. In addition, intra-provincial and inter-provincial activities continued in the form of inter-school exchanges, inter-provincial meetings of consultants and inter-provincial development plans.¹⁸⁷

In 1988, Betty Ann Watts was elected President of MPUE. In the same year, in order to provide interested parents with the opportunity to participate in their children's education by acquiring communication skills in the language and knowledge of the culture, MPUE began pilot initiative Ukrainian classes dealing with the alphabet, reading, and culture. The Hon. Len Derkach, Minister of Education, approved the minimum vocabulary list for parents, and MPUE hired a summer student to develop a parent vocabulary guide and workbook for the EUBP. Permission to use the guide and workbook was granted by Manitoba Education. Derkatz states that this MPUE initiative "may be perceived as a developmental trend toward actively pursuing functional communication skills in the language."¹⁸⁸

During 1988-89 the UPBC continued to be active in supporting issues and concerns related to the Ukrainian Canadian community and Canada. The UPBC organized an Issues Committee to consider current areas of concern to Ukrainian Canadians, such as, immigration and family reunification. In 1988, the UPBC became one of the sponsors of the CIUS Endowment Fund that was established to ensure continued existence and development of CIUS programs and services to the Ukrainian Canadian community. On November 30, 1988, the inaugural event of the CUCS Endowment Fund was a fund raising banquet held at the Westin Hotel, in Winnipeg, and supported by UPBC members. In addition, an Ad Hoc Committee to review and comment on the Manitoba Task Force Report on Multiculturalism from the perspective of Ukrainian Canadians in Manitoba was established to ensure that comments from various organizations in the Ukrainian Canadian community on the Report to the Minister of Culture, Heritage and Recreation were not in conflict with one another. The UPBC submitted their comments in a letter to the Minister in January 1989. Michael P. Ruta, UPBC President 1988-89, reflected on the work of the UPBC by stating that:

Over the last five years we have seen substantial change in our Club. We opened the way for women to join as members; we incorporated a charitable foundation and introduced many other new innovative changes to the format of our program and social events. All of these changes have played an important role in strengthening our organization thereby enabling it to deal with future challenges in our business and cultural community. . . .

By our actions the Club is considered to be one of the most predominant and well-respected Ukrainian organization in the City of Winnipeg. Our progressive and innovative attitudes together with the stability of our membership highlights the true strength and diversity of our resources. From this solid base we must become

even more vocal and proactive on issues affecting the Ukrainian community.¹⁸⁹

The year 1989-90 marked the 10th anniversary of the EUBP in Manitoba. To celebrate this year, MPUE organized special events and created 10th anniversary pins, tee shirts, and student certificates. In April 1989, MPUE presented a plaque to the UPBC of Winnipeg, in recognition of its efforts on behalf of the EUBP from 1977-79.

On May 12, 1989, to commemorate the EUBP's 10th anniversary, His Worship William Norrie, the Mayor of Winnipeg, issued a Mayor's Proclamation, proclaiming Friday, May 26th, 1989, "English/Ukrainian Bilingual Education Day" (see Appendix O). To further celebrate, on that same day, a Ukrainian children's festival, "Razom/Together", was held at Assiniboine Park, in Winnipeg, from 10:00 A.M. to 2:00 P.M. Eight hundred students, teachers, and volunteers, from all urban and rural schools offering the EUBP in Manitoba participated in the festival. The event included singing, dancing, face painting, story telling, and entertainment. The highlight of the celebration was the formation of a human map of Manitoba, and the release of yellow and blue (colours of the Ukrainian flag) helium filled balloons. Carpathia Credit Union sponsored \$5,000 towards this event.

In December 1989, MPUE held a tea to honour those who worked to establish the EUBP and to recognize original students in the Program.¹⁹⁰ In addition to these anniversary events, in June 1989, the Osvita Foundation honoured Walter Klymkiw, at its annual testimonial dinner.

In September 1989, the EUBP was extended to Grade 11 with a total Program enrolment of 908 students.¹⁹¹ It is interesting to note that the only EUBP class to reach the Grade 11 level, with original class members since Grade 1, was from Oakbank Elementary School, in Transcona-Springfield. While the Program was approved to the Grade 11 level, some school divisions did not have enough students to constitute a full junior or senior high class. In these cases, and in those where there were bilingual classes, EUBP students were able to receive a special language credit of up to three high school credits (either at the 00 or 05 levels) for proficiency in a heritage language. This option has been available to high school students since 1974. Credit is presently given for proficiency in over sixty-five heritage languages. Manitoba Education and Training assists school divisions in the implementation of this option (see Appendix P).

In 1989, due to the lack of a sufficient number of students in the Program, the future of the EUBP beyond Grade 6, in Seven Oaks and Winnipeg 1, became an issue. In a letter dated March 29, 1989, to Grade 6 parents of both Seven Oaks and Winnipeg 1, Betty Ann Watts states that:

Currently Winnipeg No. 1 parents and Seven Oaks parents have the following options once a child completes grade six:

1. discontinue involvement in the program
2. enroll the child in a private school offering a grade seven core program
3. enrol the child in Jefferson Junior High's core (Heritage) program
4. transfer the child to the River East or Transcona-Springfield Divisions. Please note transfer to either of these divisions will not require that you pay non-resident fees. In addition you should be eligible for transportation assistance. Both of these

divisions have expressed an interest in accepting students at the grade seven level this fall.

We are aware that numbers are a problem but this will continue if we are unable to offer a program at least to the grade nine level in all E.U.B.P. Divisions. The alternative is to designate one or two schools as junior high E.U.B.P. schools and have children from every school division attend these schools.

Because of the proximity of Winnipeg One and Seven Oaks, it may be possible to convince these boards to cooperate and offer the program in a central location in one division. M.P.U.E. would like to pursue this avenue but we need your help.¹⁹²

Most of the Grade 6 parents of both divisions opted for a Grade 7 EUBP to be offered in one central location, in one division. Although Seven Oaks offered Edmund Partridge Junior High School, located on Main Street, opposite a McDonald's Restaurant and a 7-11 convenience store, Winnipeg 1 parents opposed this suggestion as they questioned the safety of students at this location. Consequently, the future of the junior and senior high EUBP in these divisions remained to be resolved, although Seven Oaks offered the Program at Jefferson Junior High School. In 1989, the EUBP achieved success with Lord Selkirk. This School Division approved an EUBP class even though enrolment was less than the twenty-three students required by the Public Schools Act.

In 1989, MPUE moved its office to 1574 Main Street. At that time they shared this space with MAPAL, MABE and MPHE. During that same year, a pamphlet entitled, "Shared & Sharing: Heritage Language Education in Manitoba, A Parent Guide to Heritage Language Learning Opportunities", was published by MABE in cooperation with MAPAL and with the assistance of MIC and Manitoba Culture, Heritage and Recreation.

In addition to maintaining support of the HUG Program through MABE, MPUE also continued its membership with the Manitoba Child Care Association in order to provide its staff with professional development workshop opportunities with affiliated nursery schools.

Throughout the 1989-90 school year, MPUE offered a one day Ukrainian language computer literacy workshop for teachers, continued its annual Parent Committee Seminar, established the "MPUE/Petro Chrypko Memorial Fund" for scholarships to be awarded to EUBP students interested in pursuing post-secondary education, and provided financial support for the Dauphin/Joseph Teres (Transcona-Springfield) Grade 6 student exchange. In 1989, the new Ralph Brown School was officially opened. MPUE not only provided a grant to the Parents' Committee to enhance the presence of EUBP at the new school, but also assisted with appeals for further transportation funding for the division. In addition, for the first time, MPUE allocated \$500 grants to rural divisions to support recruitment efforts.¹⁹³

During 1989-90 the UPBC continued to organize regular monthly meetings with programs that addressed significant events regarding the Ukrainian Canadian community and Ukrainians in the diaspora, such as, the Centenary of Ukrainian settlement in Canada, the Chernobyl nuclear disaster, the Congress of the World Federation of Ukrainian Medical Associations held in Kiev and Lviv, and trade and business development in Ukraine in the 1990s. In addition, Ivan Drach, President of the "Rukh" movement in Ukraine, attended the October 1989 UPBC meeting to discuss the "Rukh" movement and various events in the

Ukraine.

In the summer of 1989, the UPBC became involved with the Ukrainian Canadian community in Winnipeg at the Kiev Pavilion during Folklorama, Canada's Cultural Celebration. Although the UPBC had participated as volunteers in the Kiev Pavilion since 1986, in 1989 the UPBC initiated its first public relations venture at the Pavilion in the form of an Information Centre. The UPBC Public Relations Committee also developed a unique automobile licence plate - a blue and yellow flag with a white trident (the official coat of arms of Ukraine) in the middle of the plate, that was sold throughout the year.

In February 1990, the UPBC office was moved from 1355 Main Street to the renovated UCC headquarters building at 456 Main Street, where many other Ukrainian Canadian organizations also have office space. In March 1990, the UPBC embarked on a special project to sponsor the immigration to Canada of four Ukrainian refugees who were fleeing Communist repression in Poland and the Soviet Union. A fundraising campaign was launched to raise \$6,000 to sponsor the refugees. The UPBC sponsored one refugee.¹⁹⁴ Nestor Mudry, UPBC President 1989-90 states that "it was indeed commendable that the Club decided to take this step."¹⁹⁵

In June 1990, the Osvita Foundation honoured Dr. Peter Kondra at the testimonial dinner. Although MPUE still required operational and special project funding from both federal and provincial governments, such as MIC and the Multicultural Grants Advisory Council (MGAC), by 1990, it received most of its financial support from the Osvita Foundation. During 1989-90, MPUE promoted

the EUBP at the Kiev Pavilion during Folklorama 1990, and through a campaign of twenty-two billboards, brochures, posters, and mall displays.

In September 1990, the lead class of the EUBP reached the Grade 12 level. The total enrolment for the program was 950 students, in sixty classes, in thirteen schools, in six school divisions, with forty-two teachers (see Appendix I).¹⁹⁶ The Grades 1-6 Ukrainian Language Arts Curriculum was implemented. In addition to the Grades 7-9 curriculum, the EUBCC developed interim drafts for Grades 10-12. Subject area guides for social studies, health, and physical education for Grades 1-6 were also developed.¹⁹⁷

From 1990-91, a student exchange was organized between the two "twin cities", Lviv, Ukraine, and Winnipeg, Canada. Grade 11 and/or 12 students from Springfield Collegiate, in Transcona-Springfield, and Lviv School No. 53 participated in the exchange. Phase I involved the arrival of Lviv students in September 1990. The students remained in Winnipeg for twelve days, and MPUE provided them with jeans and a tee shirt from Warehouse One. Phase II occurred on June 29, 1991, and involved nine Grade 12 students from Springfield Collegiate travelling to Lviv. MPUE made a contribution of \$1,000 towards this event. In addition to financing the Grade 12 student exchange, MPUE provided the financial support for all EUBP Grade 9 students to attend the Vesna Festival, in Saskatoon, Saskatchewan, on June 7 and 8, 1991.¹⁹⁸

In 1990, MPUE received financial assistance from the Department of the Secretary of State for a Resource Research Project. The purpose of this project was to identify resources available to EUBP teachers and students, develop a

resource bank for EUBP teachers to use and share curriculum resource materials at all levels, and make recommendations to the government, publishers and private funders regarding the quality, quantity, and distribution of resource materials for the EUBP. In addition to the Resource Research Project, MPUE initiated a "trained" volunteer Speakers Bureau to promote and educate the public in heritage language education and the EUBP. The first speaking engagement, on March 25, 1991, was to the UPBC, by MPUE's President, Russell Turyk, and Vice-President, Shirley Hill.

In 1990, MPUE also worked with MAPAL to create Heritage Language nursery schools, supported the Ukrainian Chapter of MMLA by providing its boardroom for meetings, gave a transportation subsidy for students attending Ralph Brown School, in Winnipeg 1, and continued contributing \$500 towards the rural EUBP recruitment campaign. In addition, MPUE organized an eight week Ukrainian conversational class for parents with children in the EUBP. In October 1990, a Parents' Committee Seminar was held at Oakbank Elementary School, in Transcona-Springfield, with sixty parents and teachers in attendance.¹⁹⁹ MPUE's recruitment campaign included, 30,000 brochures distributed during a postal walk in February and March 1991, bi-monthly newsletters, professional outdoor quality banners conveying the message, "Challenge Your Child: The English-Ukrainian Bilingual Program" displayed on Winnipeg streets, and promotion at Canada's National Ukrainian Festival, in Dauphin, Manitoba, and at the Kiev Pavilion during Folklorama 1991. MPUE also received grants from MGAC, Career Start, and the

Osvita Foundation for hiring student summer employment for recruitment and research.²⁰⁰

During 1990-91 the UPBC, with Wasyl Nosaty as President, provided interesting and relevant programs at their monthly meetings, participated at the Kiev Pavilion, engaged in fundraising activities, and updated its Constitution that had been previously published in June 1979. In October 1990, the UPBC hosted a trade delegation of twenty representatives from Ukraine, six from the Ukrainian Chamber of Commerce, and fourteen from various government ministries and regions. In addition to the activities of the UPBC, the UCPBF, on June 28-30, 1991, organized its national convention in Halifax, in order to coincide with the 100th anniversary of the landing of the first Ukrainian settlers to Canada through the Port of Halifax on July 1, 1991.²⁰¹

In June 1991, MPUE formed a Scholarship Committee to award the annual "MPUE/Petro Chrypko Memorial Award" to two Grade 12 graduates of the EUBP, in the sum of \$500 each. The award was initiated in 1991 to recognize the first graduating classes of the EUBP, and to celebrate the centennial of Ukrainian immigrants to Canada. In order to qualify, students not only must have completed up to six years in the elementary school of the EUBP or completed Grade 12 of the Program, but also must have enrolled in at least one program at CUCS at the University of Manitoba. The 1991-2 scholarships were awarded to Lori-Lynn Slota, Springfield Collegiate, and Carole Leanne Trochim, Transcona Collegiate, both of Transcona-Springfield.²⁰²

On June 7, 1991, MPUE invited school board chairpersons, superintendents, principals, vice-principals, school secretaries, heritage language consultants involved with the EUBP, as well as, the Minister, the Deputy Minister, the Assistant Deputy Minister of Manitoba Education and Training, and the Minister of Culture Heritage and Citizenship, to attend an EUBP awareness luncheon at the Garden City Inn.²⁰³ The Osvita Foundation also held its annual testimonial banquet in June 1991, with Cecil W. Semchyshyn as the honouree.

In June 1991, due to the provincial government's budget cuts, Manitoba Education and Training eliminated the position of the Ukrainian Language Consultant. MPUE immediately protested by letter to The Hon. Len Derkach, Minister of Education, with copies sent to MPGE, MPUE, MAPAL, the Deputy Minister and the Assistant Deputy Minister of Education and Training, and to the Minister for Cultural, Heritage and Citizenship. Betty Ann Watts stated the following in the letter to the Minister:

Your government has repeatedly committed itself to the concept of multiculturalism. Language is the key to the preservation, growth, and understanding of ones own culture and concurrently that of other heritage groups. Through your action it would appear that the Department of Education and Training is prepared to abandon that commitment. The richness and stability of this province not only rests with a balanced budget but also in its cultural diversity and quality of life.

At a time of restraint many school divisions may be tempted to dismantle educational opportunities such as the English Ukrainian Bilingual Program under the guise of following your leadership. . . .

Manitoba Parents for Ukrainian Education Inc. is a concerned group of parents but we are not educators. In addition, our constitution precludes our "hands on" intervention in terms of quality control. We are here to provide political and moral support for parents and teachers and to provide cultural enrichment

opportunities for students. The educational ownership of the program rests with your department.

Once again, let me express our disappointment with the elimination of the position of Ukrainian Language Consultant. We urge you to rethink your decision and initiate measures to ensure that the English Ukrainian Bilingual Program will not be left to flounder and die.²⁰⁴

Despite the setback in the elimination of the Ukrainian Language Consultant, the EUBP carried on in September 1991. MPUE continued providing a transportation subsidy to students attending Ralph Brown School, in Winnipeg 1, and financial support to rural school divisions to assist them with their recruitment efforts. In particular, MPUE held an information meeting at Evergreen School Division No. 22, in Gimli, Manitoba, to promote the EUBP. MPUE also offered support to Parents' Committees to protest Transcona-Springfield's decision to cancel the Kindergarten and Grade 9 EUBP classes for fall '92.²⁰⁵

In addition, MPUE continued to have representation on the boards of MABE and MAPAL, and played a supporting role in the HUG Program. MPUE also acted as Job Placement Host for both the Manitoba Education and Training and the Transcona-Springfield Adult Re-Entry programs, and continued to support MMLA by providing their board room for meetings at no cost.²⁰⁶

In 1991, Russell Turyk became President of MPUE and Donna Levesque was hired as Executive Director. Between October 22 and November 26, 1991, the board members and Executive Director of MPUE met with the superintendents from Winnipeg 1, Seven Oaks, River East, Lord Selkirk, and Transcona-Springfield, not only to introduce the new MPUE President, but also to

discuss the quality of the EUBP and Program resources, delivery, and recruitment strategies.

On October 5, 1991, MPUE held the annual parent seminar at Springfield Heights School, in River East, at which workshops on public relations and computers were given and crafts demonstrated, with particular focus on "Ukraine in Transition" and "Career Opportunities in the 90's". Sixty parents and teachers participated in the seminar. Also in October, MPUE attended the MMLA workshops on "The Spirit of Ukraine", at the SAG Conference.

On October 10, 1991, members of MPUE's Executive Committee and senior staff met with the Minister of Education, The Hon. Len Derkach. At this meeting a commitment was made by the Department to form a resource committee to develop strategies to ensure that Manitoba's work force not only had the technical but also the linguistic skills to make it a viable centre for international business, technical, and academic endeavours. This would result in providing the potential for a much needed increase in the population base for the province.²⁰⁷ Russell Turyk made the following observations in a letter to the Minister regarding this meeting:

It is most refreshing to meet in an environment where common goals and objectives can be discussed and a proactive plan formulated. The atmosphere was sincere, indicating a mutual desire to make creative strides in promoting the English Ukrainian Bilingual Program. This can be accomplished by ensuring that the resources in the school divisions are used appropriately to provide a quality 50% program which would attract and retain students. It was gratifying to note the support of Mr. Carlyle and Mr. Buller [Deputy Minister of Education and Training, and Assistant Deputy Minister of Education and Training, respectively] toward continuing

initiatives in the area of language education and cultural awareness.

We must recognize the economic value of having a Manitoba work force able to communicate effectively with all our trading partners. Promotion of language programs through the public school system will produce a work force able to respond quickly and efficiently to the ever changing global economy at all levels.²⁰⁸

On October 28, 1991, the same group of MPUE representatives that had met with The Hon. Len Derkach, also met with The Hon. Bonnie Mitchelson, Minister for Culture, Heritage and Citizenship, to discuss initiatives in the area of language education and cultural awareness. At this meeting, MPUE stressed the need to recognize the economic value of having a Manitoba work force able to communicate effectively with its trading partners.

1991-92 marked the centenary of the first Ukrainian immigrants to Canada. To commemorate this event, on November 28, 1991, MPUE provided funds for, and attended, the Centennial Musical Production given by the Grade 6 students in the EUBP, at R.F. Morrison School, in Seven Oaks. In May 1992, MPUE also planned a Children's Festival at Kildonan Park, for all children in Manitoba's EUBP, including nursery schools "sadoks". Eight activity centres were set up by teachers and students, each focusing on a Ukrainian theme, with Ukrainian being the official language of the day. This second centennial project was intended not only to instil new interest, enthusiasm, and energy, at all levels of the EUBP, but also to commemorate the past, and celebrate the future. In addition to developing an awareness of the different Ukrainian art forms, the students were exposed to many cultural experiences in a fun-filled atmosphere.²⁰⁹

In 1991-92, MPUE continued to receive support for operational and special projects from MGAC, the Department of the Secretary of State, and the Department of Culture, Heritage and Citizenship. The organization held two bingos as part of the MGAC grant. MPUE's inhouse fundraiser was a Grey Cup Raffle, the proceeds of which were shared with each participating Parents' Committee and affiliated organizations. MPUE also participated in the KY58 Community Awards campaign.

MPUE's 1991-92 recruitment and promotional campaign was very aggressive and extensive and included the distribution of bi-monthly newsletters, the development of new promotional brochures, the rental of twenty-five bus benches throughout Winnipeg carrying the theme "Challenge Your Child", mall displays throughout January and February 1992, parade floats at the Grey Cup and Festival du Voyageurs Parades, information booths at both the CASLT Conference (May 1991) and the Manitoba Multicultural Resource Centre's "Confronting Racism Together--A Sharing of Ideas" Conference (March 1992), and several media relations events on CBC, CKJS, and in the Winnipeg Free Press and The Herald, that promoted public awareness of educational economic advantages and opportunities available in the EUBP. MPUE also continued to provide clerical and accounting services for Osvita Foundation, Dzvin Publishers and Sadok Veselka.

During 1991-92, Dzvin Publishers undertook several projects funded with a substantial start-up grant from MPUE. Although there was insufficient funding available for "The Wish" project, Dzvin Publishers did produce "read along" tapes

to be sold in combination with selected readers from the twenty-one Dzvin supplementary reader series. This project involved students from eight schools in the EUBP, and was assisted by a grant from the Taras Shevchenko Foundation.²¹⁰

1991-92 was also the sixth year of operation of Sadok Veselka, with thirty children enrolled in the day care program.²¹¹ During that year, MPUE provided Sadok Veselka with extensive administrative training, focusing on accounting, in order for the staff to become more independent in the daily maintenance and management of its accounting system.

MPUE was also involved in other nursery school projects. It donated funds for supplies and provided resources to assist Seven Oaks Sadok Inc. with recruitment, continued its membership with the Manitoba Child Care Association, and provided opportunities for affiliated nursery schools to participate in, and benefit from, its fundraising projects.

In 1991-92 the activities of UPBC and UCPBF reflected the great political changes in Ukraine including the arrival of Ukraine's independence on August 24, 1991. The UPBC continued its fundraising campaign to sponsor the immigration of Ukrainian refugees to Canada and was also prepared to sponsor two families from Greece and Germany pending the approval of the Canadian immigration authorities. The UCPBF received a \$775,000 grant for their Technical Assistance Program to the Ukraine. Terry Hryniuk, UPBC President 1991-92, states that:

Attendance by me at the Federation's meeting in April in Calgary was another highlight. Details of the \$775,000 grant to the Ukrainian Canadian Professional and Business Federation which is being administered by Jaroslav Kinach of Toronto for assisting Ukraine with a kind of Canadian "Peace Corps" were discussed at length. Federation President Eugene Zalucky of Toronto deserves high marks for the great work he is doing as outlined in the Federation Bulletin - first quarter, 1992.²¹²

1991-92 was also the year that the Premier of Manitoba, The Hon. Gary Filmon, became a member of the UPBC.

In order to commemorate the centenary (1982-92) of the Order of the Sister Servants of Mary Immaculate, and of the first Ukrainian immigrants to Canada, the Osvita Foundation, at its 10th annual testimonial dinner in June 1992, honoured both the Order of Sister Josaphata Michaelina Hordashevskia, the founder of the Order of the Sister Servants of Mary Immaculate.

As of September 1992, Manitoba's EUBP had been in existence for thirteen years and had received from Manitoba Education and Training a funding schedule of \$250 for a full-time equivalent student.²¹³ In 1992, there were over 1,130 students enrolled from Grades K-12, in the following six school divisions: Winnipeg 1, River East, Seven Oaks, Lord Selkirk, Transcona-Springfield, and Dauphin-Ochre.²¹⁴ A full complement of students had completed the Program and the initial class was in post-secondary education.

Despite the growing success of the EUBP, at that time there was an ongoing concern about the Program's future with Manitoba Education and Training, and the individual school boards in the province. On April 1, 1993, the EUBP and all heritage language programs in the province experienced a

profound upset due to the voluntary separation of Eliana Handford, Coordinator for Heritage Languages (General) and Special Language Credits, at the Curriculum Services Branch, Manitoba Education and Training. Consequently, the Multicultural Consultant, Antonio J. Tavares, and the German Consultant, Harald Ohlendorf (paid for by the German government), were the only two staff remaining at the Curriculum Services Branch, Language Unit, Manitoba Education and Training, to provide services to all heritage language programs in the province.

In addition to the cutbacks in services at Manitoba Education and Training, there was also concern for the continuation of EUBP in certain school divisions. In an article to the Winnipeg Free Press, parents of the River East EUBP, expressed this concern and requested that the school division keep the Program for the next four years:

Parents of Ukrainian bilingual students want some guarantees the River East School Division will keep the language program for at least four years.

Parents made the demand after the school board informed them Ukrainian bilingual students will have to move next year from John Henderson Junior High to Chief Peguis Junior High.

"We want a guarantee that if our numbers drop because of the move, that we can work at bringing them back up again," said Jan Kozubal, chairman of the Ukrainian Bilingual Program parents' committee. The school division said it is prepared to be patient until the program gets on its feet, but it is cool to the idea of any guarantee.

"I think we would afford them some time," said Vince Mariani, River East secretary-treasurer. "If it cuts enrollment in half, we certainly wouldn't react right away." A meeting is planned between parents and the division later this month.²¹⁵

In 1992, Donna Levesque resigned as Executive Director of MPUE. Due

to recruitment and financial concerns, the board of directors of MPUE, at its annual planning meeting, decided to respond by developing and implementing a proactive action plan for the 1992-93 year.

The 1992-93 Action Plan included (1) applying for a research grant to update research on student progress and the EUBP since the 1981 and 1985 evaluations, (2) providing and facilitating an annual teachers' workshop as the Ukrainian Language Consultant's position at Manitoba Education and Training is non-existent, (3) holding a second Awareness Luncheon with superintendents, principals, trustees, and secretaries, similar to the one held in 1991, (4) continuing with parent seminars, (5) developing a volunteer appreciation program, (6) videotaping students in the EUBP as a recruitment tool, (7) coordinating and providing financial assistance to enable all Grades 7-9 EUBP students to participate in the Vesna Festival (an annual Ukrainian spring festival), held in Saskatoon, Saskatchewan, (8) displaying a booth at Winnipeg's International Children's Festival at "The Forks", (9) hiring professional telemarketers for the purpose of recruiting students into the EUBP, and (10) hiring a media relations firm to develop a strategy for MPUE in order to gain a higher profile in the community that would facilitate recruitment for the EUBP.²¹⁶

In June 1993, at its annual testimonial dinner, the Osvita Foundation honoured Terry Prychitko, first President of MPUE.

In 1992-93 the UPBC included 201 members: 187 existing members and fourteen new members. During that year the UPBC's monthly meetings reflected issues affecting Ukraine's independence and the Ukrainian culture. At the

October 1992 meeting, Dr. Alexander Svetlov, constitutional specialist and Assistant Deputy Minister, Department of Justice, Ukraine, discussed the drafting of a new Constitution for Ukraine, and in January 1993, Dr. Viacheslav Briukovetsky, Director of the University of Kyiv-Mohyla Academy, gave a short progress report on the re-establishment of the university. In 1992 the UPBF continued supporting Ukrainian cultural and educational causes through total donations of \$5,450. In particular the UPBF funded the UPBC's Educational Program with a total expenditure of \$2,177.²¹⁷

In 1993 the UPBC celebrated its 50th anniversary. The anniversary was celebrated at the UCPBF Biennial National Convention in Winnipeg, from June 30 to July 4, 1993. Nick Diakiw, UPBC President 1992-93, states that:

Fifty years ago, in August 1943, a handful of Ukrainian(s) (sic) gathered at the home of Dr. Val Bachynski to explore possibilities for the formation of an association of Ukrainian professional business men to be distinct in character from the many Ukrainian organizations existing at that time. Attending the meeting were Wasyl Swystun, Dr. V. F. Bachynski, J. W. Semeniuk and V. H. Koman who are regarded today as the founding members of our Club. Subsequently, through the efforts of our Club and the late V. J. Swystun, the organization of the Federation of Ukrainian Professional and Business Clubs throughout Canada was instituted some 28 years ago.

It therefore was very fitting that as we approached our Club's 50th anniversary these two organizations came together at the Biennial Convention of the Ukrainian Canadian Professional and Business Federation in Winnipeg June 30 to July 4, 1993.²¹⁸

The UCPBF Biennial National Convention and 50th anniversary program was organized by the UPBC Convention Committee, chaired by Shawna Balas, UPBC First Vice-President 1992-93, and sponsored by the Institute of Public Administration of Canada. The theme of the convention was "Ukraine: The New

World Agenda". The purpose of the convention was to address the existing economic conditions in Ukraine, the business climate in Canada, and to provide the opportunity to network with professionals and business people who were engaged in various activities in Ukraine. According to Balas, "the conference afforded delegates an opportunity to explore the economic prospects in Ukraine from a wide range of perspectives including possible strategies to meet future challenges."²¹⁹

The convention's Program Committee was chaired by Ron Basarab, who assembled workshops, technical and UCPBF business sessions, entertainment, and other presentations for the convention. The Program Committee arranged for specialists from Ukraine, the Government of Canada, and the Canadian business community to speak and present seminars at the convention. The presenters included Victor Pynzenek, Deputy Prime Minister for Economic Reform, of Ukraine, Boris Sobolev, Deputy Minister, Foreign and Economic Relations, of Ukraine, Nestor Gaywosky, Resident Representative of the European Bank for Reconstruction and Development of Kyiv, Dennis Goresky, Commercial Councillor, Canadian Embassy, of Ukraine, The Hon. Lloyd Axworthy, Mel MacDonald, Emil Baran, Ron Laing, Andre Benoit, Doug Gyles, Christina Maciw, Bob Onyschuk, Peter Jacyk, Jim Temertey, Taras Solty, Roman Herchak, Oksana Bashuk-Hepburn, Dr. Myron Kuropas, and Oleh Romaniw. Balas states that:

Ron Basarab and his committee were well aware of the fact that the information base covering various aspects of doing business in Ukraine was lacking in many respects. It was concluded that it was

essential to carefully review what had been done in the past in the way of business ventures and from that to ascertain what information was available to potential investors. Also, existing policies were reviewed to determine what kinds of policies might be formulated in the future to meet the needs of future investors. It was apparent that questions concerning the risks of possible ventures in Ukraine were on the minds of all those considering business opportunities in that country. Committee Chairperson Ron Basarab therefore made every effort in planning the program to ensure that an ideal environment for identifying problems and their solutions would be created.²²⁰

The highlight of the convention was the election of UPBC member Dr. Louis Melosky as the new UCPBF President, and the signing of a Trade Agreement between Manitoba and Ukraine by Victor Pynzenyk, Deputy Minister of Ukraine, and The Hon. Gary Filmon, Premier of Manitoba.²²¹

At the time of the UPBC's 50th anniversary, Canada comprised a total population of 1.3 million Ukrainian Canadians of which 100,000 Ukrainian Canadians resided in Winnipeg.²²² The Golden Jubilee of the UPBC had culminated in fifty years of service to the Ukrainian Canadian community in promoting and supporting Ukrainian culture and education. Dr. V. F. Bachynski states that "our Club is celebrating the completion of 50 years of active diligent and productive work. Now that Ukraine is a free nation our chief objective is to continue serving the Ukrainian cause."²²³

On the occasion of UPBC's 50th anniversary, The Hon. Gary Filmon, Premier of Manitoba, stated the following, in a message located in the UPBC 50th Anniversary Review: Book II 1968-1993:

In coming to Canada over the last 100 years, Ukrainians have built a valued and respected place in our Canadian history.

It is organizations like yours that have helped ensure this

success. Through five decades of tireless efforts, you have supported and encouraged Ukrainian Manitobans to pursue their dreams, ambitions and goals in Canada and the world.

You have also been a pillar of support in fostering Ukrainian heritage in Canada. This involvement has been a key part of keeping this heritage strong and vibrant. The members have contributed much to the enhancement of our community and are to be commended for their enduring commitment to maintaining and promoting the Ukrainian culture so successfully generation after generation.²²⁴

The UPBC 50th Anniversary Review also includes the following excerpt from a message presented by The Hon. Ramon John Hnatyshyn, Governor-General of Canada:

As the success of the members of the Ukrainian Professional and Business Club of Winnipeg indicates, the thread of Ukrainian-Canadian life has been woven into the fabric of our nation, richly colouring and strengthening our Canadian tapestry.

Since the earliest days of its existence, the Ukrainian Professional and Business Club of Winnipeg has been dedicated to supporting the Ukrainian community in Winnipeg and creating a city founded on generosity and caring. True to the nature of a charitable organization, members of the Club work unselfishly on behalf of disadvantaged members of our society and, in so doing, have established a respected tradition of compassionate voluntarism. Indeed, through the years, the Club has been a unique voice for Winnipeggers of Ukrainian descent and many lives have been touched by the benevolence of the Ukrainian Professional and Business Club of Winnipeg's members.²²⁵

In reflecting on the fifty year history of the UPBC, an article in the 50th Anniversary Review entitled, "Ukrainian Professional and Business Club of Winnipeg Celebrates Its 50th Anniversary", states that:

During its 50 year history many essential institutions and projects were initiated, seeded or otherwise promoted by our Club for the benefit of the Ukrainian community. Included are the Ukrainian War Veterans Branch 141, the Department of Slavic Studies at the University of Manitoba, Holy Family Nursing Home, St. Andrew's College, summer camps, University bursaries, high school

Ukrainian language honour awards, and more recently, the establishment of Ukrainian bilingual programs in the public schools of Manitoba.

It was our Club, mainly through the efforts of the late V. J. Swystun, that the organization of the Federation of Ukrainian Professional and Business Clubs throughout Canada was initiated 30 years ago.

Throughout those years each and every president with his executive committee sought to make his unique contribution towards the growing achievements of our cultural and social life. . . .

During the past decade our Club has experienced a dramatic resurgence in membership growth, mostly with ambitious young men and women destined to become leaders in the community and in whose hands the future of our Ukrainian heritage will be conserved.

On this 50th Anniversary, we can indeed be proud of our accomplishments.²²⁶

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CHAPTER 5

HISTORICAL ANALYSIS OF THE CREATION AND DEVELOPMENT
OF MANITOBA'S ENGLISH-UKRAINIAN BILINGUAL PROGRAM

The historical analysis of the EUBP is written in two sections. Since an historical analysis includes social, political and historical consciousness in its interpretation of the past to understand the present, the first section examines the socio-historical context, including various internal and external socio-historical elements, in Ukrainian Canadian history that influenced the history of Ukrainian language education in Manitoba and determined the creation and development of the EUBP. The socio-historical context is analyzed according to the four eras of Ukrainian Canadian history and particularly examine the social, economic, religious, cultural, political, and educational elements that occurred both inside and outside the Ukrainian Canadian community that in turn impacted on Ukrainian language education in Manitoba and specifically the creation of the EUBP. Since educational research relies on a multiple of disciplinary perspectives, the fields of sociology, social change in education, and history of school systems in a socio-economic, socio-cultural, and socio-political context all significantly contribute to the analysis of the history of Ukrainian language education in Manitoba and the EUBP. Consequently, the historical analysis supports the view that education is not just schooling but rather an entire process by which culture transmits itself across generations. In addition, the historical analysis also emphasizes the analysis of an educational idea or system, such as, bilingual education, heritage languages or specifically, the development of

Ukrainian language education in Manitoba. This in turn assists and contributes to understanding the creation, development and future progress of the EUBP.

The second section of this historical analysis examines the origins and first twelve years of the EUBP. This section particularly focuses on the influence of the UPBC and its members, who, together with the vision of academics and other members of the Ukrainian Canadian community provided the leadership in creating and developing the EUBP. Woycenko states that:

Various factors pattern each people's growth and historical destiny on the face of this earth. They can be of internal or external nature. Yet, in both cases vision and leadership are decisive in the fulfillment of a people's mission, in shaping a 'certain' collective personality, and in the creation of lasting values for their own enrichment as well as for the benefit of all mankind. Furthermore, those two factors are essential in the prevalence of a people's cohesiveness in spite of their horizontal and vertical mobility.¹

According to Cummins, Ukrainian Canadians, including the UPBC "perceived the opportunities presented by national and provincial educational and political developments to institute an effective programme of Ukrainian-language and-literacy acquisition."²

The historical analysis is written according to descriptive, interpretative, comparative, and universal analytical approaches that assist in examining the socio-historical context, including various internal and external socio-historical elements, in Ukrainian Canadian history as possible causal explanations for the creation and development of the EUBP. An interpretative approach is particularly beneficial to this historical analysis as it is characteristically used to describe all aspects of a specific historic situation or event in the attempt of searching for the

whole truth. The analytical approaches are supported by a conceptual analysis that includes the concepts of hegemony, assimilation and Anglo-conformity, resistance, culture, cultural identity and citizenship, multiculturalism, multicultural policy and multicultural education policy. Since the concepts in this conceptual framework are exceedingly relational to one another, they are examined throughout the historical analysis either on their own or in various combinations and contexts to one another.

The history of Ukrainian Canadians and Ukrainian language education in Canada reflects all of the aforementioned concepts. It has progressed or evolved from Ukrainian Canadian resistance to the Anglo-Celtic hegemonic host society's imposition of Anglo-conformity and assimilation to the recognition of citizenship and ethnocultural rights established through multiculturalism and the current hegemonic understanding of Canadian identity as multicultural in a bilingual framework. However, more than any other concept in the conceptual framework, the concept of cultural identity is the most significant in that it not only unifies or links but also influences the evolution of all the previously mentioned concepts in the examination of the history of Ukrainian Canadians and their pursuit of Ukrainian language education in public, private and post-secondary institutions. Furthermore, Ukrainian Canadians across the generations have perceived and continue to regard the maintenance of the Ukrainian language as the most important component of their culture and the key to the preservation of their cultural identity. Moreover, Ukrainian Canadians view Ukrainian language education, that has been supported and taught in the public and private school

system through such programs as the Ukrainian Core/Elective Program or the EUBP, as a vital component of multiculturalism and the core of multicultural education. Lupul states that:

It is not necessary to convince Canadians of Ukrainian background that language policies and programs contribute greatly to multicultural education. To most Ukrainian-Canadians, the relationship between the two is practically self-evident. To some, language is the key to a cultural heritage that has shaped their being even in Canada; to many more, language has a high symbolic value usually rooted in a sense of tragedy derived from either one of two sources: from the hostility, prejudice, and discrimination experienced in Canada until well after the Second World War or from the political, social, and cultural oppression Ukrainians in the ancestral homeland endure today--and in some cases from both at once.³

Ukrainian Canadians represent an ethnocultural group whose positive and supportive public response to multiculturalism was, and continues to be, one of the strongest in changing Canada's patterns of ethnic relations. The following brief examination of social trends among Ukrainian Canadians serves as an introduction to the historical analysis by not only assisting in an explanation of the underlying factors regarding Ukrainian Canadian support of multiculturalism but also demonstrating the potential for the continued survival of the Ukrainian Canadian community and its goal of preserving Ukrainian Canadian cultural identity through the maintenance of Ukrainian culture and language in Ukrainian language education programs including the EUBP.

Throughout the 20th Century Ukrainian Canadians have become one of the largest ethnocultural groups in Canada. Their endurance, continuity, growth and vitality as a community is partly due to the fact that their arrival in Canada

was fortuitously spaced in three successive waves of immigration approximately twenty years apart from one another. During the Pioneer Era, the first wave of immigration established the organizational foundation of the Ukrainian Canadian community, namely, the churches, fraternal, political, cultural, and educational organizations. The second wave of immigration that occurred during the Interwar Era expanded these organizations. The Post WWII immigrants revived the older organizations and created new organizations.⁴

Ukrainian Canadians settled primarily in central Canada, in the prairie provinces, with the largest percentage of the population located in Manitoba. The first wave of Ukrainian immigrants settled in bloc settlements. This not only enabled them to resist assimilation into the Anglo-Celtic host society but also influenced the relatively large number of third, fourth and fifth generation Ukrainian Canadians to maintain their cultural identity by learning and speaking the Ukrainian language and participating in community affairs.

Ukrainian Canadians entered the Canadian ethnic stratification system in the lower to middle class position of the economic and prestigious hierarchy that marked Canadian society. Due to changes in the structure of the Canadian economy, middle-class Ukrainian Canadians experienced some occupational mobility similar to other Canadians in the social development areas of urbanization and migration. Nevertheless, entering into and participating in the economic, political, bureaucratic, and media elites of Canadian society has been more difficult for Ukrainian Canadians.⁵ According to Petryshyn, "Ukrainian Canadians are an increasingly urban, Canadian-born population who are slowly

entering upper-middle class positions, while still excluded from elite positions in Canadian society and overrepresented in agricultural occupations.⁶

Since Ukrainian Canadians occupied no distinct enclaves within the urban economy they have become, more or less, fully integrated into Canadian society. For example, with a few exceptions, the Ukrainian language has not been used as a language of employment by most Ukrainian Canadians. However, Ukrainian Canadians have integrated successfully into Canadian politics and public life. Due to their position in the Canadian stratification system, Ukrainian Canadians have been limited, yet effective, in their political aspirations and demands for reform of government policies supporting ethnic groups, such as, advocating the policy of multiculturalism, multicultural education, and heritage language instruction in the public school system. Yuzuk states that in this respect Ukrainian Canadians may be in advance of many other ethnic groups due to the following four factors:

- (1) Ukrainians settled in compact communities both in rural areas and in towns and cities, thus being in a strong position to elect their own candidates;
- (2) in Ukraine, they had been oppressed by foreign rule that manipulated elections and deprived them of representation in Parliament, whereas in Canada, they possessed complete freedom of opportunity;
- (3) Ukrainians were anxious to prove that they were active, rather than passive citizens in politics;
- and (4) discrimination and prejudice, demonstrated by some segments of the British population, served to spur Ukrainians on to political participation in municipal, provincial and federal elections.⁷

In addition, Ukrainian Canadians have never been an ideologically homogeneous ethnocultural group. In fact, more than any other Canadian ethnocultural group, they have produced a variety of parties and factions. Wiseman states that:

The ideological spectrum of Ukrainian-Canadian politics has been remarkably wide and polarized. It has contained liberals and democrats, chauvinists and reactionaries, monarchists and republicans, Communists, socialists, and social democrats. Some political group activity has been worldly and has involved pursuing practical goals such as improving the economic lot and cultural status of Ukrainian Canadians. Other aspects of political group activity has been utopian and otherworldly.⁸

Nevertheless, aside from immigrant community leaders, the political power base within the Ukrainian community originates from the influence its leadership, in various Ukrainian Canadian organizations, such as, the UCC, UCPBF and UPBC, garners from being an integral part of Canadian class relationships. As such, many Ukrainian Canadians from these organizations have individually achieved high political office within the municipal, provincial, and federal governments.

However, in the social realm, Ukrainian Canadians experienced increased assimilation into Canadian society. This was due to the following: the global trend towards urbanization and a decline in rurality; an appearance of subsequent Canadian-born generations and the absence of large-scale immigration; an increase in intermarriages and leaving traditional churches; and an increase in the use of English rather than the Ukrainian language. Many of the social inclinations among Ukrainian Canadians, such as, birth rates, literacy, immigration, urbanization, gender equality, and political allegiances, were more a reflection of general Canadian processes than of Ukrainian Canadian social currents. Therefore, what in the past was a somewhat homogeneous rural Ukrainian Canadian community was increasingly diversifying and approximating

Anglo-Canadian urban cultural norms.

Nevertheless, despite structurally assimilating into Canadian society, Ukrainian Canadians, as individuals and as an ethnocultural group, exhibited a strong distinctive cultural identity by primarily remaining residents of the prairie provinces, maintaining overrepresentation in traditional agricultural occupations, upholding religious affiliation and preserving the Ukrainian language within and outside the Ukrainian Canadian community particular in the public school system. In addition, Ukrainian Canadians, as a highly organized community, maintained their cultural identity by successfully establishing and maintaining cultural and educational organizations, as well as, local, provincial, national, and international organizations, and developing Ukrainian literary, creative, and performing arts.

However, the major dilemma of Ukrainian Canadians was the need to become urban and socially similar to Anglo-Canadians in order to gain benefits of income, education, and prestige while maintaining their unique cultural identity.

Petryshyn states that:

At the heart of the Ukrainian-Canadian dilemma is an antagonism between accepting the standardized, but assimilating, benefits and values of a profit-oriented, technological, Anglo-Canadian society and holding on to a co-operative, minority-group lifestyle on which the Ukrainian ethnic community in Canada has built a distinctive historical identity. Maintaining this community satisfies many human needs, it often has its values and work deprecated by society at large.⁹

In addressing this dilemma, Ukrainian Canadians have, for the most part, retained their cultural identity by preserving and developing their culture and language, as well as, providing moral and financial assistance to an independent

Ukraine, while fully participating in Canadian society. Hryniuk and Luciuk state that:

From the beginning of Ukrainian immigration to Canada at the turn of the century, one of the most--if not the most--important reasons for deliberately maintaining the Ukrainian language and an organized cultural and political life has been an abiding desire on the part of many Ukrainian immigrants and some of their progeny to help bring about the freedom of their homeland. One way of achieving that goal has been to create and maintain an organized Ukrainian community in Canada.¹⁰

Although Ukraine received its independence from the Soviet Union on August 24, 1991, Ukrainian Canadians still maintain their commitment to assist Ukraine in progressing and developing as an independent nation. Regionally and socially, Ukrainian Canadians continue to clearly express their concerns for group survival, community development, multiculturalism, multicultural education, heritage language instruction, and Ukrainian language education in the public school system. According to Petryshyn:

Ukrainian Canadians, then, are an ethnocultural minority with a social potential less than that of an emerging nation, yet considerably more than that of a mere ethnic census category that has no internal cohesion and is unconcerned about its common fate.¹¹

Therefore, as Petryshyn indicates:

In view of the size and compactness of the Ukrainian community in Canada, its extensive community infrastructure, its cultural vitality and its articulated beliefs, there is every reason to believe it will continue to be a dynamic minority for some generations to come.¹²

Pioneer Era (1896-1916)

The first Ukrainian Canadian immigrants of the Pioneer Era were instrumental in establishing the foundation for the maintenance of Ukrainian

Canadian cultural identity while achieving Canadian citizenship and recognition as full and equal participants in Canadian society. They established cultural, educational and political organizations and institutions that provided the opportunity for Ukrainian Canadians to preserve their cultural heritage and language and prepare and assist future generations in resisting Anglo-conformity and assimilation by the host society. Consequently, while attempting to build new lives for themselves and their families, the first Ukrainian immigrants forged an enduring legacy in the history of Canada and Ukrainian Canadians.

The first wave of Ukrainian Canadian immigration was primarily effected through the circumstances of economic necessity as experienced by Ukrainians in Ukraine, who desired more land and an opportunity for a better life in Canada. Although the arrival of the first Ukrainian Canadian immigrants was beset with difficulties, they quickly adapted to the Canadian way of life. They worked on land, built railways and cities, mined coal, dug up ores, smelted steel, and cut down forests. In this way the Ukrainian pioneers not only made a significant contribution to the building of the Canadian nation, but also developed a solid socio-economic base for future generations of Ukrainian Canadians. Economically, the first Ukrainian Canadian immigrants evolved into an agricultural labour force whose success was realized by the acquisition of their homesteads.¹³ Although the Canadian government did not financially assist Ukrainian immigrants and forced them to settle in designated areas located on poor land, the Anglo-Canadian population soon began to tolerate Ukrainian Canadians since they not only helped to build the country but also facilitated

Canadian economic growth.

The first wave of Ukrainian immigrants settled in bloc settlements on the Canadian prairies. The Province of Manitoba encompassed the largest settlement of the first Ukrainian Canadian immigrants. Many also settled in city centres. Since Winnipeg contained the largest population of Ukrainian Canadian immigrants in Canada, it became the organizational and spiritual capital or centre of Ukrainians in Canada. Both Manitoba and Winnipeg became significant to the history of Ukrainian Canadians and Ukrainian language education since many of the Ukrainian Canadian political, cultural and educational organizations and institutions were created in this city and province during the Pioneer Era and continued to develop throughout the Interwar, Post WWII and Multicultural Eras.

The history of Ukrainian Canadian political participation, both in internal and external politics, as well as the influence it had on the development of Ukrainian language education programs, was initiated in the Pioneer Era. After their arrival, settlement, and establishment on farms and in occupations located in cities and towns, the first Ukrainian Canadian immigrants began to actively participate in municipal, provincial and federal politics. For example, Ukrainian Canadian politicians resisted the government's policy of awarding citizenship papers only to applicants who were fluent in English, French, or German languages. They persisted in obtaining citizenship papers for Ukrainian immigrants who, through naturalization, secured Canadian citizenship and provided them with the opportunity to vote. Moreover, the 1902 Naturalization Act permitted Ukrainian immigrants to receive Canadian citizenship after three

years of residence. In 1914, a new act required five years residence in Canada and granted British and not Canadian citizenship. However, at the outbreak of WWI, naturalization was suspended for Ukrainian Canadians. The primary reason for becoming naturalized was that citizenship papers were necessary in order for a homesteader to obtain a patent of ownership for his land from the government. As well, Anglo-Canadian politicians were anxious to guarantee the Ukrainian Canadian vote and made arrangements for securing papers easily. Before WWI, 60 percent of Ukrainian Canadian immigrants had secured immigrant status.¹⁴

During the Pioneer Era and immediately following WWI, citizenship was often considered by Ukrainian Canadians in harsh and coercive terms. They viewed citizenship as a form of assimilation into the dominant culture which, according to Osborne, "was defined largely in Anglo-Canadian terms, centring upon command of the English language, loyalty to Canada as a nation of British heritage, commitment to Canada's British traditions, and pride in Canada's membership of the British Empire."¹⁵ Citizenship was, therefore, an imposition of Anglo-conformity and a threat to the preservation of Ukrainian Canadian cultural identity within Canadian society.

In addition, the fact that Ukrainian Canadian immigrants were ignorant of the English language and of political issues involved in pre-WWI elections made them a lucrative field of exploitation by Anglo-Canadian politicians. Yuzyk states that "the degrading type of politics that was permitted among the unenlightened Ukrainian and other immigrants during the pioneer period was not worthy of the

ideals of Canadian democracy and patriotism.”¹⁶ Anglo-Canadians resented Ukrainian Canadian participation in politics. Wiseman states that “in the Manitoba provincial election of 1899, Conservatives characterized Ukrainians ‘as a race unfit to participate in Canadian politics’.”¹⁷ Nevertheless, Ukrainian Canadian immigrants did not remain passive but soon became active in the public and political life of Canada. Their resistance to rapid assimilation, Anglo-conformity, discrimination and persecution initiated active involvement in the public affairs of the country.

The link between politics and education for Ukrainian Canadians began during the Pioneer Era. Ukrainian Canadians began to lobby the government for ethnocultural rights including the teaching of the Ukrainian language in the public school system during the Pioneer Era. Ukrainian Canadian immigrants became politically active in local affairs, beginning at the local school board level and then progressing to municipal affairs, serving first as councillors and later as reeves. Ukrainian Canadian politicians then gradually began to actively participate in provincial and federal affairs. In fact the participation of Ukrainian Canadians in Canadian politics that began in the Pioneer Era was continued by subsequent generations of Ukrainian Canadians born in Canada. The first Ukrainian Canadian politicians were bilingual teachers who, during the Pioneer Era, were the first members of the Ukrainian Canadian community to play a dominant role in politics. Moreover, Ukrainian Canadians in the Pioneer Era produced a very large number of public office-holders primarily in Manitoba and particularly in Winnipeg, that continued until after WWII. Wiseman states that Winnipeg

is the only large Canadian city that has consistently, since 1911, elected Ukrainians to public office, including the mayoralty. Between 1908 and the early 1960s, more than seventy Ukrainians became Reeves and mayors of Manitoba municipalities.²⁹ Since the forties, Ukrainians have been over-represented, relative to their population, in the Manitoba legislature. They made up one quarter of the 1981 NDP cabinet.¹⁸

While participating in Canadian politics, the first Ukrainian Canadian immigrants were conscious of preserving the Ukrainian culture, religion, and language in their bloc settlements. The bloc settlements provided a concentrated population for building and maintaining the Ukrainian Canadian cultural identity in the community. Marunchak states that:

Fundamentally the Ukrainian culture took a firm root in Canada not only because of its intrinsic high quality, but also because of the compact settlements, long tradition of that culture and the desire to retain and develop that culture in the new land.¹⁹

The first Ukrainian Canadian immigrants brought into Canada a rich cultural and educational heritage that for centuries had been suppressed in Ukraine. This heritage was their birthright and mark of their cultural identity and the Ukrainian Canadian immigrants were determined to preserve and promote it in a free country.

In spite of their poverty and illiteracy, Ukrainian Canadians were intensely conscious of their national identity, proud of their country's history, and imbued with a deep sense of tradition, culture and religion. Consequently, their bloc settlements contained Ukrainian churches, as well as, cultural and educational organizations that were modelled after similar institutions in Ukraine. Both organizational life and culture were extremely significant to Ukrainian Canadian

pioneers. Due to their statelessness, many Ukrainian Canadians viewed the development of organizational and cultural life in their community as important and necessary in retaining Ukrainian Canadian cultural identity. Therefore, from the arrival of the first Ukrainian immigrants to Canada, the maintenance of cultural identity became an important ethnocultural right. The Ukrainian pioneers established boundaries and institutions in rural communities in order to perpetuate culture, language, religion, and endogamy. This in turn established a foundation for the maintenance of a Ukrainian Canadian cultural identity that would assist future generations in resisting assimilation and Anglo-conformity and in gaining recognition as a valuable ethnocultural group within Canadian society.

An important aspect of Ukrainian Canadian cultural identity was the retention of the Ukrainian language. During the Pioneer Era, the Ukrainian language was easy to maintain since it was not only regularly spoken at home and in the community, but also used as a language of instruction in the public bilingual school system. Ukrainian language education was extremely significant to the first generation of Ukrainian immigrants. The first Ukrainian Canadian immigrants believed in the traditional value of education and respect for schooling and that both would secure a better life for their children and future generations of Ukrainian Canadians. Since their children were not fluent in the English language, Ukrainian Canadian pioneers were convinced that the only solution to educating their children was in the partial use Ukrainian as a language of instruction in the public school system. In this way Ukrainian Canadian

children would learn English without sacrificing their Ukrainian language and culture. Therefore, as a result of changes to the Public Schools Act, Ukrainian Canadians established bilingual public schools, first in rural bloc settlements and later in urban centres. In 1898, Manitoba was the first Canadian province to organize bilingual public schools in Ukrainian Canadian settlements. The institution of bilingual public schools in the Pioneer Era was particularly significant to the future of Ukrainian language education in the Ukrainian Canadian community as it not only established a precedent and foundation for the reintroduction of a bilingual system of education in both public and private schools during the Multicultural Era, but also influenced the creation of Manitoba's EUBP in 1978-79. In addition to bilingual public schools, Ukrainian Canadian pioneers organized private and "Ridna Shkola" Ukrainian schools. These were established through churches and served as a means of security in case the host society would consider cancelling bilingual schools and the use of the Ukrainian language in the public school system.

The first Ukrainian Canadian immigrants also organized their own school districts and their children were taught by Ukrainian Canadian bilingual teachers, who were educated at a Ruthenian Training School. These Ukrainian teachers became the first intelligentsia among Ukrainian Canadians and as a result served as the first leaders and politicians within the Ukrainian Canadian community. Their goals, for Ukrainian Canadians, included non-sectarianism, bilingual education, economic self-reliance, and political independence. They, together with the Ukrainian Canadian farmers and labourers, became unified in their

struggle to resist assimilation by the hegemonic host society.

During the early years of the Pioneer Era, assimilation and Anglo-conformity by the hegemonic host society was not an immediate threat to the Ukrainian Canadian community. At first, Anglo-Celtics did not perceive bilingual education as a hindrance Canadianization. They viewed schools as guardians of Anglo-Celtic culture, linguistic homogeneity, national unity, and bilingual teachers as intermediaries who would gradually "Anglicize" immigrant children. As a result, Anglo-Canadians viewed the school as an agent of Canadianization and citizenship. Consequently, throughout the 1890s to the 1920s, the dominant thrust of citizenship education was assimilation to a hegemonic conception of Canada as a British nation. Osborne states that:

Most English-speaking educationalists were convinced that Canada was one nation, or was well on the way to becoming one, and what made it such was its British heritage and English language. Citizenship therefore consisted of the imposition of what some historians describe as "Anglo-conformity".²⁰

Over time Anglo-Canadians viewed Ukrainian Canadian bilingual teachers deficient in the English language, not representative of the hegemonic Anglo-Celtic civilization and, therefore, unable to transmit norms of Canadian society and citizenship. The Ukrainian bilingual teachers' efforts to cultivate the Ukrainian language was considered disloyal and subversive and that the continued use of the Ukrainian language in the public school system would accentuate the division among Canadians. In addition, Ukrainian Canadian cultural, educational, and political organizations, as well as, the Ukrainian press were considered suspicious and a threat to Canadianism. Therefore, in an

attempt to halt Ukrainian Canadians in the promotion and preservation of their cultural identity, the Canadian government, in 1916, abolished the bilingual system of education

After the abolition of bilingual education, some bilingual schools continued to function only in Ukrainian Canadian school districts. However, the Ukrainian Canadian community resisted the Anglo-Canadian community by continuing to provide Ukrainian language courses after school and in supplementary evening schools and in "Ridna Shkola" Ukrainian schools. They also continued developing cultural, educational and political organizations. The public education system remained hegemonic to Anglo-Celtic values and norms until the 1960s when the federal government once again provided legal provision for the inclusion of second language instruction in Manitoba's public school system.

Thus the first Ukrainian immigrants and the generation of Ukrainian Canadians that followed bore the double burden of being assimilated into a new nationality while seeking to retain their cultural identity. Their struggle to become conscious of themselves as Ukrainians and to be recognized as such by the host society also became the heart of their struggle for acceptance as full Canadian citizens. Within this struggle they knew that they could never realize themselves as Canadians until they were accepted by Anglo-Canadians as descendants of a proud and ancient people with their own history and cultural heritage. The struggle to maintain their cultural identity, while fully participating in Canadian society, continued throughout the four eras of Ukrainian Canadian history and continues to this day.

The First World War (WWI) and Interwar Era (1917-39)

Anglo-conformity and assimilation of Ukrainian Canadians that began in the Pioneer Era increased and reached its peak during WWI and the Interwar Era. During WWI and throughout the Great Depression, Ukrainian Canadians experienced much antagonism, discrimination, and prejudice from the host society. Anglo-Celtics viewed Ukrainian Canadians with hostility, suspicion, and disloyalty since, at the time of WWI, they were encouraged by Ukrainian Canadian community leaders to enlist in the military not only to assist in defending Canada, but also to assist Ukraine. Although 10,000 Ukrainian Canadians served in the Canadian armed forces, 16,000 were considered "enemy aliens" and as a result of the War Measures Act were interred in Canadian concentration camps.

Thus during the Interwar Era a policy of forced assimilation continued to be implemented by the hegemonic host society. Cipywnyk gives the following reasons for the assimilation of Ukrainian Canadians:

The role that nationalism played in the events leading to the First World War; the reluctance of immigrants from the former Austro-Hungarian Empire to volunteer to fight against their kinfolk in the old country; the rapid influx and new presence, usually in bloc colonies, of hundreds of thousands of strangely-garbed, largely illiterate speakers of a dozen different languages in a part of the country that was far from securely established when they arrived; the fact that in 1921 only 40% of the population of the western provinces had Canadian-born parents . . . (Sutherland, 1976, p. 204). In 1931, the rate of endogamy among Ukrainians . . . was nearly 99% and a continuing high rate was predicted (England, 1936, p.153). Approximately 98% reported Ukrainian as their mother tongue (Kirconnel, 1940). Given the above situation, the logic of the following summary of that period of western Canadian history may be better understood: "English Canadians battled the

immigrant parents over what sort of adults the children of the latter were to become. How else could Canada survive?" (Sutherland, 1976, p. 204).²¹

Moreover, Ukrainian Canadian citizenship was also affected by the War Time Elections Act that in 1917 removed Ukrainian Canadians' right to vote, and by the Naturalization Act that in 1919 deprived them of being naturalized for 10 years. However, in 1923, the Canadian government removed the "Enemy Aliens" clause from the Naturalization Act, once again permitting Ukrainian Canadians to become naturalized.²² This was due to the fact that Anglo-Canadians began to include an international spirit into their vision of citizenship. Osborne states that "more important than any particular institution, was the idea (now widely accepted) that any approach to citizenship had to see Canadians as citizens of their own country and of the world."²³

Throughout the Interwar Era Canadian citizenship was defined by character and service and was based on the conviction that the enormous sacrifices of WWI could be justified by people working together to form a better society. According to Osborne, "men and women of good character, it was argued, would more or less automatically do the right thing, and the right thing was defined in terms of 'mutual service'."²⁴ The definition of citizenship, in terms of character, service and comradeship, began to ensure a sense of social stability in Canada. Moreover, this new concept of Canadian citizenship was beneficial to the Ukrainian Canadian community as it changed the host society's perception of Ukrainian Canadians. In particular, Ukrainian Canadians not only became recognized for their assistance to Canada in the war effort, but also

gradually accepted as being valuable and contributing citizens.

The general socio-economic status of Ukrainian Canadians improved during the Interwar Era. However, the economic division that occurred within the Ukrainian Canadian community among farmers, professionals, businessmen, and labourers, affected their treatment by the host society. The Ukrainian Interwar immigrants, who were needed by the host society to work primarily as labourers in order to develop and strengthen the Canadian economy, were much more discriminated against than the first and second generation Ukrainian Canadians, who not only became established farmers but also began to enter and prosper in Canadian business and professional fields. Nevertheless, despite the prejudice and hardships experienced by Ukrainian immigrant labourers, the Ukrainian Canadian community was unified economically by the Ukrainian Canadian cooperative movement that was established in Manitoba and Winnipeg to financially assist all Ukrainian Canadians.

During the Interwar Era, the social structure of the Ukrainian Canadian community was divided between the second wave of Ukrainian Canadian Interwar immigrants to Canada and the second generation of Ukrainian Canadians born in Canada. The Interwar Ukrainian Canadian immigrants were political refugees, sponsored immigrants, and national leaders of organizations in Ukraine. Their arrival in Canada was largely due to the government's request for labourers to work in the CNR and CPR. Once they arrived in Canada, they received moral and material assistance and adapted themselves well into an already organized Ukrainian Canadian community. Since they were better

educated and politically and nationally more conscious than the first Ukrainian Canadian immigrants, they were not only able to contribute greatly to strengthening Ukrainian cultural identity, but also better equipped to resist assimilation by the host society.

The second generation of Ukrainian Canadians also revitalized Ukrainian Canadian cultural identity and community life by becoming increasingly urbanized. They moved from rural to urban communities, such as Winnipeg, thereby strengthening their economic and political influence in Canadian society. In fact, Winnipeg became the centre of the Ukrainian cultural, religious, political and educational organizations in Canada during the Interwar and Post WWII Eras. During the Interwar Era, the second generation of Ukrainian Canadians became the new Ukrainian Canadian intelligentsia that included university graduates, professionals, business entrepreneurs, as well as, provincial and federal politicians. However, as the second generation of Ukrainian Canadians began to integrate successfully into the host society they not only became increasingly exposed to the hegemonic Anglo-Canadian dominant culture, but also pressured to assimilate and conform to its way of life. In addition, although Ukrainian Canadians left their rural communities, many of them continued to experience prejudice and discrimination by Anglo-Canadians and, as a result, resorted to either anglicising or changing their names, as well as, intermarrying into the host society in order to achieve social and economic progress. Consequently, the second generation felt divided between integrating into Anglo-Canadian society and remaining loyal to the Ukrainian Canadian community. In

an attempt to assist the second generation of Ukrainian Canadians to maintain their Ukrainian Canadian cultural identity and to resist further assimilation of their children and grandchildren, the older first generation Ukrainian Canadians began to establish youth organizations at universities and in Ukrainian Canadian communities. However, the assimilation of Ukrainian Canadians by the host society continued and was assisted by urbanization, intermarriage, and increasing lack of use of the Ukrainian language. Nevertheless, despite Anglo-conformity and forced assimilation the Ukrainian Canadian community resisted these policies and maintained their cultural identity during the Interwar Era by becoming active in and continuing to develop political, cultural, educational and youth organizations and institutions.

Internal and external politics within the Ukrainian Canadian community flourished during the Interwar Era. The second wave of immigrants influenced political life within the Ukrainian Canadian community while second generation Ukrainian Canadians became more politically active in the general Canadian community. During the Interwar Era numerous Ukrainian Canadian organizations were established according to political and religious affiliations. In particular the arrival of the Interwar Ukrainian Canadian immigrants increased the differences in the ideological political orientation between the Left (socialists) and the Right (nationalists) factors of the Ukrainian Canadian community. Wiseman states that "in the inter-war years, for example, there was the Communist pie-in-the-sky vision of proletarian internationalism. There was also the Hetmanite dream of an independent Ukraine headed by a monarch."²⁵ In addition, the

Ukrainian Canadian Right, unlike the Ukrainian Canadian Left, was highly fragmented in that there were churches, organizations, and newspapers that ideologically competed against one another. Religious differences, in particular, reinforced political differences. Wiseman states that "the Communists were anti-clerical atheists; most Hetmanites were Catholic and Conservative; the Ukrainian Self-Reliance League was Orthodox and primarily Liberal."²⁶ Consequently, the Ukrainian Canadian community was in a three-way struggle for allegiance between the ULFTA representing socialists, the Ukrainian Catholic Church representing nationalists/Conservatives, and the Ukrainian Orthodox Church representing nationalists/Liberals.

The competing ideologies of the Ukrainian Canadian Left and Right not only reflected different visions of the structure of Canadian society, generally, and the Ukrainian state in the Soviet Union, but also influenced the maintenance of Ukrainian Canadian cultural identity. For example, the Ukrainian Canadian Left, especially the Communist community, viewed Ukrainian independence as non-existent since Ukraine was perceived as a constitutionally independent, politically progressive socialist republic within the Soviet Union. Conversely, the struggle for a liberated independent Ukraine was extremely important to the Ukrainian Canadian Right who viewed that it was this sense of statelessness that generally reinforced Ukrainian Canadians' desire to preserve their Ukrainian cultural identity in Canada and the world. Nevertheless, despite the political, ideological, religious and economic differences within the Ukrainian Canadian community, Ukrainian Canadians were unified during the Interwar Era by

promoting their national and cultural values.

The maintenance of the Ukrainian language became the common link within the Ukrainian Canadian community in the preservation of Ukrainian Canadian cultural identity and resistance to assimilation. During the Interwar Era, each Ukrainian Canadian organization developed its own "Ridna Shkola" Ukrainian school, library, theatre, choir, dance ensemble, and press. In addition, the support of benefit societies, contributed to positive community development in promoting cultural and linguistic maintenance within the Ukrainian Canadian community. Furthermore, in order to transform Ukrainian Canadian life from becoming fragmented and mired in factionalism into one of the better organized and unified Ukrainian communities in the diaspora, the Ukrainian Canadians created the UCC that became and continues to be the most important and influential Ukrainian organization in Canada and the world.

The UCC was established on November 7, 1940. During this time, Winnipeg was chosen as the headquarters of the UCC due to its significance as the centre of Ukrainian Canadian community life in Canada. Two reasons for the creation of the UCC were: first, due to the Canadian government's appeal for Ukrainian Canadians to consolidate and coordinate the activities of all non-Communist Ukrainian Canadian ideological and religious organizations into one representative organization that would mobilize Ukrainian Canadian support for the WWII effort; and secondly, as a result of the Ukrainian Canadians' desire to create a national representative Ukrainian Canadian organization that would unify the community, coordinate efforts to assist Ukraine in its pursuit of

independence, produce effective measures to decrease discrimination and assimilation by the host society, and preserve cultural identity.

Most Ukrainian Canadian non-Communist organizations joined the UCC. Although the UCC also included religious representation, it became more of a secular organization based on democratic principles. According to Marunchak:

All efforts of the UCC were . . . [initially] directed in pursuit of the two major objectives:

1. Consolidation of Ukrainian opinion and coordination of the work of Ukrainians in Canada so as to provide help for Canada and Great Britain for the successful ending of war.
2. Presentation of the consolidated opinion and the carrying on of the coordinated work in general.^{5 27}

Other researchers such as Yuzyk claim that the UCC's principle aims were to promote positive participation of Ukrainian Canadians in the political, cultural, economic and social life of Canada, to emphasize cultural identity as a valuable component of the Canadian nation, and to provide humanitarian aid to Ukraine.²⁸

In 1993, Bardyn states that:

The first three recorded purposes and objectives of the Ukrainian Canadian Congress are (a) to act as an authoritative spokesman for the Ukrainian-Canadian community before the people and Government of Canada; (b) to strengthen and co-ordinate the participation of Ukrainian Canadians in the Canadian social and cultural life based on Christian and democratic principles, for justice, freedom, and independence; (c) to safeguard the aspirations of the Ukrainian people in Europe for independence and sovereignty of its ethnic territories.²⁹

As a result of its goals and objectives and the fact that it became the national representative Ukrainian Canadian organization, the UCC began to establish itself as a symbol of Ukrainian Canadian cultural identity. The UCC became not only a visible symbol of Ukrainian Canadians but also the main voice

for the preservation and enhancement of Ukrainian culture in Canada. Gerus states that:

The UCC, as the recognized spokesman for Ukrainian Canadians, often translated the latest potential of that community into meaningful cultural and political gains, no mean accomplishment considering the size of the country and the incompatibility of the several immigrations and generations.³⁰

Politically, the efforts of the UCC began to change the host society's perception of Ukrainian Canadians. Anglo-Canadians not only praised Ukrainian Canadians for their contribution to the WWII effort but also recognized their Canadian citizenship. The image of Ukrainian Canadians was transformed from being quaint peasants, who were fanatical national and political revolutionaries, to Canadian citizens, who were actively involved in Canadian society. Culturally, the UCC provided the balance for developing Ukrainian national consciousness and cultural identity in Canada. The UCC morally and financially supported the development of political, cultural, and educational organizations in the Ukrainian Canadian community. In particular, the UCC emphasized development of Ukrainian language education at universities and in public, private and "Ridna Shkola" Ukrainian schools. The theme of the first UCC Congress was based on the teaching of the Ukrainian language in public high schools and universities. Consequently, the creation and development of Ukrainian Studies at Canadian universities, the Ukrainian Core/Elective Program, and the EUBP were greatly influenced by the early work of the UCC.

Due to the host society's recognition of Ukrainian Canadian participation in the war effort, Ukrainian Canadians in the Interwar Era were once again

motivated to become politically active and to reappear in Canadian political life. However, it was the continued discrimination and prejudice by the Anglo-Canadian society that affected the nature and scope of their participation in external politics. Ukrainian Canadians became increasingly determined to resist discrimination by the host society by electing Ukrainian Canadian candidates to municipal, provincial and federal governments. This enabled the Ukrainian Canadian community to have a representation of their concerns, issues and interests brought before the Canadian government and the general public. Harasym states that "Ukrainian community leaders were especially concerned that such spokesmen express not only the socio-economic goals of their group but also the national and cultural aspirations of Ukrainians in general, including those in the old country."³¹ Due to prejudice and lack of receptiveness by Anglo-Canadians of Ukrainian Canadians in the traditional political parties, most Ukrainian Canadian candidates were forced to run as Independents or third-party candidates. Many Ukrainian candidates were elected in ridings with a Ukrainian majority. In cases where two Ukrainian Canadian candidates ran, the Ukrainian Canadians who were concerned with improving their position in Canadian society chose to support the candidate most likely to be on the side of the victorious party. If Ukrainian Canadians did not have a candidate in one of their ridings, they tended to vote conservatively. Ukrainian Canadians often supported the party most likely to win the election rather than casting a protest vote for fear of being overly criticized and adding to their reputation of being merely radical.

During the Interwar Era, Ukrainian Canadians' participation in Canadian

politics increased especially with the election of numerous MLAs to political office who, as in the Pioneer Era, continued the work of lobbying the various governments for Ukrainian Canadian rights. The increase in Ukrainian Canadian provincial and federal politicians resulted in the government becoming more aware of the needs within the Ukrainian Canadian community, especially in the areas of economics, cultural and linguistic maintenance, and education. Gerus states that "as Ukrainians gradually came to influence many levels of Canadian society, they acquired greater financial power and social respectability, which, superimposed on this strong ethnic consciousness, made them a notable fact of Canadian life."³²

In addition to developing internal and external politics, both the second wave of Ukrainian immigrants to Canada and the second generation Ukrainian Canadians strengthened cultural, religious and educational activity in their community and thus continued preservation of the Ukrainian cultural identity in Canada. Cultural endeavours increased in the creative, performing, and literary arts, such as, the development in theatre, choirs, orchestras, dance, and literature.

The Ukrainian press was also significant during the Interwar Era. Initially during and after WWI the Ukrainian language was referred to as the "enemy language" and resulted in Anglo-Canadian censorship of both the bilingual and Ukrainian press. However, due to the recognition of the Ukrainian Canadian contribution to the war effort and the renewal of Ukrainian Canadian citizenship, the Ukrainian press was reinstated and became the voice for the Ukrainian

Canadian community in matters of social, political, cultural, and educational concerns. Once more, Winnipeg was significant in becoming the leading publishing centre in Canada.

Religion and church activity continued to be important to Ukrainian Canadians and impacted on their cultural identity throughout the Interwar Era. Regular attendance at Ukrainian churches and participation in traditional religious practices assisted in the development of the cultural and traditional psyche of the Ukrainian Canadians. During the Interwar Era, the Ukrainian Canadian community was divided into four religious denominations: the Ukrainian Catholic Church, the Ukrainian Greek Orthodox Church, the Ukrainian Presbyterian Church, and the Ukrainian Baptist Church. Despite their religious differences, the churches were united in the community by the same goal of preserving the Ukrainian Canadian cultural identity through the development of their cultural and educational institutions and an affiliation with the corresponding Ukrainian press. The common goal among the religious, cultural and educational organizations in the community, was the maintenance and development of the Ukrainian language and education. Moreover, the preservation of the Ukrainian language was considered to be the most important component of cultural identity and became the unifying link between the first and second generation Ukrainian Canadians.

As previously mentioned, during the Interwar Era, assimilation and Anglo-conformity were evident in every aspect of Canadian life and particularly evident in the public school system. The desire by the Anglo-Canadians to assimilate

immigrant children in the educational field became the policy of citizenship education. The public school system was considered by the hegemonic host society to be the guardian of national unity, linguistic and cultural homogeneity, as well as, the agency of assimilation, citizenship, and cultural transmission. The public school was the primary vehicle of Anglo-Canadians to assimilate immigrant children by providing them with instruction in the English language and basic principles of Canadian life. Anglo-Canadians believed that assimilation would ensure that Canadian citizenship would not fail to reach the high level of intelligence that was expected of it and characteristic of Anglo-Celtic civilization. Cummins states that:

Surveys of the views of Canadian educators in the early part of the century (Anderson, 1918; Black, 1913; Sissons, 1917) emphasized the desirability of rapid assimilation and the necessity to eradicate the first language of students so as to facilitate the learning of English and the acquisition of "Canadian" values (Lenskyj, 1981).³³

During the Interwar Eram Anglo-Canadians perceived themselves to be threatened by Ukrainian Canadians whom they viewed as primitive, culturally impoverished, morally defective, less civilized and ignorant "enemy aliens". Therefore, Anglo-conformity and an aggressive policy of assimilation expressed itself most sharply in the growing restriction on the use of languages other than English as the language of instruction and in the abolition of bilingual education. Anglo-Canadians asserted that learning or retaining a second language hampered the acquisition of English and hindered the possibility of becoming a good Canadian citizen.

In an attempt to resist the abolition of bilingual education, Ukrainian

Canadians staged protests, wrote appeals to the government, and continued a modified form of bilingual education in rural communities. However, the Department of Education made it increasingly difficult for Ukrainian Canadians to maintain bilingual schools by initiating changes in the public school system, such as, examinations, curricular teaching training, a preference for English rather than bilingual teachers, and school supervision. Nevertheless Ukrainian Canadians were able to resist forced assimilation of immigrant children in the public school system by continuing to maintain Ukrainian language education in private and "Ridna Shkola" Ukrainian schools, and by establishing student residences called Bursas.

Private and "Ridna Shkola" Ukrainian schools were organized by Ukrainian Canadian secular and church organizations and operated after school hours and on Saturdays by volunteer Ukrainian Canadian teachers whose salaries were financed by church parishes, parents, and organizations within the community. The schools were primarily located in urban centres and established in church basements, halls, National Homes, libraries, and school rooms. "Bursas" were also organized by the Ukrainian Canadian intelligentsia. They were non-denominational Ukrainian Canadian student residences established for urban and rural students that offered high school and university education. Winnipeg was significant in establishing the first "bursa" named "Adam Kostko Bursa". In addition, St. Andrew's College, at the University of Manitoba, established a modified version of the "bursa" in 1946. Although "bursas" were later divided denominationally between the Ukrainian Catholic and Ukrainian

Orthodox residences, they became very important to Ukrainian Canadians as they were able to maintain the cultural identity of Ukrainian Canadian youth by providing a strong organizational base for educational, cultural and social development. "Bursas" also equipped Ukrainian Canadian students for employment in various professional fields thereby providing the impetus for future leadership in the Ukrainian Canadian community.

During the Interwar Era, the leadership for educational rights and preservation of cultural identity was provided by Ukrainian Canadian teachers and Ukrainian Canadian bilingual teachers. The Ukrainian Canadian teachers organized and operated cultural activities in the Ukrainian Canadian church and community organizations while the bilingual teachers organized teacher conventions, formed a national federation of Ukrainian Canadian teachers and assisted in the coordination of teaching Ukrainian in "Ridna Shkola" Ukrainian schools. Many of these teachers also entered politics and continually lobbied the government for Ukrainian Canadian educational and ethnic rights, an initiative that not only continued throughout the Post World War II and Multicultural Eras, but also influenced Ukrainian Canadian organizations, such as the UPBC, to reintroduce bilingual education and the EUBP into the public school system.

Thus, despite religious and political divisions within the Ukrainian Canadian community, during the Interwar Era, Ukrainian Canadians resisted forced assimilation and Anglo-conformity and became united not only by the goals of the UCC, but also by their strong value of education and determination to preserve the Ukrainian language and their cultural identity. Swyripa states that

the Interwar years were

that period in Ukrainian-Canadian life which witnessed not only the creation of dominion-wide superstructures for Ukrainian-Canadian organizations and increased differentiation within the community, but also the growth of Canadian consciousness and pride as Ukrainians began to integrate and to accept Canada as their adopted motherland.³⁴

Post World War II (WWII) Era (1945-70)

The Post WWII Era signalled a new historical period in Canada and the world. The atrocities of WWII raised the nations of the world's consciousness for international recognition of global interdependence, elimination of racism, support of human rights and ethnocultural acceptance and acknowledgment. This progressive world view influenced Canada's view of Canadian citizenship and identity. In addition, it provided the impetus for multiculturalism, Canadian human rights legislation, ethnocultural rights that included acceptance of cultural identities, and linguistic rights that resulted in the use of second languages in the public school system including the EUBP.

After WWII, Anglo-Canadians progressed in their notion of citizenship from that of Anglo-conformity, character and service, to embracing the cause for international understanding and peace. The Canadian Citizenship Act of 1947 and the Canadian Bill of Rights of 1960 recognized the equality of all Canadians in every respect including the rights of ethnocultural immigrants, Anglo-Celtics, and French Canadians. These two policies implied that although the supreme loyalty of each citizen and ethnocultural group be to Canada, ancestry should not be denied, discouraged or suppressed but rather regarded with pride as a

positive, contributing force to the value of the nation. Yuzyk states that:

A person shunning his cultural background, is empty, with little, if anything, to offer to Canada's cultural heritage. A person having pride in his ancestry, on the other hand, already has appreciation of cultural values and strives for higher spiritual goals, that will benefit not only him but his country.³⁵

During the Post WWII Era Canada, by law, became a nation composed of various ethnocultural groups. Moreover, Canada's position in the British Commonwealth changed and became more independent as the British Empire developed into the Commonwealth of Nations. The collapse of the British Empire and the assertive presence of USA as a leading world power had an extraordinary influence on Canada's perception of its role in the world and provided a point of reference for Canada's identity in the international context.³⁶ By 1960 Canada's identity began to change from hegemonic Anglo-conformity and an emphasis on British values and norms to hegemonic multiculturalism and recognition of ethnocultural groups' values and rights. The new concepts of cultural pluralism and multiculturalism further influenced Canadian citizenship and identity so that by 1971 Canada became a multicultural nation within a bilingual (English and French) framework.

The Post World War II Era was significant in the history of Ukrainian Canadians. According to Swyrypa, "World War II marked the beginning of the third era of Ukrainian-Canadian history--the era of consummation--which was distinguished by renewed patriotism for both Canada and Ukraine."³⁷ During WWII the Ukrainian Canadian community's principal goal was to prove that Ukrainian Canadians were sufficiently patriotic and worthy of Canadian

citizenship by participating in Canada's war effort. Having achieved recognition by the host society for their contribution to the war effort, Ukrainian Canadians began to vertically and horizontally integrate with more ease into Canadian society. However, despite the host society's progressive international viewpoint on Canadian citizenship, the forced assimilation of Ukrainian Canadians during the Interwar Era affected, to some degree, the preservation of Ukrainian cultural identity among the third generation of Ukrainian Canadians. Nevertheless, the arrival of the Post WWII third Ukrainian immigration revitalized the Ukrainian Canadian community and their impact continues to influence Ukrainian Canadian cultural identity to this day.

The third wave of Ukrainian immigrants to Canada was part of the "displaced persons" Post WWII movement. After WWII many of these immigrants found themselves in the allied zones of Europe and chose emigration rather than repatriation to their homeland. Before their emigration they were stationed for a period of four to five years in UNRRA and IRO camps. During their time in these camps, the Ukrainian people were able to retain their cultural identity by developing social, cultural, religious, educational, and political organizations and activities. When the opportunity came to emigrate, Canada became one of the countries that agreed to accept the immigration of the Ukrainians. However, at the time of immigration, the Canadian government emphasized rigid health requirements and sponsorship. Despite the Anglo-Celtic hegemonic anti-communist opposition to refugees as traitors, war criminals, and enemies of the people, the Canadian government permitted the immigration of

Ukrainian WWII refugees due to the country's need for labourers in agriculture, mining, and forestry. The UCC and UCRF assisted with the immigration and resettlement of the third wave of Ukrainian immigration to Canada who, due to the previously established Ukrainian Canadian organizations, immigrant aid societies and social services, found it much easier to settle into both the Ukrainian Canadian community and Canadian society. Although Winnipeg remained the most heavily populated centre of Ukrainian Canadians, the majority of the third wave of Ukrainian Canadian immigrants, who were overwhelmingly urban, settled in Toronto and Ontario. At the same time, the third generation of Ukrainian Canadians was also moving from rural to urban centres, thereby slowly dissolving the Ukrainian Canadian bloc settlements of the previous eras.

The social composition of the third immigration had a tremendous impact on the established Ukrainian Canadian community. While initially creating more factionalism within the community, they also revitalized it, thereby assisting in Ukrainian Canadian resistance to assimilation and preservation of cultural identity. The third wave of Ukrainian Canadian immigrants came from all regions of Ukraine and from different political regimes, social strata, and living experiences. They not only represented various religions and social classes, but also diverse cultural and political organizations. Most of the third Ukrainian Canadian immigration was sophisticated, highly educated (including intellectuals, professionals, and skilled craftsmen) and acutely political (fervently anti-Soviet and dedicated to the ideal of a free Ukraine).³⁸ Upon their arrival in Canada they became insular, organizing themselves into self-contained communities. This

proved to be effective in resisting assimilation by the host society and thus preserving cultural identity with respect to maintaining the Ukrainian language and endogamy within the Ukrainian Canadian community. However, this also created tensions and divisions within the Ukrainian Canadian community. In particular there was some resentment among the first, second, and third generation Ukrainian Canadians who were not only reluctant to share leadership with the new educated and largely urban third immigration, but also upset at the difficulties encountered in entering their organizations. Meanwhile the third immigration were concerned with the assimilation, inferiority complex, lower class status and political ignorance of most of the existing Ukrainian Canadians. Nevertheless, towards the end of the Post WWII Era, the third immigration and the third generation Ukrainian Canadians began to work together for the development of the Ukrainian Canadian community.

During the Post World War II Era, socio-economic opportunities improved somewhat for the Ukrainian Canadian community. Although there was progress in professional and technical occupations for the third generation, this was not necessarily the case for the third immigration. After WWII the third generation Ukrainian Canadians became better educated and employable. They emerged in urban centres and improved their socio-economic status from lower to middle class. However, the third immigration of Ukrainian Canadians were discriminated against by the host society and consequently, experienced a drop in their social and socio-economic status. Although the third Ukrainian Canadian immigration were skilled in a variety of fields (such as farmers, labourers, skilled technicians,

craftsmen, and tradesmen) and in professional areas (such as education, the arts, humanities, and sciences) they experienced difficulty in finding work in their respective occupations and resorted to taking menial and poorly paid jobs and/or accepting meager pay for work in Ukrainian Canadian organizations and institutions. However, as the third Ukrainian Canadian immigration improved and upgraded their qualifications through higher education, they became more employable at universities and in educational and professional organizations. In addition, the rapid growth of the Post WWII economy resulted in more financial resources for the third immigration to form new institutions and activities. This resulted in a tremendous increase in social, religious and political Ukrainian Canadian organizations that not only gained the respect of the existing Ukrainian Canadian community, but also renewed and revitalized Ukrainian Canadian organizations and expanded cultural, educational and professional fields that diversified the socio-political sector of Ukrainian Canadian life and strengthened the community to resist assimilation through the preservation of their cultural identity.

After WWII political life, both within and outside of the Ukrainian Canadian community, continued to develop and influenced Ukrainian Canadian life and cultural identity. Initially, internal politics were problematic creating division and tension among Ukrainian Canadians due to different political ideologies and various organizations established by each Ukrainian Canadian generation and immigration. After WWII, divisions in the Ukrainian Canadian community were primarily due to the third immigration whose varied social composition and

political ideologies resulted in separate political organizations from the existing Ukrainian Canadian institutions. For example, while the third wave of Ukrainian Canadian immigrants was characterized as politically nationalistic and anti-Communist, the second wave was national-revisionistic with a very limited socialistic view, and the first wave of Ukrainian Canadian pioneer immigrants was individualistic.

Nevertheless, the UCC provided the necessary leadership to unify all non-Communist Ukrainian Canadian organizations including learned societies, research institutions, financial foundations, professionals, veterans, youth, and women's organizations. The unification of all these organizations into one national organization was significant to Ukrainian Canadians as it provided them with an official voice to address, both nationally and internationally, the social, political, economic, cultural and educational issues and concerns within their community. As previously mentioned, the UCC continued to be not only a visible symbol of cultural identity, but also one vehicle by which Ukrainian Canadians were able to resist assimilation by the host society.

In addition, after WWII, the UCC was responsible not only for creating PAUK (1947), an international organization that unified all North American Ukrainian national organizations, but also for establishing WCFU (1967) that unified all Ukrainian Canadian organizations in the diaspora. The purpose of both of these organizations was the alliance of all Ukrainian national organizations in the world in order to coordinate their work, promote national and international unity of all Ukrainians in the diaspora, preserve Ukrainian religion,

culture, language, and cultural identity in the free world, and assist Ukraine to regain its cultural and political freedom and independence. Although the UCC was responsible for establishing these international organizations, it considered its first duty to be the prosperity and cultural identity of the Ukrainian Canadian community and the future welfare and well-being of the Canadian nation.

Consequently, the UCC organized national congresses that became the most important single forum for Ukrainian Canadians to discuss pertinent issues and concerns regarding their ethnocultural rights and cultural identity within and outside the community.

Although many of the resolutions from the UCC congresses focused on the promotion of a representative Ukrainian voice in national, international and external affairs, the preservation and development of Ukrainian Canadian cultural identity and assistance to Ukraine, most of the resolutions emphasized the maintenance of the Ukrainian language as a priority to the national survival of the Ukrainian Canadian community and the Ukrainians in the diaspora. As a result, the UCC became involved in the development of Ukrainian language education at all levels: post-secondary institutions, private and "Ridna Shkola" Ukrainian schools, and the public school system. For example, in 1964, the UCC established the Taras Shevchenko Foundation for the purpose of providing financial assistance not only to Ukrainian Canadian cultural, literary and performing arts, but also to educational organizations and institutions. In particular, investments from the Foundation were applied to scholarships, sponsoring research in Ukrainian Studies and history, teaching of the Ukrainian

language in schools, creating materials to assist teachers in the teaching of the Ukrainian language, as well as, printing school textbooks, collections and microfilms.

During the Post WWII Era, Ukrainian Canadians benefited from Post WWII prosperity and exuded a new found confidence both inside and outside of their community that enabled them to resist discrimination by the host society and successfully integrate into Canadian politics by attaining politically important positions in municipal, provincial, and federal governments. Anglo-Canadians began to accept Ukrainian Canadians into Canadian politics since they were beginning to recognize them as valuable members of Canadian society. Despite endured hardships and language barriers, achievements by Ukrainian Canadians in external politics not only included the election of ninety MLAs, twenty MPs, and numerous mayors, but also the appointment of members to Royal Commissions, senators, judges, and magistrates. Although Ukrainian Canadian politicians were successful in integrating into the Canadian community, they were cognizant of maintaining their cultural identity in their political work.

Ukrainian Canadians did not form their own political groups but chose, in the spirit of Canadian citizenship, to participate individually and run candidates in existing Canadian political parties. Consequently, according to Wiseman, "all the political parties became more receptive to Ukrainian membership and leadership."³⁹ In addition Ukrainian Canadian voting behaviour increased with Ukrainian Canadians voting for both Ukrainian and non-Ukrainian candidates of major parties. In federal politics, Ukrainian Canadians, who lived in the prairie

provinces, generally preferred to vote for the Conservatives followed by the NDP. Wiseman states that “they had [sic] also become more receptive to provincial Conservative parties that were historically antipathetic to them but had [sic] opened up to Ukrainian leaders and members.”⁴⁰

Following WWII, the new definition of Canadian citizenship and identity and the Canadian Bill of Rights that recognized the equality of all Canadian citizens and ethnocultural groups precipitated the beginning of a new Multicultural Era in Canadian history. For example, in 1963, the federal government established the B & B Commission in response to growing French Canadian nationalism in Quebec, referred to as “The Quiet Revolution”. The task of the B & B Commission was to report on the existing state of bilingualism and biculturalism in Canada and to recommend steps in developing Canadian confederation on the basis of equal partnership between the founding races: French and British. However, ethnocultural groups, including Ukrainian Canadians, began to debate the nature of Canadian society, Anglo-French relations, and the role of the “third element” in the developing Canada. Rather than supporting bilingualism and biculturalism of the founding races, Ukrainian Canadians and other ethnocultural groups presented numerous briefs and memoranda to the B & B Commission hearings advocating the ideology of multiculturalism and multilingualism as principles of Canadian identity. The ethnocultural groups attracted the attention of media, scholars and politicians who became influenced by the changing cultural climate in the Western world and for the first time in Canadian history, rejected the notion of a hegemonic

homogenized Anglo-Saxon Canadian society and supported the “three elements” (English, French, and other ethnocultural groups) as contributors to a hegemonic multicultural Canadian society and identity. The government’s recognition of the importance of the “third element” in the ensuing national debate was evident by the inclusion into the B & B Commission of two commissioners of Ukrainian and Polish descent.⁴¹

Among the various ethnocultural groups in Canada, the Ukrainian Canadian community submitted the largest amount of briefs to the B & B Commission. At that time, Ukrainian Canadians asserted both their own and all ethnocultural group rights as the “third element” of the Canadian mosaic. There was a general consensus among Ukrainian Canadians that Canada be recognized as a multicultural nation and that the government support the efforts of all ethnocultural groups to maintain and develop their cultural-linguistic heritage and identity. Consequently, Ukrainian Canadians assumed a leadership role in the development and dissemination of the multicultural ideology that eventually became the Canadian multicultural policy. According to Bociurkiw:

This role was rooted undoubtedly in their historical aversion to assimilation, as well as in political causes underlying much of Ukrainian emigration from the Old Country, a strong sense of collective responsibility for the preservation of the group’s ethnocultural values in Canada while these values were being suppressed by the alien rulers of Ukraine, the lasting commitment of Ukrainian churches to the preservation of the national cultural-linguistic heritage, the group’s highly developed capacity for grass-roots organization, and the nature of Ukrainian settlement in the Prairie provinces.⁴²

Bociurkiw also lists the following propositions included in the briefs sent by

Ukrainian Canadians and other ethnocultural groups to the B & B Commission:

(1) in one, united, and independent Canada, Canadians should enjoy effective equality in political and socio-economic rights, irrespective of their ethnic origin, religion, mother tongue, etc.; (2) all ethnic groups, from Anglo-Celtic and French to the smallest ones, contribute to the Canadian cultural mosaic, and their cultural activities should be given moral and material support by the state in proportion to the group's willingness to survive; (3) within the linguistic provisions of the BNA Act, English should be the lingua franca of all Canadians, but the teaching of, and in, ancestral languages, and their social use, should be encouraged and supported from public funds wherever there is effective demand for them; (4) publicly-supported media should devote appropriate time and resources to ethnic language programs and to culture and art of minority groups; (5) all levels of government should actively combat discrimination and prejudice directed against ethnic groups.^{8 43}

The most notable briefs to the B & B Commission came from the UCC followed by the UPBC. During that time, Alberta's UCC was more receptive to official bilingualism than the national UCC who, in their brief, supported a more restrictive view of official bilingualism, arguing for English as the only nationwide official language and that the future of Quebec in Confederation be settled in a referendum by the citizens of Quebec. The UCC also called for the establishment of a federal ministry of culture, a permanent non-governmental inter-ethnic advisory body, and the introduction in the media of programs dealing with different ethnic cultures in languages other than English and French. In addition, in 1965, a meeting with Premier Jean Lesage and the UCC precipitated a reciprocal agreement for educational demands that, according to Bociurkiw, included "the establishment of French language schools for French minorities outside Quebec and the introduction of minority ethnocultural languages as

subjects from the earliest grades wherever there was sufficient demand for them.^{19,44}

In 1967 the B & B Commission published the first volume of its report that dealt with the status of official national languages. However, the Ukrainian commissioner, Prof. Rudnykyj, registered a dissenting statement that, according to Bociurkiw, “argued for the official recognition of the other most widely used Canadian languages as ‘regional languages’ in the areas of greatest concentration of the given linguistic minority.”^{22,45} Moreover, in 1968 the UCC reacted to the recommendations of the first volume with a White Book that insisted on constitutional guarantees for Ukrainian and other ethnocultural language rights in the revised constitution. Nevertheless, the Official Languages Act was passed in 1969, enabling French and English to be the two official languages of Canada.

In 1970, the B & B Commission published its long awaited fourth volume entitled, “The Cultural Contribution of Other Ethnic Groups”. Although the Ukrainian Canadian community and particularly the UCC praised the B & B Commission’s assessment regarding the significance of the “third element” and its recommendations and accepted the provisions of the Official Languages Act, they were extremely disappointed and vehemently critical of the B & B Commission’s insistence on Canada becoming a bicultural nation and the non-recognition of Ukrainian and other ethnocultural languages as “Canadian languages”. At that time Prime Minister Pierre Elliott Trudeau and his senior colleagues reached the conclusion that the general acceptance of the Official

Languages Act and concessions made to French Canadians would be more easily facilitated among the "third element" by the formal abandonment of biculturalism and the initiation of cultural pluralism as the very essence of Canadian identity. The federal government supported the notion that a policy of multiculturalism must be a policy for all Canadians. Accordingly, on October 8, 1971, Prime Minister Trudeau officially unveiled the government's policy of multiculturalism within a bilingual framework.

The role of the Ukrainian Canadian community in advocating multiculturalism and presenting briefs to the B & B Commission cannot be overestimated. Their work and efforts in resisting assimilation and advocating ethnocultural rights, particularly in the areas of cultural and linguistic maintenance, was extremely important in influencing future Canadian and Ukrainian Canadian historical events, such as, the policy of multiculturalism, multicultural education, changes in public schools acts, introduction of second languages in the public school system, and specifically, the reintroduction of the Ukrainian language first, as a language of study and secondly, as a language of instruction in the EUBP.

During the Post WWII Era, Ukrainian Canadians not only promoted their cultural identity through internal and external politics, but also through Ukrainian religion and churches. Throughout their history in Canada, Ukrainian Canadians have continued to develop a strong relationship between community and religious life that in turn assisted them in resisting assimilation and maintaining their cultural identity. Marunchak states that "Ukrainian churches are a symbol of

identity for those who not only practise, but also for those who only formally acknowledge their adherence to a religious denomination. Moreover, churches are also a symbol of cultural affiliation for all Ukrainians."⁴⁶ After WWII, three Ukrainian Canadian churches, the Ukrainian Catholic Church, UGOC, and Ukrainian Evangelical Church, not only continued to progress but also became recognized by their respective church authorities in Canada and the world. In addition, Winnipeg once again became significant in that it became the Canadian religious centre for all three Ukrainian churches.

The Ukrainian Catholic Church developed three eparchies in Canada, with Winnipeg, the largest eparchy, being designated by the Pope as the central Exarchate and location of the Metropolitan Seat. In addition to becoming successful in establishing various eparchies in countries around the world, Ukrainian Catholics in the diaspora began working to establish one Ukrainian Patriarchate that would eventually unite all Ukrainian Catholic churches in the world. The UGOC also developed three eparchies in Canada, with Winnipeg becoming the central eparchy and location of the Independent Metropolitan hierarch. At the same time, the UGOC was also responsible for the expansion of St. Andrew's College at the University of Manitoba. The Ukrainian Evangelical Church also expanded and included the Evangelical Alliance, Baptist, Pentecostal, Seven Day Adventists, and Lutheran Ukrainian churches. Despite the fact that Ukrainian churches developed and played a role in strengthening the Ukrainian Canadian cultural identity, assimilation continued due to intermarriages that resulted in many Ukrainian Canadians choosing to become members of

different churches and denominations.

In addition to churches, Ukrainian Canadian creative, performing and literary arts were other visible symbols of Ukrainian cultural identity that assisted Ukrainian Canadians in resisting assimilation during the Post WWII Era. Ukrainian Canadian creative and performing arts flourished in the Post WWII Era due to the cultural maintenance of first, second, and third generations and the tremendous contribution of the third immigration, who enriched and raised the level of cultural activities in the Ukrainian Canadian community. Klymacz states that:

The resultant contribution of the post-WWII immigration to Ukrainian cultural maintenance in Canada has been enormous, far-reaching and indelible. To the credit of this new and dynamic component is the conscientious attention to, and formulation of, an aesthetic dimension for Ukrainian ethnic experience in Canada; culture was Kultur and patrimoine⁸ and it was the Ukrainian version of this European phenomenon that the émigrés fostered, nurtured, maintained and protected.⁴⁷

The third wave of immigration included artists with professional knowledge and experience in creative arts (painters, sculptors, wood carvers, and graphic artists), performing arts (theatre, opera, ballet, dance, choreographers, musicians, conductors, instrumentalists, composers, vocal instructors, operatic soloists, folk singers, choirs, orchestras, vocal and instrumental ensembles), and literary arts (poets, writers, and scholars). However, according to Klymacz:

their work in enriching and raising the level of cultural operations (not only within the Ukrainian community but within the Canadian mainstream as well) had one flaw: the pervading emphasis on purity in form and content in almost every field of endeavour had a tendency to fossilize the cultural heritage and to disqualify the

creativity of those whose work diverged from a set of established norms largely imported from the homeland.⁴⁸

Consequently, this created some initial resistance within the existing Ukrainian Canadian community. The integration of the overwhelming professional cultural knowledge of the third generation into the Ukrainian Canadian community endured for approximately a decade into the Post WWII Era and a quarter of a century before the initial resistance was dissipated.⁴⁹ As in other areas within the Ukrainian Canadian community, once the discord between third generation and third immigration dissolved, tremendous progress occurred in maintaining cultural identity in the creative, performing, and literary arts. For example, scholars rekindled interest in the historical and cultural past of Ukrainians and Ukrainian Canadians, writers wrote in English and Ukrainian languages to inform both Anglo-Canadians and Ukrainian Canadians who either retained or might have lost the Ukrainian language, and the Ukrainian press and multi-media (radio, television and film) continued disseminating information regarding history, cultural identity and other issues and concerns to the Ukrainian Canadian community.

In addition to the revitalized development of the Ukrainian arts, the Post WWII Era also issued in a new period in education that impacted on the future of Ukrainian Canadian language education. Contrary to the Interwar Era that defined citizenship education in terms of assimilation and Anglo-conformity, the Post WWII Era defined citizenship education in international terms and accepted ethnocultural groups' claims and viewpoints in education. According to Osborne:

Though citizenship education is essentially conservative by definition, it is not monolithically so. If it prepares people for the status quo and provides insurance against unwelcome social change, it also offers a promise of democracy and change. If it once threatened assimilation to a narrowly defined version of Canadian nationality, it also opened up the possibility of exploring alternative versions of what it meant to be Canadian. If it taught conformity to the status quo, it made it possible to question conventional wisdom. All the people who were excluded from the text of citizenship at various times--the First Nations, women, trades unions, minorities of various sorts, political dissenters--were able to use the language of citizenship to press their claims.⁵⁰

Although Anglo-conformity continued to influence the social dimension of schooling, due to the changes that occurred after WWII, Ukrainian Canadians were able to resist the status quo of Anglo-Canadian educational institutions of the previous eras and progress in developing Ukrainian education at all levels including universities and the public school system. Consequently, during the Post WWII Era Ukrainian language education developed and flourished in three educational areas: post-secondary institutions, public and private school systems, and "Ridna Shkola" Ukrainian schools.

As in previous eras, the relationship between politics and education continued after WWII. The UCC became a powerful lobby group for Ukrainian Canadians to the government in the area of education. They were joined by other Ukrainian Canadian organizations, such as, the UPBC and the UCPBF to: (1) lobby the government through pressure in the form of conference resolutions, the B & B Commission, delegates to the government, election of cabinet ministers, political contacts, and speaking invitations, (2) defend the rights of Ukrainian Canadians, (3) establish Ukrainian Studies at the university level, and

(4) reinstate Ukrainian language education in the public school system. The UCC was greatly assisted by the UCPBF and the UPBC who provided moral and financial support in promoting and establishing Ukrainian language education at all levels in the educational system.

After WWII Ukrainian education was instituted at the university level. The UCC lobbied the government and Dr. W. Gilson, President of the University of Manitoba, for the establishment of Ukrainian Studies at the university. Dr. Gilson supported Ukrainian Canadians developing their language, culture and history through the introduction of Ukrainian Studies at the university. He claimed that Ukrainian Studies at the university level would emphasize the cultural value of Ukrainian education not only for Ukrainian Canadians but also for the general Canadian community, thereby providing a valuable contribution to Canadian society. Thus, in 1949, the Department of Slavic Studies was established at the University of Manitoba and continues to this day.

Throughout its history, the Department of Slavic Studies had an important role in the Ukrainian Canadian community by promoting and marketing the Ukrainian language and culture, and cultural identity. Moreover, the Department of Slavic Studies became recognized not only in Canada but also around the world for producing a high level of research and publication in the field of Slavic languages and literature. The Canadian government, in particular, recognized the scholarship at the Department of Slavic Studies by appointing Ukrainian Canadian professors to important government positions. For example, Dr. Rudnyckyj, who became assistant professor of Slavic Studies from 1949-51 and

full time professor in 1959, was appointed Commissioner to the B & B Commission. As aforementioned, Dr. Rudnycky's work with the B & B Commission was extremely important not only in proposing a multilingual constitution that would entrench second languages, including Ukrainian, as regional languages, but also in influencing the Canadian policy of multiculturalism and multicultural education that impacted the creation of the EUBP. In addition, Paul Yuzyk, who became professor of Ukrainian and Eastern European Literature and History in 1951 and promoted to associate professor in 1959, was appointed to the Canadian Senate. As senator, Paul Yuzyk not only played an important role in informing the government about the "third element" of Canadian society, but also strongly advocated multiculturalism as the new Canadian identity, thereby gaining recognition and respect for Ukrainian Canadians as valuable contributing members of Canadian society. By 1969, the Department of Slavic Studies had an enrolment of 175 students, and in 1984, this increased to 255 students, resulting in the highest enrolment of Slavic Studies in North America.

The UPBC, who valued the importance of Ukrainian education, became involved at an early stage in the establishment of Ukrainian Studies at the Department of Slavic Studies. The Department of Slavic Studies particularly benefited from the financial assistance of the UPBC. In 1949, the UPBC established a university scholarship and provided financial assistance to promote the Department of Slavic Studies by creating the Ukrainian Studies Fund. In 1955 the Ukrainian Studies Fund reached a goal of \$25,000 thereby enabling the

establishment of the UPBC Bursary. The UPBC's early involvement with the UCC in Ukrainian education at the university level influenced its continued involvement with Ukrainian language education in the public school system and its desire and determination to create the EUBP.

During the development of Ukrainian Studies at the Department of Slavic Studies, the Ukrainian Canadian community, especially third generation Ukrainian Canadians, were concerned that their children were not only becoming increasingly assimilated by the Anglo-Canadian public school system but also using more of the English than the Ukrainian language within their community. Therefore, Ukrainian Canadians, especially parents, began to insist that the Manitoba provincial government renew their former rights as Canadian citizens and reintroduce Ukrainian language education into the public school system. Moreover, Ukrainian Canadians viewed the limitation of providing Ukrainian language education in private and "Ridna Shkola" Ukrainian schools as a rank injustice to them as taxpayers and citizens of a free country. Once again the UCC, UPBC and UCPBF provided the necessary leadership to assist the Ukrainian Canadian community in resisting the norms of the hegemonic Anglo-Canadian public school system and lobbied the provincial government to reinstate Ukrainian language education into the public school system.

In 1952, the UCC raised the issue of teaching the Ukrainian language at the high school level in the public school system with Dr. Gilson who then discussed it with The Hon. Dr. McFarlane, Minister of Education. In that same year, the UCC was successful in lobbying the provincial government to make

changes to The Public Schools Act (Manitoba) that would authorize the teaching of Ukrainian as a language of study in the public school system. Consequently, in that same year, the Manitoba government made a change to The Public Schools Act for trustees to authorize the study of other languages at the following distinct times: during the period of authorized religious instruction, during one period authorized for teaching a second language, or during one period before or after school hours. The Ukrainian Canadian community preferred the second option as the most favourable for learning a second language during school time. In addition, in 1957, the B & B Commission, on the "Study of Education", influenced the process of changing The Public Schools Act. Prof. Rudnycky, Commissioner, had influence with the B & B Commission and encouraged the Ukrainian Canadian community to insist upon the teaching of the Ukrainian language in the public school system. Consequently, changes were made to The Public Schools Act authorizing Ukrainian as a language of study in the public school system. These initial changes were important because they precipitated further changes in The Public Schools Act that authorized Ukrainian as a language of instruction in the EUBP.

In 1962, Manitoba became the first province in Canada to introduce a public school heritage language program in the Ukrainian language. Thus, after forty years, the Ukrainian Canadian community, by resisting assimilation and Anglo-conformity, was successful in bringing about changes to The Public Schools Act such that Ukrainian was reintroduced as a language of study in the public school system and, thereby provided the opportunity for cultural and

linguistic retention among Ukrainian Canadians. In 1962, the study of the Ukrainian language was introduced in public high schools as an elective core subject in Grades 9-12. In 1962-63, there were 300 students enrolled in the Core/Elective Program, and in 1964-65, the enrolment increased to 402 students in 22 schools.

In 1964, the UCC continued its involvement in promoting Ukrainian language education in its briefs to the B & B Commission by requesting that the government assume responsibility for developing ethnocultural languages in the public school system. In 1967, the UCC also worked to ensure that the Core/Elective Program receive equal accreditation with other languages and become a course for matriculation purposes at the University of Manitoba. In that same year, a correspondence Ukrainian language program commenced and in 1968, the Core/Elective Ukrainian Language Program was introduced in the public junior high schools from Grades 7-9.

In addition to achieving success with the introduction of the teaching of the Ukrainian language in the public school system, the Ukrainian Canadian community continued to develop private and "Ridna Shkola" Ukrainian schools, especially since the study of the Ukrainian language was not yet introduced at the public elementary school level. The Ukrainian Canadian community viewed these schools to be just as important as public schools in the maintenance of Ukrainian cultural identity. The private Ukrainian schools occurred at the elementary, junior, senior, and post-secondary levels. These schools offered a public school curriculum, and the study of Ukrainian language and culture. The

private "Ridna Shkola" Ukrainian schools included schools organized by the Ukrainian Catholic Church with the highest enrolment of students located in Winnipeg, Ukrainian heritage classes organized on Saturdays and Sundays by both the Ukrainian Catholic Church and the UGOC, and non-denominational Ukrainian Saturday schools or "Ridna Shkola". The importance of maintaining these schools in the Ukrainian Canadian community was evident by the fact that during Post WWII, they included an enrolment of 25,000 students across Canada.

Despite the revitalization that occurred in the Ukrainian Canadian community during the Post WWII Era, and the successful development of religious, political, cultural, and educational organizations, assimilation in areas of language, religion, and intermarriage continued to concern Ukrainian Canadians. Nevertheless, the 1961 Canadian census indicated that although assimilation did occur, Ukrainian Canadians were a Canadian ethnocultural group that was least likely to assimilate and as a result, able to maintain their language, culture, and religion through endogamy. Consequently, Ukrainian Canadians in Post WWII, as in previous eras, were able, for the most part, to retain their cultural identity particularly in the areas of politics and education both within their community and in Canadian society.

Multicultural Era (1971 onwards)

The Multicultural Era was an evolutionary, transitional period in Canadian history. It officially commenced on October 8, 1971, with the Canadian government's proclamation of an official policy of multiculturalism within a

bilingual framework. Although the multicultural policy emphasized two official languages (English and French), every ethnocultural group in Canada had the right to preserve and develop its own culture and values within a Canadian context. Thus, the Multicultural Era precipitated a change in Canadian social, political, and educational thought from that of a hegemonic mono-cultural Anglo-conformist society to that of a hegemonic multicultural society. According to Burnet and Palmer:

The policy would not have been proclaimed if Canada had not been moving away from its Anglo-conformist and racist past into a more egalitarian pluralism, and the policy has given impetus to that shift. It has made symbolic ethnicity a matter of pride, and it has given victims of discrimination arms with which to fight.⁵¹

The multicultural policy became an equity-seeking policy that represented a social philosophy to eliminate discrimination and ensure social mobility. Mazurek states that:

What is less often discussed is the fact that the original policy was every bit as much a policy directed toward the amelioration of material economic, political and other social disadvantages suffered by minority ethnic groups as it was a policy aimed at the acceptance of cultural pluralism.⁵²

Consequently, after many years of resisting assimilation in an hegemonic Anglo-Canadian society, ethnocultural groups, including Ukrainian Canadians, were not only becoming recognized as contributing members of Canadian society but also, due to the new hegemonic philosophy of multiculturalism, able to promote and maintain their cultural identity. Furthermore, despite some opposition to cultural pluralism and/or multiculturalism, these new ideologies began to form new principles of Canadian identity and citizenship.

During the Multicultural Era the federal government's commitment to multiculturalism and the rights of ethnocultural groups was reflected in the new definitions of Canadian identity and citizenship that were revealed in Canadian legislation, policies and programs. For example, in 1977, the Citizenship Act was created to abolish the preferential treatment that was provided to British subjects who applied for Canadian citizenship. In that same year, the Canadian Human Rights Act gave all Canadians legal protection from and recourse against discrimination of race, colour, national or ethnic origin. In 1978 the Immigration Act reiterated universality and non-discrimination.

During the 1980s the multicultural perspective was significantly recognized in the revised Canadian Constitution. In particular, the elements of citizenship rights and duties were reflected in the Charter of Rights and Freedoms. The equality provisions of the Charter prohibited discrimination on the basis of national or ethnic origin. According to Burnet and Palmer:

One sign that supporters of the concept and policy of multiculturalism had been able to establish their position was the insertion in the Canadian Charter of Rights and Freedoms in 1982 of Article 27, which stated that the Charter "shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canada".⁵³

Moreover, Osborne states that:

In any country citizenship is obviously an intensely value-laden concept, entailing not just knowledge and skills, but behaviour and action based on values. Such values will differ according to the political system in which they are rooted. Here in Canada, the Charter of Rights and Freedoms might serve as the basis of a set of Canadian social values.⁵⁴

Osborne cites Keith Spicer, who, in his work with the Citizens' Commission that

was set up in connection with the Charlottetown Accord, identified the following as core Canadian values: "equality and fairness; respect for minorities; consultation and dialogue; accommodation and tolerance; compassion and generosity; respect for Canada's natural beauty; and respect for Canada's world image of peace, freedom and non-violent change. [20]"⁵⁵

Canadian citizenship rights and duties were further reiterated in 1988 with the enactment of the Canadian Multiculturalism Act and in 1991, with the establishment of the Canadian Race Relations Foundation that with a 24 million dollar endowment fund not only continues to promote but also produces research into inequalities and discrimination in Canada. Furthermore, after the passing of this legislation, the Department of Multiculturalism and Citizenship Canada was created in 1991. According to Greg Gauld, Director of Policy Research for Multiculturalism and Citizenship Canada, the goal of the Department is

the promotion of full and active citizenship for all Canadians and the removal of barriers to active and equal participation in Canadian society; barriers like racism, discrimination, illiteracy, disregard for human rights, and long-term integration problems; in fact, multiculturalism is a major part of the department.⁵⁶

The Multicultural Era was especially significant for Ukrainian Canadians in that the concept of multiculturalism was reflected in government policies and programs that recognized their ethnocultural rights and integration into almost every aspect of Canadian society, specifically in the areas of economics, occupations (professional and business), politics, culture, and education. In addition, Ukrainian Canadians also progressed in the development of their religious activity and in political, cultural and educational organizations. In

particular, external and internal political development not only strengthened resistance to assimilation but also benefited their efforts to preserve their cultural identity. However, the various social structures within the Ukrainian Canadian community affected the degree of commitment by Ukrainian Canadians to maintain their cultural identity.

During the Multicultural Era, the social structure of the Ukrainian Canadian community was divided into three categories. The first, consisted of Ukrainian Canadians whose forefathers left Ukraine three, four, and five generations ago. This group of Ukrainian Canadians no longer spoke the Ukrainian language, had little contact with Ukrainian Canadian organizations, and were vaguely conscious of their cultural identity. The second, were immigrants who were a generation or two removed from Ukraine. This group of Ukrainian Canadians were familiar with the Ukrainian culture however did little to preserve it. The third, were Post WWII immigrants and their children, who formed the core of the Ukrainian Canadian community and were committed to preserving, developing and educating Ukrainian Canadians from the other two categories with respect to Ukrainian culture and cultural identity.

Therefore, the social structure of the Ukrainian Canadian community during the Multicultural Era can be divided into two groups: Canadians of Ukrainian background, and Ukrainians who live in Canada. Magocsi states that:

Whereas scholars have often distinguished Ukrainian Canadians by the time of their arrival in this country, with World War II being a crucial chronological divide, or by place of settlement, with the "prairie" West and the "urban" East considered by differences, it seems to me that the real distinguishing features derive from the

self-perception that is suggested by the dichotomy: Canadians of Ukrainian background versus Ukrainians who live in Canada.⁵⁷

Canadians of Ukrainian background are Ukrainian Canadians of whatever generation, who have little or no interest in Ukraine or in Ukrainian communities outside Ukraine. Ukrainians who live in Canada may also come from different generations including people born in Canada and the Ukraine, follow with great concern activities in Ukraine and/or participate actively in Ukrainian Canadian activities and organizations in the diaspora. Researchers indicate that being a Ukrainian who lives in Canada is most difficult for individuals born and educated in Canada. These Ukrainian Canadians have integrated into Canadian society yet retain all aspects of Ukrainian culture, religion, and language. In addition, they not only support the fate of Ukrainians in Ukraine but also champion the cause for an independent Ukraine. Most of the Ukrainians who live in Canada struggle with a divided loyalty concept in that they retain a strong sense of Ukrainian cultural identity and combine this sense of Ukrainian patriotism with Canadian citizenship and an increasing commitment to Canada. Nevertheless, it is this group that promotes the maintenance of Ukrainian Canadian cultural identity by actively participating in Ukrainian Canadian organizations that lobby the government for multiculturalism, ethnic rights and support of Ukrainian cultural and educational activities. Moreover, the period of glasnost and perestroika in the Soviet Ukraine followed by Ukraine's independence in 1991, reinforced the cultural identity and divided loyalty of all Ukrainian Canadians. For the first time since WWII, Ukrainian Canadians were provided with opportunities

to not only develop personal, professional, business, cultural, and educational contacts with Ukraine, but also provided the same opportunities for Canada.

In addition to the two categories of Canadians of Ukrainian background and the Ukrainians who live in Canada, the social structure of the Ukrainian Canadian community in the Multicultural Era also included new, younger Ukrainian Canadian immigrants from Poland, Czechoslovakia, Romania, and Ukraine. During the 1970s and 1980s, these new Ukrainian Canadian immigrants arrived in Canada in small numbers, without large families, and with lower educational and occupational backgrounds. In addition, due to the fact that they immigrated from various countries, their knowledge of the Ukrainian language was weaker than the immigrants from the Post WWII Era. Most of the new Ukrainian Canadian immigrants settled in Canadian urban centres, particularly in Toronto. By 1980, due to its tremendous economic growth, Toronto surpassed Winnipeg and achieved worldwide recognition as the informal centre of the Ukrainian diaspora while Edmonton became the leading Ukrainian Canadian centre in Western Canada.

Urbanization became characteristic of the Multicultural Era as many Ukrainian Canadians migrated from rural to urban centres in order to achieve higher education and to obtain occupational opportunities in various professional fields and in business. As a result, Ukrainian Canadians achieved higher socio-economic status. They not only settled into the middle class of Canadian society, but also entered into the mainstream of Canadian life. The first, second and/or older generation of Ukrainian Canadians worked in occupations that enabled

them to receive modest incomes. The third and additional generations reaped the benefits of higher education in professional and business fields and the new immigrants provided the labour force for Ukrainian Canadian owned enterprises. In addition, during the 1970s and 1980s the Ukrainian Canadian co-operative movement continued to develop and expanded nationally and internationally thereby financially assisting Ukrainians in the diaspora. The socio-economic growth and prosperity of Ukrainian Canadians not only enabled the Ukrainian Canadian community to develop its own organizations, but also to assist Ukraine. As a result, the development of Ukrainian Canadian organizations and Ukrainian Canadian assistance to Ukraine to establish its political freedom and independence contributed to the preservation of Ukrainian Canadian cultural identity.

The middle class position achieved by Ukrainian Canadians in Canada during the Multicultural Era also defined the manner in which the Ukrainian Canadian community participated politically in Canadian society. Petryshyn states that "when the policy of multiculturalism was announced, the class position of Ukrainians influenced both their response to this policy, and the strategies Ukrainians contributed to the multicultural movement."⁵⁸ Although limits to Ukrainian politics emerged due to their position in the Canadian class hierarchy, Ukrainian Canadian post WWII prosperity, achievements, scholarships, and leadership in the multicultural movement assisted their community in becoming respected and recognized by Anglo-Canadians as a viable and contributing ethnocultural group in Canadian society.

Although multiculturalism became the principle of Canadian identity, assimilation continued to occur among ethnocultural groups including Ukrainian Canadians. At the beginning of the Multicultural Era, the Ukrainian Canadian community in particular found it increasingly difficult to maintain its cultural identity. This was due to the lack or decline of immigration that decreased the Ukrainian Canadian population in Canada, urbanization, and an increase in the socio-economic status that was beneficial for the Ukrainian Canadian community yet somewhat detrimental since more Ukrainian Canadians placed greater emphasis on being accepted by the host society rather than retaining their cultural identity. Moreover, it became increasingly difficult to identify Ukrainian Canadians since they were not a visible minority and already partially assimilated.

Assimilation was particularly evident in the rapid decline and Canadianization of the Ukrainian language that was greatly attributed to the intermarriage of Canadians of non-Ukrainian descent that resulted in an overwhelming majority of Ukrainian Canadians becoming functionally Anglophone. Edwards, explains the language retention among generations as follows: "The first generation essentially digs itself in, the second is in a transitional state and is often bilingual to some degree, and the third is essentially Anglophone and North American."⁵⁹ In the case of the Ukrainian Canadian community, the majority of Anglophone Ukrainians or Canadians of Ukrainian background have substituted English as a medium of Ukrainian Canadian cultural expression. Gerus and Rea suggest that:

They believe that one does not have to speak Ukrainian to be Ukrainian. They reject hyphenated Canadianism and see themselves as Canadians of Ukrainian ancestry. They stress the importance of English language publications on Ukrainian subjects and emphasize the non-verbal dimensions of traditional culture such as folk dancing, handicrafts, native cuisine, adherence to religious festivities (Ukrainian Christmas) and other forms of ethnicity.⁶⁰

Conversely, the traditionalists, third generation, and older intelligentsia of Ukrainians who live in Canada, have retained the Ukrainian language and/or renewed their efforts to regenerate the language specifically through Ukrainian language education programs in a number of public school systems in the prairie provinces and in Ontario. Gerus and Rea state that:

Given the current policy of Russification of Soviet Ukraine and the perceived threat to the very existence of the Ukrainian nation, the urgency of the preservation of the Ukrainian language in Canada has acquired an almost messianic dimension for the traditionalists.⁶¹

In addition to the linguistic assimilation of Ukrainian Canadians, assimilation in the form of intermarriage, particularly religious intermarriage, increased during the Multicultural Era. Linguistic assimilation and assimilation through religious intermarriages are not strongly related but have a great impact on the future of preserving Ukrainian Canadian cultural identity. Wolowyna states that:

Because marriage is enduring and intimate, it is of fundamental importance of social distance and structural assimilation (Gordon, 1964), with wide ramifications for such social processes as linguistic assimilation, personal networks of ethnically intermarried individuals and the future of the latter's children (Alba, 1976).⁶²

Although linguistic and intermarriage assimilation threatened Ukrainian Canadian

identity, it was effectively resisted by Ukrainian Canadians in the Multicultural Era due to assistance from multiculturalism and the enactment of multicultural government policies and programs. The multicultural policies and programs created in the 1970s and 1980s supported Ukrainian Canadian cultural and educational activities that enabled Ukrainian Canadians to resist assimilation and strengthen their determination to maintain their cultural identity.

Nevertheless, the assimilation that continued to occur during the Multicultural Era resulted in a decline in the internal political life of the Ukrainian Canadian community. Although the Post WWII immigration and older generations of Ukrainian Canadians continued their work in Ukrainian Canadian political organizations, they failed to attract the younger generation of Ukrainian Canadians, who considered their political ideologies and organizations to be irrelevant. Moreover, their ideological organizations were considered irrelevant due to the fact that the Ukrainian Canadian community and the diaspora could do little to affect the political situation in Ukraine. However, during this time the "Rukh" movement, an important Ukrainian organization with branches in the Ukrainian diaspora, was created to assist Ukraine in establishing its independence that was achieved on August 24, 1991. Nevertheless, the internal political life of the Ukrainian Canadian community was revitalized by the younger generation of Ukrainian Canadians, who created new non-political organizations such as the UPBC and UCPBF that attracted upwardly mobile professionals in the Ukrainian Canadian community. Although these organizations supported the political ideology of assisting Ukraine in achieving its independence, they

became more appealing to the younger generation by introducing a new sophistication to traditional cultural and social activity while maintaining a strong commitment to Ukrainian Canadian identity and Canadian citizenship.

The new Ukrainian Canadian organizations also became members of the UCC, who persisted throughout the Multicultural Era not only to be an integral, vital socio-cultural and political component of the Ukrainian Canadian community, but also a symbol of Ukrainian Canadian cultural identity. The UCC also continued to serve as a national organization that unified all non-communist Ukrainian Canadian organizations in Canada. The UCC's Executive consisted of an elected president and a rotational Executive system from the following "Big Six" Ukrainian Canadian organizations: BUC, USRL, UNF, UCVA, CLLU, and UCPBF. The Executive also included youth organization representatives, and representatives from the Women's Council and the Taras Shevchenko Foundation.

During the Multicultural Era, the UCC was significant in promoting and developing Ukrainian Canadian cultural identity both nationally and internationally through its work in cultural, educational, and political endeavours. The important work of the UCC included the following: coordinating UCC branches across Canada; promoting, supporting and playing a tremendous role in the development and implementation of multiculturalism, multicultural policy, programs, and the new Canadian Constitution; and supporting and developing cultural and educational endeavours of the Ukrainian Canadian community, such as, Ukrainian Studies at Canadian universities, "Ridna Shkola" Ukrainian

schools, Ukrainian Core/Elective Programs in the public school system and the EUBP. In addition, the UCC supported the reform movement in Ukraine and encouraged Canada to recognize Ukraine's independence and establish state and trade relations with Ukraine. As a result the federal government gained considerable confidence in the UCC's credibility and consulted the organization both privately and officially on Ukrainian affairs in Canada and in the world.⁶³

Although Ukrainian Canadians experienced a transitional internal political period, the Multicultural Era produced successful Ukrainian Canadian integration into Canadian politics and Canadian society. Wiseman states that "the Canadian political system has been transformed from one in which Ukrainians were initially excluded and manipulated by race-proud Anglo-Saxons to one in which Ukrainians and others have been welcomed, accommodated, and integrated."⁶⁴ Ukrainian Canadians achieved high political office in all levels of government. During the Multicultural Era, Ukrainian Canadians were represented by 122 parliamentarians, as well as, a governor-general, members of the Supreme Court, cabinet ministers, provincial ministers, senators, MLAs, MPs, and mayors. The external political involvement and awareness of Ukrainian Canadians was significant in the Multicultural Era as it not only enabled Ukrainian Canadians to establish themselves to represent the "third element" in promoting multiculturalism, advocating ethnic rights, and influencing multicultural policies and programs to promote protection of culture and language of ethnocultural groups, but also assisted Ukrainian Canadian organizations to lobby the municipal, provincial and federal governments for specific Ukrainian Canadian

social, economic, political, cultural, and educational issues, concerns and programs including the EUBP.

As previously mentioned, the Ukrainian Canadian community not only advocated multiculturalism as the new principle of Canadian identity but also, through the leadership and hard work of organizations such as the UCC, UPBC and UCPBF, submitted briefs and engaged in debates with the B & B Commission that influenced the establishment of not only the federal policy on multiculturalism but also provincial multicultural policies, federal and provincial multicultural education policies, and programs. Furthermore, the influence and contribution of the Ukrainian Canadian community in the creation of the multicultural policy was recognized the following day after its proclamation on October 9, 1971, by Prime Minister P.E. Trudeau at the UCC's 10th Congress in Winnipeg.

During the first decade of the Multicultural Era, the federal policy on multiculturalism focused on the recognition of ethnocultural rights and cultural identity. Ethnocultural sharing, activities, as well as, cultural and linguistic retention were included in federal multicultural government programming, multicultural education policies and research. The federal government appointed a Minister of Multiculturalism and created the CCCM that advised the Minister of Multiculturalism on the development of multicultural policies and programs. The federal government also created the Multicultural Directorate with the Department of the Secretary of State that included a multicultural library, as well as, educational and historical divisions. In 1985, the Multicultural Directorate

became a full sector of the Department of the Secretary of State equal to the Official Languages and Citizenship Sectors. The Department of the Secretary of State was particularly significant as one million dollars from this Department was awarded in grants and projects to ethnocultural groups for the development of cultural and educational programs. The federal government funding of ethnocultural activities gave further legitimacy to ethnocultural leaders and their organizations to promote their cultural identity.

In addition to multicultural policies and programs, federal and provincial conferences were established during the first decade of the Multicultural Era to discuss cultural pluralism, the cultural mosaic of Canada, the policy of multiculturalism, multicultural education and heritage language programs. The conferences were significant in that they invited participation from all Canadian ethnocultural groups and provided the opportunity for developing the social thinking and consciousness of the Canadian nation that progressed from hegemonic Anglo-conformity and assimilation to hegemonic cultural pluralism or multiculturalism that included the recognition of ethnocultural identity as an important aspect of Canadian identity. The conferences provided a forum for ethnocultural groups to discuss the input of ethnic cultures in the development of the Canadian identity and implementation of federal multicultural policies and programs that would support the preservation and development of cultural activities, language, education and identity. The Province of Manitoba was at the forefront of organizing multicultural conferences and initiatives in Canada. Moreover, many of the multicultural conferences were organized by Ukrainian

Canadian community organizations, such as, the UCPBF. As a result of their involvement in organizing and chairing multicultural conferences, the Ukrainian Canadian community became involved in and often provided the leadership for developing multicultural policies and programs that generally benefited all ethnocultural groups and Canadian society.

During the second decade of the Multicultural Era, government multicultural activities progressed from cultural and linguistic retention in the 1970s to recognition of equity and concerns regarding race relations and minority rights in the 1980s. The concept of multiculturalism became more entrenched in the political structural sphere by endeavours to eliminate racial discrimination and develop civil, social, economic, political and cultural rights.

During the 1980s, the policy of multiculturalism and human rights legislation had become endorsed in the new Canadian Constitution and became the principle of Canadian citizenship and identity. The new Canadian Constitution was viewed by the world as a characteristic unifying mainstream of Canadian society. This was extremely important to ethnocultural groups as the new Canadian Constitution, including the Charter of Human Rights and Freedoms, provided them with a vehicle not only to challenge, if need be, any prejudice or discrimination, but also to assert ancestral pride and cultural identity.

Many of the federal government's multicultural policies and programs were also implemented at the provincial level. In 1972, Manitoba became the first Canadian province to adopt the federal policy of multiculturalism. This was largely due to the province's strongly organized and vocal ethnocultural groups

including the Ukrainian Canadian community. For example, Manitoba supported the concept of multiculturalism even before it was proclaimed a federal government policy. In 1970, the province organized the Manitoba Mosaic Conference and established the Ministerial Advisory Committee on Multiculturalism. The Advisory Committee established the Multicultural Grants Program to provide financial assistance for cultural activities in ethnocultural communities thereby providing them with the opportunity to develop their cultural identity through their organizations and institutions. The Ministerial Advisory Committee on Multiculturalism also established the Linguistic Support Program that was particularly significant to ethnocultural groups since it not only provided financial support for heritage language programs outside of the public school system, but also ensured the maintenance of cultural identity through programs that support cultural and linguistic retention.

During the 1980s, the Manitoba government appointed an Interim Committee on Multiculturalism that in 1983 created MIC. MIC was a community-elected advocacy body that advised the provincial government and assumed responsibility for distribution of funds for multicultural initiatives from lottery revenues. In 1984, the government established the Ethnocultural Cabinet Committee that served under the Minister of Culture, Heritage and Recreation. The Ethnocultural Cabinet Committee met with MIC to receive its recommendations for financial assistance to Manitoba's ethnocultural communities. Thus Manitoba's ethnocultural communities were directly involved in the political process of implementing multicultural policies and programs.

Moreover, the Ukrainian Canadian community in Manitoba provided the leadership for this political process. For example, the first MIC President was Terry Prychitko, a Ukrainian Canadian, who at the time was a member of UPBC and later became the first President of MPUE.

One of the most significant outcomes of the federal policy of multiculturalism was that it influenced the federal policy of multicultural education. The federal multicultural education policy was created to find effective ways of realizing the educational potential of culturally diverse students and to develop social cohesion in Canadian society and the public school system by promoting an appreciation among students of the varied contribution of ethnocultural groups to Canadian society. The federal multicultural education policy not only emphasized multiculturalism but also the historic contribution of ethnocultural groups to the development of the Canadian nation. In addition, from 1971 onwards, all subjects in the school curriculum were increasingly approached in a multicultural framework that educated students in a new definition of Canadian citizenship. Osborne states that:

Though the word "citizenship" was seldom used, by the 1970s a variety of subjects dealt with topics that were relevant to the education of citizens. History, for example, was increasingly abandoned for courses organized around contemporary problems, all intended to rouse students' interest in the issues of the day. In a similar spirit, units of study or whole courses were introduced in human rights, native studies, law-related education, Holocaust studies, environment problems, media literacy, and other citizenship-oriented topics. Science courses also departed from a pure science approach to take on more of what was called a science-in-society orientation. Literature was orientated to contemporary concerns of obvious citizenship application, among them questions of racism, sexism, war and peace, and the like.⁶⁵

However, the new school curriculum became the subject of considerable debate that attracted criticism from educators who viewed curriculum developments in citizenship education as either not going nearly far enough or having already gone too far.

The federal multicultural education policy also influenced provincial multicultural education policies. Provincial multicultural education policies were developed according to each region of Canada and their traditions, priorities, and interpretations of ethnicity. For example, the three prairie provinces, including Manitoba, emphasized linguistic and cultural maintenance multicultural programs that became very important to ethnocultural groups in their determination to resist assimilation and preserve their cultural identity. The legislative provisions and government policies in these provinces reflected multicultural ideology by providing the opportunity to implement heritage language education into the public school system. Moreover, in the 1970s the Provinces of Manitoba, Alberta, and Saskatchewan enacted legislation that permitted languages other than Canada's two official languages (English and French) to be languages of instruction in the public school system. This legislation was the final important step that permitted school boards in all three prairie provinces to re-introduce bilingual programs, including the EUBP, into the public school system. Derkatz states that:

the current curricular language education practices in schools reflects ideals of the multicultural policy designed to be more attuned to inclusiveness and diversity. The policy is seen as a way of offering opportunities through governmental funding for either

Heritage Language Programs as a subject of study or Bilingual programs with Ukrainian as the language of instruction.⁶⁶

Although the opportunity existed for both heritage language and bilingual education programs, federal and provincial government funding was negligible for these programs in comparison to the funding of official language programs and native studies. According to Rand:

We should not be surprised. After all, we should remind ourselves that Canadian multicultural policy emanated from the study of the Royal Commission on bilingualism (1969), which concluded that bilingualism could not be carried out, particularly not in the West, without some recognition of the multicultural composition of Canada. Multiculturalism, became, therefore, the tax to be paid for the implementation of bilingualism at least in certain regions of the country.

At the same time, it was not quite clear to those concerned what multiculturalism truly meant, but it was understood that heritage language education was not the most important component of the new policy. Studies conducted on Canadian activities towards ethnic cultural preservation, in general, and heritage language preservation, in particular, pointed at limited support for the expending of public funds in these areas.⁶⁷

Nevertheless, Manitoba not only took the initiative to change legislation in the Public Schools Act to create and develop heritage language programs, but also provided government support through financial assistance particularly from the Department of Education. In addition, Manitoba's Department of Education reflected both the multicultural policy and multicultural education policy by establishing various ethnocultural consultants and departments in heritage language education, such as, BEF, the Native Education Branch, an ESL consultant, a Multicultural Education consultant, a German language education consultant, and a Ukrainian language education consultant. The creation of

these positions at the Department of Education not only recognized the legitimacy and importance of multicultural education but also second language instruction in the public school system.

Manitoba multicultural education policies and programs resulted from multicultural conferences and seminars held throughout the 1970s and 1980s. The following is a chain of events that preceded the realization of Manitoba's Multicultural Education Policy and the development of similar policies in Manitoba school divisions. In 1978, a Conference and Workshop on Multicultural Community Education resulted in the establishment in 1979 of the Manitoba Ad Hoc Committee on Multiculturalism that in 1981 organized the first Canadian Conference on Multicultural Education in Winnipeg. This national conference was significant in that it not only precipitated the development of various Canadian multicultural organizations but also the creation of the Canadian Council for Multicultural and Intercultural Education. In 1983, the Minister of Education organized the Heritage Language Seminar that in 1984 resulted in the establishment of a Multicultural Education consultant at the Department of Education. In 1984, the Minister of Education also sponsored a Conference on Multiculturalism in the School Curriculum that resulted in a 1986 draft policy on multicultural education and in 1992, the official Manitoba Policy on Multicultural Education.

The Ukrainian Canadian community became involved at the provincial and federal levels in multicultural policies and programs through the particular service of many Ukrainian Canadians on the CCM and the UCC's work on the political

process of revising the Canadian Constitution. The UCC played an important role in promoting ethnocultural rights and multilingualism in the Canadian Constitution. Marunchak states that:

We also note the active role of U.C.C. in presenting Canada as a multicultural country. Great efforts have been made by U.C.C. to promote the basic ideas that Canada's constitution would guarantee the rights of cultural development for all ethnocultural communities in Canada. In line with it, there is a guarantee of the lingual heritage basis for these cultures.⁶⁸

Through commissions, submissions and briefs, the UCC demanded that the Canadian Constitution include the Charter of Human Rights and that ethnocultural groups be guaranteed the opportunity not only to develop their culture and language, but also to participate equally in all aspects of government and community life. The UCC's contribution to the work on the Canadian Constitution resulted in Section 27 on multiculturalism and Section 22 on ethnocultural multilingualism. In addition the UCC also requested an amendment to the Official Languages Act in order to recognize all languages as Canadian languages, and to rename the Act as the Canadian Languages Act.

The successful integration into external Canadian politics, especially in the area of multicultural policies and programs, as well as the development of new and relevant organizations that benefited the internal political life of the Ukrainian Canadian community, contributed greatly to the awareness and maintenance of the Ukrainian Canadian cultural identity. In addition to the political achievement, religion and Ukrainian Canadian churches also assisted in the preservation of Ukrainian Canadian cultural identity. The period of glasnost and perestroika in

the Soviet Union, that resulted in the independence and religious revival of both the Ukrainian Catholic and UGOC in Ukraine, contributed to an increased awareness of religious and cultural identity among Ukrainian Canadians. The three Ukrainian churches of the Post WWII Era continued to develop in the Multicultural Era. The Ukrainian Catholic Church in Canada built a consistory in Winnipeg and a seminary in Ottawa. A Synodical Government of the Ukrainian Catholic Church, under the chairmanship of His Beatitude Patriarch and Cardinal Josyf Slipyj, was created in 1980. Although this gave opportunity for the church to resolve its own issues and concerns and report to the Pope, the Vatican still refused to sanction a Patriarch that would give autonomy to the Ukrainian Catholic Church. Meanwhile, the UGOC not only established a consistory and Ukrainian museum, but also continued to develop theological studies at St. Andrew's College in Winnipeg. The Sobor became the highest ruling authority of the UGOC and in 1980, the church removed the word "Greek" to become the Ukrainian Orthodox Church of Canada. In addition, the Ukrainian Evangelical Alliance of North America and the Ukrainian Evangelical Baptist Conference of Canada also continued to develop their churches.

Despite the progress of Ukrainian Canadian churches in the Multicultural Era, assimilation through intermarriages and decline in the use of the Ukrainian language hindered religious life in the Ukrainian Canadian community. Due to the fact that an increasing number of Ukrainian Canadians were becoming members of other denominational churches, the Ukrainian Catholic Church and UGOC attempted to retain their parishioners and resist further religious and

cultural assimilation by using other languages, such as, English, in their liturgies. Although this helped to retain Ukrainian Canadians in Ukrainian churches, it did not prevent the increase in linguistic assimilation that continued to occur within the Ukrainian Canadian community.

In addition to progress in social, economic, political, and religious fields, the Multicultural Era reflected Ukrainian Canadian achievements in the creative, performing and literary arts. These cultural endeavours identified the Ukrainian Canadian community as a distinct cultural and national ethnocultural group in Canada. The arts have always been important to Ukrainian Canadians in expressing their cultural heritage and making it accessible to others. During the Multicultural Era, Ukrainian Canadian participation in the arts increased significantly especially among the youth. This was due to the fact that since younger members of the Ukrainian Canadian community viewed Canadian society to be merely tolerant of cultural pluralism and/or multiculturalism and impatient with ethnocultural political-interest groups, they gravitated towards cultural or non-antagonistic expressions of cultural identity in the areas of creative and performing arts.

Klymacz claims that during the Multicultural Era the parameters of Ukrainian Canadian cultural activity developed along the following three different yet related paths: "practitioners", "creators", and the "hobbyists". According to Klymacz:

The practitioners, strongly influenced by the dicta of postwar cultural brokers, quite rightly have come to understand that the true centre of Ukrainian cultural creativity today, as in the past, remains

in Ukraine itself. Their enthusiasm appears in the shape of an ad fontes movement or pilgrimage to points of origin in search of cultural inspiration and meaning . . . they thrive on workshops, summer schools and special meetings arranged for their benefit in Soviet Ukraine, and then return to their respective communities in Canada, where they faithfully regurgitate what they absorbed during their stay

The second group, dubbed the “creators” includes those whose work has little or nothing to do with the inner workings of the Ukrainian community’s cultural machinery. Their independent spirit allows them to circumvent and escape the strictures that straight-jacket the creativity of others (such as that of “practitioners”). Because of their infidelity, however, they tend to forfeit the core-community’s interest and support, which are usually given only when the code of ethnocultural symbols . . . is in operation.

The “hobbyists” are midway between the practitioners and the creators. These are generally well-intentioned individuals whose interest in Ukrainian culture is a part-time but intense affair either by choice or necessity. They see themselves as generic carriers of the heritage, and in their possessiveness they express their concern for the advancement of the legacy in Canada by attempting, for example, to apply in wholesale fashion mainstream management techniques to the direction of cultural programming within the community.⁶⁹

The work and contribution of the “practitioners”, “creators” and “hobbyists” in the area of Ukrainian Canadian creative, performing and literary arts was significant throughout the Multicultural Era. The area of creative arts was represented by Ukrainian Canadian painters, engravers, graphic artists, silk-screeners, sculptors, and ceramic artists. Ukrainian Canadians developed art galleries, museums, and organized exhibitions. Ukrainian Canadian performing arts included actors, singers, musicians, choreographers, choirs, vocal ensembles, dance groups, productions, festivals, concerts, seminars and workshops. Ukrainian Canadian media arts also progressed in areas of television, radio and film. In addition to creative, performing and media arts, the erection of monuments, the

establishment of cultural foundations, renewed cultural ties and relationships with Ukraine, the acceptability of the Ukrainian element in diverse areas of mainstream cultural activity, particularly in the Canadian West, and the development of Ukrainian cultural and educational institutions had a positive impact on cultural maintenance and preservation of cultural identity.

The Ukrainian Canadian literary arts also developed throughout the Multicultural Era and influenced Ukrainian Canadian cultural identity. Poets and writers continued to create important literature, publications and research in both Ukrainian and English languages, Ukrainian Canadian history, multiculturalism, culture, and cultural identity. However, the Ukrainian Press experienced financial difficulty and some closures due to the linguistic assimilation of Ukrainian Canadians. The linguistic assimilation of the newer generation of Ukrainian Canadians affected the reading audience and language printed in the Ukrainian press. In order to retain their reading audience and continue promoting Ukrainian Canadian cultural identity and awareness, the Ukrainian press began to include English language sections in their newspapers and journals.

Consequently, linguistic assimilation and the decline in the use of the Ukrainian language became the most important single factor to have influenced the development of Ukrainian Canadian culture and education during the Multicultural Era. Although there were successful attempts to revitalize the Ukrainian language, many Ukrainian Canadians not only used English as a medium of Ukrainian cultural expression but also stressed the non-verbal elements of the Ukrainian culture. Nevertheless, Klymacz states that:

From time to time, however, these disconnected components are brought into play in a new relationship and in a new context in order to symbolize and transmit, individually and collectively, the community's sense of ethnicity and ethnic distinctiveness (as shown, par excellence, by the Dauphin [Manitoba] annual Ukrainian festival).⁷⁰

According to Klymacz, the evolution of the Ukrainian Canadian cultural complex proceeded in the following stages: "resistance (to change), breakdown (due to change) and reconstitution (adjustment to change)."⁷¹ Despite the tensions and differences between the old and newer elements of Ukrainian culture, the new elements are at least partially related to the more traditional elements. The new cultural manifestations depart from the traditional complex by their highly acculturated form, style, content, context, and focus on ethnic distinctiveness with elements of cosmopolitanism, universality and cultural altruism. However, it is the more traditional elements that provide the foundation for the formulation of the new Ukrainian Canadian cultural complex in the Multicultural Era.

Despite linguistic assimilation and decline in the use of the Ukrainian language, Ukrainian Canadians persisted in developing Ukrainian language education. The progress and development of Ukrainian language education in the Multicultural Era occurred as a result of multiculturalism, the Ukrainian Canadian community's involvement in the creation of the federal multicultural policy, and the implementation of provincial multicultural and multicultural education policies and programs. Ukrainian Canadians viewed language education as synonymous with multiculturalism and at the very core of

multicultural education. The changing multicultural socio-political environment in Canada created new conditions for the development of the Ukrainian language. The provincial multicultural and education policies, particularly in the prairie provinces, promoted the teaching of the Ukrainian language in schools and supported Ukrainian Canadian cultural and educational institutions.

Four Ukrainian Canadian educational institutions developed in Manitoba during the Multicultural Era. These included post-secondary/university institutions, private and "Ridna Shkola" Ukrainian schools, Core/Elective Programs in private and public schools, and the EUBP. The development of these educational institutions was due to the initiatives and consistent efforts of the Ukrainian Canadian community and, in particular, three Ukrainian Canadian organizations: UCC, UPBC, and UCPBF. These three organizations became powerful political lobby groups that morally and financially supported the development of Ukrainian language education in Manitoba. In addition, due to multicultural policies and the influence of these organizations, Ukrainian education programs also received financial support from federal and provincial governments. The UCC, UPBC and UCPBF were not only determined to continue promoting Ukrainian Studies at the university level and the study of the Ukrainian language in private, public and "Ridna Shkola" Ukrainian schools, but also persistent in lobbying the provincial government to reintroduce the study of the Ukrainian language as a language of instruction in private and public school bilingual programs. As a result of multiculturalism and effective lobbying, these organizations were able to assist the Ukrainian Canadian community, particularly

third, fourth and fifth generation Ukrainian Canadians to resist linguistic assimilation and preserve their cultural identity through Ukrainian language programs in the private and public educational institutions.

During the Multicultural Era, Ukrainian Studies in post-secondary institutions and universities continued to flourish and develop with a great deal of academic success and financial support from UCC and UCPBF. Although Ukrainian Studies were developed in various universities, Winnipeg continued to be an important centre of Ukrainian education in Canada. Throughout the 1970s and 1980s many Ukrainian Canadian lecturers and/or professors were employed in a variety of social disciplines at universities and colleges across Canada. In addition, numerous Ukrainian Canadian educational professional institutions were established at universities and in the community. Ukrainian Canadian educational institutions were created not only for the purpose of developing and providing financial support for Ukrainian Studies but also for promoting cultural and linguistic maintenance within the Ukrainian Canadian community. The most significant Ukrainian Canadian educational institutions established in the Multicultural Era were CIUS, CFUS and CUCS.

In 1974, CIUS was established at UCC's first academic conference in Winnipeg by UCPBF, and the conference's Ad Hoc Committee. CIUS was created to coordinate and financially support Ukrainian Studies in Canada. Due to influence of UCC and UCPBF, CIUS became the first institution in North America to establish systematic financial assistance and subsidy from the government for Ukrainian Studies. CFUS was also established by UCPBF and

created as a financial base for CIUS projects and activities, while CUCS was established at St. Andrew's College for the purpose of serving Ukrainian Canadian students in theology and in general Ukrainian Studies.

In addition to post-secondary institutions, "Ridna Shkola" Ukrainian schools also continued to play an important and useful educational role in the Ukrainian Canadian community. "Ridna Shkola" Ukrainian schools addressed the need for Ukrainian students to learn and increase their knowledge of the Ukrainian language in populated areas that did not provide the Core/Elective or EUBP programs. The Ukrainian Canadian community ensured that these schools continued to exist in the event either the Core/Elective or EUBP programs experienced a lack of enrolment or cancellation. Moreover, the "Ridna Shkola" Ukrainian schools presented students with opportunities to use the Ukrainian language in activities and subject matter that were minimal, or not provided for at all, in public or private schools, such as, Ukrainian history, geography, literature, culture, and recreational activities. "Ridna Shkola" Ukrainian schools also performed a very important socialization function and lent valuable assistance to the process of community development, cultural and linguistic maintenance, and cultural identity.

However, "Ridna Shkola" Ukrainian schools experienced some difficulties in the Multicultural Era. In particular these schools encountered the following concerns: a lack of enrolment due to the introduction of the English language in Ukrainian Canadian churches that operated "Ridna Shkola" Ukrainian schools; linguistic assimilation; rural parents not sending students to urban schools;

intermarriage of third, fourth and fifth generation Ukrainian Canadians; non-relevant curricula (such as, grammar) that was due to the general decline in the use of the Ukrainian language; and a lack of uniform programs, textbooks, and qualified teachers. Nevertheless, the UCC played a significant role in maintaining, improving and developing "Ridna Shkola" Ukrainian schools in the Multicultural Era.

The UCC not only provided financial assistance to "Ridna Shkola" Ukrainian schools, but also organized NCUEC to coordinate these schools across Canada. NCUEC organized parent and teacher seminars and published the journal, "The Ukrainian Teacher" as a forum to exchange ideas and information for Ukrainian Canadian teachers of Ukrainian language and Ukrainian Studies courses. The UCC also established standards through NCUEC, encouraged professional teacher associations (such as the Ukrainian Chapter of MMLA) to assist NCUEC to design, upgrade and implement curricular programs, and encouraged both the Ukrainian Catholic and Ukrainian Orthodox Churches to assist with the development of "Ridna Shkola" Ukrainian schools. As a result, in 1970, there were 142 "Ridna Shkola" Ukrainian schools in Canada, totalling 8,558 students. Manitoba operated eighteen "Ridna Shkola" Ukrainian schools with an enrolment of 1,271 students. At that time, 30 percent of Ukrainian youth attended these schools. Since the public school system offered the Ukrainian Core/Elective Program from Grades 4-12, most Ukrainian Canadian students attended "Ridna Shkola" Ukrainian schools at the elementary level. In order to maintain the enrolment at these schools, the Ukrainian

Canadian community emphasized enrolment at the nursery school level. By 1982, Manitoba's "Ridna Shkola" Ukrainian schools had a nursery enrolment of 146 students. In addition to the financial assistance provided by the UCC, "Ridna Shkola" Ukrainian schools also benefited from the federal multicultural policy in that the schools received per capita grants from the federal government to operate the schools.

In addition to the "Ridna Shkola" Ukrainian schools, the work of the B & B Commission, as well as, the multicultural and multicultural education policies justified the teaching of second languages in both the private and public school systems. During the Multicultural Era, Ukrainian language education continued and particularly progressed into more grade levels in the public school system. Although the highly organized Ukrainian Canadian community was successful during the Post WWII Era in lobbying the Manitoba government to change legislation to introduce the study of the Ukrainian language into the public, junior, and senior high schools, it was the multicultural and multicultural education policies that not only reinforced this achievement but also supported the expansion of Ukrainian language education into public elementary schools and the establishment of the EUBP.

Following the introduction in 1962 of the Ukrainian Core/Elective Program in Grades 9-12, the study of the Ukrainian language was expanded in 1968 to include Grades 7-9 and then Grades 4-6. At that time the Ukrainian Core/Elective Program was operating with financial assistance from both the federal and provincial governments. However, the Ukrainian Canadian

community experienced difficulty in introducing the Program into the elementary Grades 1-3. Nevertheless, Ukrainian Canadians persisted in their efforts and with the assistance of the UCC and UPBC, were able to introduce the Ukrainian Core/Elective Program into Grades 1-3 in the public school system. In 1977 additional support for Ukrainian language education in the public school system was achieved with the appointment of a Ukrainian language consultant at the Manitoba Department of Education. The appointment of Ukrainian and other second language consultants was significant not only for providing much needed support in the organization and development of second languages but also for establishing a new precedent over the hegemonic limitation of English and curricular area consultants at the Department of Education.

Despite the success of establishing a Ukrainian language education program in all the grades of the public school system, towards the end of the 1970s, the Ukrainian Canadian community experienced a decrease in the enrolment of the Ukrainian Core/Elective Program. This resulted from an increase in intermarriages and a decrease in the use of the Ukrainian language among third, fourth and fifth generation Ukrainian Canadians. Woycenko claims that:

Today these institutions (schools) must deal with the third and fourth Canadian-born generations, many of whom come from homes where the mother tongue is rarely used, at all. They have no basic knowledge of the language; English is their first and only language. The task of these institutions (schools) is much more difficult than it was in the past, and, as a result, they are not as successful.⁷²

In addition, Balan states that:

The past thirty years have seen a sharp decline in the use of Ukrainian in home, church and community organizations. Since 1951 language loss has been almost 45 per cent. Today (1981) about 40 per cent in the community claim Ukrainian as a mother tongue and for those under twenty-five the proportion is significantly less. If the trend continues, fewer than 20 per cent will be fluent in Ukrainian in twenty years time.

The language loss has seriously affected the schools offering Ukrainian-language programmes. In Manitoba, enrollment in the core programme in the public schools has decreased about 10 per cent annually, from a peak of 4,350 students in 1975-6 to about 2,000 today (1981). This is three times greater than the average rate of decline in enrollment.⁷³

Thus, linguistic assimilation of Ukrainian Canadians more than any other reason determined the need for a Ukrainian language program in the public school system that would attempt to teach fluency in the Ukrainian language and consequently retain Ukrainian Canadian cultural identity. Marunchak states that during the Multicultural Era:

The system of teaching the Ukrainian language in public schools during the fifties and sixties worried both the pedagogues and parents who had to deal with this subject in practical form. It was shown that by beginning to teach this language in higher classes and not in the lower, satisfactory results were not achieved. Thus a necessity arose to search for other systems wherein the students, in addition to grammar and writing, would have a greater opportunity to use the conversational aspect of it. It was also revealed that the language must be taught not only as an isolated subject, but also as an integral part of culture, history, literature, art and others. The lack of these and their needs were discussed at teachers' and parents' conferences, as well as in the press.⁷⁴

Therefore, Ukrainian Canadians began to organize efforts to lobby the provincial government to once again change or amend legislation and re-introduce a bilingual system of education, such as the EUBP, into the public school system for the purpose of not only teaching the Ukrainian language as a language of

study, but also as a language of instruction.

Generally, the Multicultural Era signified a new period of progress for ethnocultural groups in Canada. In the first decade of multiculturalism, multicultural policies and programs addressed cultural and social concerns within the Canadian ethnocultural community. In the 1970s, ethnocultural groups were accepted and recognized in Canadian society for their culture and tradition. They received financial assistance from both federal and provincial governments for developing cultural and/or educational activities and organizations within their communities. In the second decade of multiculturalism, multicultural policies and programs began to include economic and political issues of ethnocultural groups. Ethnocultural communities began to assert their political influence and advanced in greater social economic equality. The 1980s gave ethnocultural groups equitable policies and laws for their future development and protection of their civil liberties, such as the Charter of Rights and Freedoms. The Multicultural Era also influenced the field of education. Multicultural education policies included a more comprehensive cultural-intercultural approach to education that not only produced programs that emphasized universal social issues and concepts, but also provided the opportunity for second language or heritage language programs in the public school system.

During the Multicultural Era Ukrainian Canadians became recognized as a strong, organized and consciously distinct ethnocultural group, as well as, an integral part of Canada's multicultural mosaic. Throughout the Multicultural Era Ukrainian Canadians have successfully integrated into Canadian society by

significantly contributing and actively participating in politics and in various professions and businesses. Due to their representation and leadership of the “third element” in Canadian society, Ukrainian Canadians, more than any other ethnocultural group, at that time, were responsible for pioneering and supporting the concept of multiculturalism in Canada that not only became entrenched in the new Canadian Constitution, but also reflected a redefinition of Canada, Canadian citizenship, and Canadian identity. By advocating multiculturalism and having the opportunity to implement multicultural policies and programs, Ukrainian Canadians, who had endured much prejudice and discrimination in previous Eras, endeavoured to resist the assimilative efforts and hegemonic norms of the Anglo-Canadian society. Although religious and linguistic assimilation, as well as, assimilation through intermarriages continued to occur, the Multicultural Era made a significant impact and contribution to the maintenance of Ukrainian Canadian cultural identity. In particular, as an integral participant in the development of multicultural and multicultural education policies that promoted cultural pluralism and equality of opportunity for ethnocultural groups, the Ukrainian Canadian community, as an effective political force, lobbied provincial governments and organized successful campaigns for Ukrainian language instruction in Ukrainian Core/Elective and EUBP programs in the public and private school systems.

Ukrainian Professional and Business Club of Winnipeg, Inc.
and the Ukrainian Canadian Professional
and Business Federation

During the Post WWII Era many Ukrainian Canadian organizations

flourished and continued to be developed according to cultural, educational and political ideologies and purposes. At that time, a group of Ukrainian Canadian professional and businessmen foresaw the need to create a Ukrainian Canadian organization that would promote and support professional, business, cultural, athletic and social values and activities among Ukrainian Canadians and in the general Canadian community. As a result, in November 1943, they established the UPBC, a unique Ukrainian Canadian organization that focused on issues and concerns of Ukrainian Canadian professionals and businessmen while fulfilling their needs within the Anglo-Canadian community.

Since its first dinner meeting held on November 17, 1943, the UPBC has evolved into a social and service non-profit organization that generated interest and maintained momentum in Ukrainian Canadian professions and businesses through the Ukrainian and English press, public lectures, and publications. Throughout its history, the diversified interests of the UPBC have included important work in the fields of education, community development, and public service. The UPBC has organized conferences, conventions, social and cultural events, and sporting activities. In addition to organizing fundraising dinners, the UPBC continues to hold monthly meetings, and collects membership dues, as well as, donations for financial assistance to Ukrainian Canadian causes, individuals and organizations. Financial assistance has been provided to church groups, sports and recreation groups, senior citizens groups and centres, children's summer camps, cultural and educational groups and institutions, creative and performing arts, high school and university scholarships and

bursaries, Winnipeg high school Ukrainian language honour awards, elementary Ukrainian language school awards, and individual requests for support of tuition.

From its inception the UPBC membership has included Ukrainian Canadian professional and business men and women (1983-84) who have held important influential positions in civic, provincial, and federal fields, such as, senators, judges, ministers, premiers, legislators, mayors, clergy, businessmen, dentists, doctors, lawyers, chartered accountants, geologists, engineers, pharmacists, architects, professors, superintendents, administrators, school inspectors, and teachers. The influential positions held by the UPBC membership was significant to the organization as it assisted it in achieving important goals for the Ukrainian Canadian community in areas of multiculturalism, human and/or ethnocultural rights, education, and cultural identity. Moreover, the unique position of the UPBC with professional and business contracts within and outside of the Ukrainian Canadian community has been beneficial for both Ukrainian Canadians and the general Canadian society.

The maintenance and promotion of Ukrainian Canadian cultural identity has been integral to the UPBC's organizational mandate, values and goals. Through its work in organizing conferences and conventions, as well as, assuming a responsible role as benefactor of cultural, educational and charitable activities, the UPBC provided valuable leadership to the Ukrainian Canadian community through moral and financial assistance in cultural and educational endeavours thereby supporting the promotion and retention of cultural identity. This is especially evident in the organization's financial assistance and initiatives

in the development of Manitoba Ukrainian language education courses and programs at the post-secondary level and in the public, private and "Ridna Shkola" Ukrainian school systems. Of particular significance was the important role of the UPBC in establishing an EUBP in the Province of Manitoba. The UPBC's early involvement and influence not only in educational issues and projects at the university and in all levels in the public and private school systems, but also in multiculturalism and with Ukrainian organizations such as the UCPBF and the UCC, was the foundation of its work in creating and developing the EUBP.

The UPBC's particular interest and support of Ukrainian language education, cultural identity and multiculturalism has occurred since the establishment of the organization. In the 1950s and 1960s the UPBC was active in promoting and providing financial assistance to the Department of Slavic Studies at the University of Manitoba, St. Andrew's College, and "Ridna Shkola" Ukrainian schools. The UPBC also provided financial assistance by purchasing and publishing Ukrainian books and textbooks for the public school system, as well as, awarding trophies and awards to deserving students of Ukrainian language programs. In addition to its work in educational endeavours, the UPBC financially supported other Ukrainian Canadian community organizations, such as, the Ukrainian War Veterans Legion - Branch 141, and the Holy Family Nursing Home.

The UPBC also supported Ukrainian Canadian cultural identity through multicultural projects and activities, such as, initiating the Tri-Club organization in

1962 (an organization created to appreciate the cultural concerns and issues among Ukrainian, German, and Polish Canadians) and providing briefs to, as well as participating in discussions with, the B & B Commission regarding Book IV of the B & B Commission in 1964. In 1965, the UPBC established the UCPBF, a national organization that united all the UPBCs in Canada. Due to the encouragement of Ukrainian Canadians to assume a greater leadership role in the community, the UPBC and the UCPBF joined the UCC in 1968.

Throughout the 1970s and 1980s the UPBC's work continued to focus on the following: promotion and retention of teaching the Ukrainian language and culture in the public school system and in Ukrainian Studies in post-secondary institutions; financial and moral support of students at all educational levels in the form of bursaries, scholarships, awards, and trophies; multiculturalism; financial assistance to Ukrainian Canadian causes, and aid to Ukraine.

In the early 1980s the UPBC voted women into its membership and substituted the word "Businessmen" to "Business" in the title of its organization. This progressive action was significant as many Ukrainian Canadian women not only represented many professional and business fields within the organization, but also provided influential leadership, both within and outside of the Ukrainian Canadian community, by serving as presidents, and/or members of boards and executives in a variety of organizations. In particular, many Ukrainian Canadian women, who were teachers and/or administrators in the public school system and in the EUBP, became members of the UPBC and therefore contributed to the educational work of the UPBC.

During the 1970s and 1980s the work of the UPBC in the field of education was particularly significant since the organization provided the leadership for the Ukrainian Canadian community to achieve Ukrainian language programs in the public school system. In 1975, the UPBC, with support from the UCC, was successful in establishing Ukrainian Language instruction in the Core/Elective Program from Grades 1-3 in Winnipeg 1 and a Ukrainian language consultant at the Department of Education in 1977. In 1978, the UPBC was successful in lobbying the provincial government to change The Public Schools Act in order to permit languages, other than English and French, as languages of instruction in the public school system for the purpose of establishing an EUBP. The UPBC organized a Steering Committee that became known as the UBPC to facilitate introduction of the EUBP. The UPBC had an important and influential role throughout the development of the EUBP by having its members serve on the UBPC, MPUE, and the Osvita Foundation. Another valuable UPBC educational project was assisting the CFUS with the promotion and publication of the Encyclopedia of Ukraine in the English language. The five-volume encyclopedia set has provided students and the general public with significant information about Ukraine (its people, history, geography and culture) and the history of Ukrainians in the diaspora. The UPBC has also sponsored the CIUS Endowment Fund that supports Ukrainian educational endeavours.

From 1985-86 the UPBC established the UPBF, a charitable foundation designed to manage financial assistance of the UPBC. The UPBF continues to consider requests for donations and causes from various Ukrainian Canadian

organizations, groups and individuals, as well as, requests from other agencies and organizations that are involved with activities regarding the Ukrainian Canadian community. In particular, the UPBF has provided funding for the UPBC Education Programs that include financial assistance to the EUBP, MPUE, Osvita Foundation, as well as, bursaries, scholarships and awards to deserving students of Ukrainian language classes and/or courses in post-secondary institutions, and public, private and "Ridna Shkola" Ukrainian schools.

In addition to supporting Ukrainian language education, the UPBC continued to advocate multiculturalism and provided leadership to the Ukrainian Canadian community for multicultural projects and activities. For example, in 1988, the UPBC established an Ad Hoc Committee to comment on the Manitoba Task Force Report on Multiculturalism from the perspective of Ukrainian Canadians in Manitoba. In 1989, the UPBC Ad Hoc Committee ensured that all comments from various Ukrainian Canadian organizations were unified in its report to the Minister of Culture, Heritage and Recreation.

The UPBC also continued to support Ukrainian Canadian causes and historical milestones that not only assisted with the preservation of Ukrainian Canadian cultural identity, but also educated and informed the general public about Ukrainian history and Ukrainian Canadians in the diaspora. In the mid 1980s, the UPBC financially supported such projects as the "Hold Fund" in order to erect a monument in front of Winnipeg's City Hall in memory of the ten million Ukrainians who perished in The Great Famine of 1932-33, and the UCC Civil Liberties Commission in order to support a campaign for the defence of innocent

Ukrainians accused of war crimes. Furthermore, the UPBC, together with the Manitoba Action Group, made presentations at the inquiry of the Deschenes Commission on war criminals in Canada. In the 1980s, the UPBC also organized an Issues Committee to consider current areas of concern to Ukrainian Canadians, such as, immigration and family reunification. In 1988, the UPBC commemorated the Millennium of Ukrainian Christianity (988-1988) by organizing a Millennium Free Press Supplement.

In the early 1990s, the UPBC focused more of its programs and activities on supporting cultural endeavours, Ukrainian Canadian causes, issues within the Ukrainian diaspora, and providing assistance to Ukraine. Although the UPBC continued to support Ukrainian language education, its work concentrated on issues affecting Ukraine's independence, history, and the cultural identity of Ukrainian Canadians. Due to Ukraine's independence in 1991, the UPBC's objectives included developing professional and business relationships between Ukrainian Canadian and Ukraine's professional and business entrepreneurs.

The UPBC's relationship with Ukraine's professional and business community also influenced the development of professional and business relationships between Canada and the Ukraine. During the 1990s, the themes of UPBC monthly meetings reflected this initiative and included business in Ukraine, Ukraine and the USSR ("Rukh" movement), World Federation of Ukrainian Medical Association Conference in Kiev, Chernobyl nuclear disaster, immigration and sponsoring of Ukrainian refugees into Canada, centenary of Ukrainian settlement in Canada (1891-1991), Kiev Pavilion, and Folklorama. Important

Ukrainian officials were invited to UPBC meetings, such as, the Director of Kiev University, who discussed a progress report on the re-establishment of the university, and the Assistant Deputy Minister of Ukraine, who discussed the drafting of a new constitution for Ukraine. In addition to organizing important meetings to develop relationships with Ukraine, the UPBC and UCPBF received a \$775,000 grant for Technical Assistance to Ukraine and also instituted a fundraising campaign to sponsor Ukrainian refugees to Canada from Germany and Greece.

Furthermore, important conferences and conventions were arranged during this time to develop professional and business relations with Ukraine and to promote the Ukrainian Canadian cultural identity. In 1990, the UPBC hosted a trade delegation in Winnipeg of twenty representatives from Ukraine, six from the Ukrainian Chamber of Commerce, and fourteen from various governments, ministries and regions. The UPBC also participated in a national convention organized by the UCPBF in Halifax on July 1, 1991, to commemorate the 100th anniversary of the landing of the first Ukrainian immigrants to Canada through the Port of Halifax. However, one of the most important conventions organized by the UPBC, that coincided with the UPBC's 50th anniversary, was the UCPBF Biennial National Convention in Winnipeg held from June 30 to July 14, 1993. The purpose of the convention entitled, "Ukraine: The New World Agenda" was to address economic conditions in Ukraine, discuss the business climate in Canada, and provide opportunities to network with professional and business people in the Ukraine and Canada. The conference not only provided the

delegates with the opportunity to identify problems, formulate solutions and review policies to determine what is needed for future investors in Ukraine, but also explored economic prospects in Ukraine from a wide range of perspectives including strategies to meet future challenges. The convention was of particular interest and benefit to the Canadian government as the delegates not only represented various levels of government, but also specialists from both the Ukraine's and Canada's professional and business communities. One significant result of the convention was the signing of a Trade Agreement between the Province of Manitoba and Ukraine. Through this convention, the UPBC demonstrated an important leadership role in developing Canadian professional and business trade relations with Ukraine thereby expanding and reinforcing Canada's participation in the global economy.

Consequently, throughout its history, the UPBC has been dedicated to supporting and encouraging the Ukrainian Canadian community in Winnipeg and Manitoba to pursue its goals in Canada and in the world. Each UPBC president and executive has made unique contributions to the growing achievements of Ukrainian Canadian cultural, educational and social life in Canada and in the diaspora. The UPBC and its influential professional and business membership have become leaders in the Ukrainian Canadian community by supporting and participating in activities and projects that have resulted in the retention and promotion of Ukrainian Canadian culture, heritage, and cultural identity throughout the generations.

Of particular significance is the role of the UPBC in creating the UCPBF.

The UPBC foresaw the need to create a national organization unifying all Ukrainian Canadian professionals and business organizations in order to better represent cultural, educational, economic and social organizational goals for the entire Ukrainian Canadian community. During the Sixth UCC Congress held in 1959, the UPBC received support from the UCC to establish a national federation of UPBC organizations that would be initially located in Winnipeg. The first national convention of UPBC organizations was held in Winnipeg on July 7, 1962, and the first official UCPBF convention, that was attended by forty-five UPBC organizations across Canada, was also held in Winnipeg on October 9-11, 1965. The influence of Winnipeg's UPBC in establishing the UCPBF was evident at both conventions. The first chairman of the UCPBF, V.J. Swystun, was chosen from Winnipeg's UPBC in 1962, and the first UCPBF Executive Committee, including the Honorary President, Senator P. Yuzyk, President V.J. Swystun, and Secretary-Treasurer J. Hawryluk, were also chosen from Winnipeg's UPBC in 1965.

On October 12, 1968, the UCPBF became affiliated with the UCC. Due to the fact that the UCPBF had developed into one of the sixth largest Ukrainian Canadian organizations in Canada, it not only became one of the six organizations that served on the UCC Executive Committee, but also participated in the rotational system of having its members serve as the UCC president. Therefore, the UCPBF not only represented and assisted UPBC organizations with their goals and projects, but also, due to its UCC affiliation, had a national voice and influence in Ukrainian Canadian issues, concerns and activities.

throughout Canada.

The purpose of the UCPBF has been to foster the social, cultural and economic betterment of the Ukrainian Canadian community. According to Marunchak:

It can be said with a high degree of accuracy that the biological, linguistic, cultural, national, religious, etc. preservation of Ukrainians in Canada was always a top priority of the Federation. There was hardly a convention that would not discuss some aspect of Ukrainian life in Canada.⁷⁵

During the 1970s and 1980s, the UCPBF's work consisted of organizing biennial conventions on themes of linguistic, cultural, national and religious preservation of Ukrainian Canadians, and on multiculturalism. The UCPBF also pursued endeavours to assist Ukraine and published periodicals, such as, the "Ukrainian Canadian Review" and "Panorama" to educate and inform the Ukrainian Canadian professional and business community, as well as, the general Canadian community on Ukrainian Canadian achievements, issues and concerns.

In the area of multiculturalism, the UCPBF not only prepared and presented briefs with the UCC regarding the federal policy of multiculturalism and the Canadian Constitution, but also presented their views on education, mass media and federal-provincial relations to Royal Commissions, ministers, and officials of the Canadian government. Moreover, the formal recognition of Canadian multiculturalism and the federal multicultural and multicultural education policies were primarily due to the efforts of the UCPBF and the UCC in the preparation and presentations of briefs to the B & B Commission and the

Canadian Constitutional Committees. In the area of education, especially with regard to Ukrainian Studies and the retention of Ukrainian language education in the public and private school systems, the UCPBF was responsible for establishing CIUS, CFUS, and the first EUBP in the Province of Alberta that served as a model for the EUBP in the Provinces of Manitoba and Saskatchewan. Marunchak states that:

During the last decade the Federation accomplished a great deal and became in the Ukrainian community in Canada an influential organization which began to develop an ideological and political tone. A number of competent personalities arose in organizational and social life in the local clubs and on the national scene.⁷⁶

Most of the UCPBF membership consisted of third, fourth and fifth generation Ukrainian Canadians who were not fluent in the Ukrainian language and therefore, linguistically, partially assimilated into Canadian society. However, despite this fact, members of the UCPBF were determined to support and develop multiculturalism, as well as, preserve and promote Ukrainian Canadian cultural identity and language. Therefore, the UCPBF not only morally and financially assisted Ukrainian Canadian endeavours, but also actively participated in Canadian political life at all levels (municipal, provincial, and federal) and in non-Ukrainian Canadian organizations. As a result, the UCPBF influenced and educated the Canadian government and society regarding Ukrainian Canadian issues and concerns thereby being able to assist Ukrainian Canadians in achieving their cultural, educational, and social goals and objectives. Consequently, the UCPBF's ideological principles, vision, and style of work in professional, business, educational, cultural, economic, political, and

social fields not only situated it at the forefront of Ukrainian Canadian organizations, but also increased the leadership role of the organization and its members, resulting in significant achievements both within the Ukrainian Canadian community and in Canadian society.

Alberta's English-Ukrainian Bilingual Program

The success of Alberta's EUBP, that was established five years previous to Manitoba's EUBP, resulted from the determined and dedicated efforts of the Ukrainian Language Association of the Alberta Teachers' Association, the Edmonton Branch of the UCC, Edmonton's UPBC, and the UCPBF that were located in Edmonton at that time. In particular, the work of Edmonton's UPBC and the UCPBF had a tremendous impact and influence on Winnipeg's UPBC and its efforts to create and organize Manitoba's EUBP.

In the early 1970s, the UCPBF, who had powerful and influential members representing all levels of government, professions and businesses, provided leadership to Ukrainian Canadians in Canada, specifically Alberta, through its Multicultural Committee. While preparing a brief regarding the Canadian Constitution, the UCPBF realized in December 1970 that the School Act of Alberta omitted the study of languages other than French and English in the public and separate school systems. At the same time the Ukrainian Language Association of Alberta's Teachers' Association presented a brief, that was supported by Edmonton's UPBC and Edmonton's UCC, to the Alberta Commission on Educational Planning (the "Worth Commission") for the study of the Ukrainian language in the public and separate school system from

Grades 1 -12 at one hour per day. In support of the Ukrainian Language Association the UCPBF and Edmonton's UCC presented a brief on April 14, 1971, to the provincial government regarding Ukrainian Canadians, the new Canadian Constitution, the laws of Alberta, and the policies of the Alberta government. The brief specifically requested an amendment to the School Act of Alberta in order to permit the study of the Ukrainian language from Grades 1-12 for one hour per day, and as a language of instruction to Grades 1 and 2 for one hour per day, and to Grades 3-12 for one-half hour per day. The brief was partially successful in that on April 27, 1971, Alberta became the first province in Canada to amend a schools act to permit the use of Ukrainian as a language of instruction in the public and separate school systems. However, the Alberta government restricted this instruction to only Grades 1 and 2 for 50 percent of the school day. Nevertheless, in July 1973, due to the efforts of not only the UCPBF and the UCC in the preparation of research, memoranda, petitions and briefs, but also in the creation of nurseries and parents' committees, the Alberta government announced an EUBP pilot for Grades 1-3. The government also agreed to fund transportation, subsidize textbooks, and hire a consultant for the EUBP.

The first five EUBP Kindergarten classes began in January 1974. In September 1974, the Alberta government agreed to subsidize a three year pilot project for the first three grades in the EUBP. Due to the success of the program, in September 1977, the EUBP ceased its pilot status and was extended into Grades 4-6, thereby becoming a permanent program in the Alberta school

system. In September 1979, the EUBP was extended into junior high school from Grades 7-9 and in September 1983, EUBP students were given the option of continuing the EUBP in Grades 10-12 in senior high school. By 1983 Alberta's EUBP was offered in various school divisions throughout the province, such as, Edmonton, Sherwood Park, Vegreville, and Lamont. Due to the success of the EUBP, Alberta's government extended the bilingual program opportunity from Grades K-8 to other ethnocultural groups provided that they had 100 students enrolled at the Kindergarten level in the program.

The UCPBF Multicultural Committee continued to provide leadership and support during the development of Alberta's EUBP. They met with superintendents from both the public and separate school boards to discuss implementation of the EUBP. In 1975 they also organized a parent association of both parents and teachers, that replaced the parent organization created by the teachers, entitled the UBA. However, in the late 1970s, the UCPBF Multicultural Committed passed the responsibility for Alberta's EUBP to CIUS, an organization established by UCPBF. CIUS appointed a bilingual coordinator to develop a community support base for the EUBP and provided financial assistance for developing a Ukrainian Language Resource Centre in order to centralize access to all Ukrainian language teaching materials. CIUS also developed a day care as a feeder system for the EUBP, employed university students to prepare EUBP resource materials, assisted with recruitment, and organized many programs for EUBP students and parents, such as, summer camps, high school immersion programs, and adult language classes.

Although it relinquished its responsibility for Alberta's EUBP, the UCPBF Multicultural Committee continued to work actively for the program by not only receiving grants from the federal government to publish textbooks and workbooks in a language series, but also, under the administration of CIUS, establishing a revolving fund from the proceeds of the books to assist with the development of supplementary materials for the EUBP. The language series and supplementary materials were developed by Ukrainian Canadian teachers either under contract with, or supervised by, Alberta's Department of Education. The success of Alberta's publication and use of the EUBP language series and supplementary materials resulted not only in later use by Manitoba's and Saskatchewan's EUBPs, but also in the establishment of an Alberta, Saskatchewan and Manitoba Interprovincial Editorial Board of Ukrainian A-V Methods and a Joint Ukrainian Bilingual Curriculum Project.

The institution of Alberta's EUBP is an example of the Ukrainian Canadian community's resistance to assimilation and Anglo-conformity in Alberta's school system. Through the new Canadian ideology of multiculturalism that supports bilingual education, the Ukrainian Canadians in Alberta ensured the maintenance of Ukrainian Canadian cultural identity through the teaching of the Ukrainian language in the EUBP. The emphasis placed on the importance of the promotion and retention of Ukrainian cultural identity by the Alberta Ukrainian Canadian community cannot be overestimated. Ukrainian Canadians in Alberta, many of whom represented third, fourth and fifth generation Ukrainian Canadians, had lost fluency in the Ukrainian language and were determined to preserve the

Ukrainian culture and language for their children. As a result they sought leadership from the UCPBF Multicultural Committee, Edmonton's UPBC and the UCC to introduce the study and instruction of the Ukrainian language in the public and separate school systems. Although the Ukrainian Canadian teachers were supported by Edmonton's UPBC and UCC in requesting the Alberta government to initiate the study of the Ukrainian language from Grades 1-12, it was the UCPBF Multicultural Committee and the Edmonton UCC that were successful in accomplishing the amendments to the School Act of Alberta for an EUBP that would include the study of the Ukrainian language as a language of instruction in Alberta's school systems.

The success of the UCPBF Multicultural Committee in establishing Alberta's EUBP was due not only to its efforts but also to the fact that the organization was well received by the provincial government. Many UCPBF members had direct access to politicians in various parties of the Alberta government. In 1970, during its initial negotiations, many UCPBF members had political connections with the ruling Social Credit government. The Social Credit Party was defeated by the Progressive Conservative Party on August 30, 1971. However, the UCPBF had members that were actively linked with the Progressive Conservative Party, thereby maintaining their influence with the government in power at that time. As a result, the Alberta government continued to be informed by the UCPBF regarding multicultural and Ukrainian Canadian needs and issues including the benefits of initiating and implementing an EUBP in Alberta's school systems. The UCPBF also had political connections at the

municipal and school board levels that assisted it in establishing a commitment for an EUBP and implementing it in various school divisions in the province.

Consequently, Alberta's EUBP served as a model for the creation of Manitoba's EUBP. Moreover, the work of the UCPBF and Edmonton's UPBC and UCC in establishing Alberta's EUBP, influenced and inspired Winnipeg's UPBC to initiate and institute a similar EUBP in Manitoba by lobbying, negotiating and working with provincial and federal governments, Department of Education, school divisions, school boards, administrators, teachers, students and parent committees.

Manitoba's English-Ukrainian Bilingual Program

Origins of Manitoba's English-Ukrainian Bilingual Program (1976-78)

In the 1970s the Ukrainian Canadian community in Manitoba was concerned with the increasing loss of the Ukrainian language among its children and the potential negative impact this would have on the maintenance of Ukrainian Canadian cultural identity. The decrease in the use of the Ukrainian language was primarily due to linguistic assimilation and ethnic and religious intermarriage among third, fourth and fifth generation Ukrainian Canadians. Although the introduction of the Ukrainian language as a language of study in the Core/Elective Program in the Manitoba school system provided an opportunity for Ukrainian Canadian children to learn Ukrainian, it did little to encourage fluency in the language. According to Marunchak:

Questions of schools and mother tongue always remain thorny problems for Ukrainians. We might underline again that in 1971 of 580,660 Ukrainians in Canada only 22.8% (132,000) used

Ukrainian as the language of speech in the home, although 48.9% know the mother tongue. But it is also necessary to underscore that in 1931, 93% of Ukrainians spoke their mother tongue. From those who were born in Canada, 13% speak Ukrainian at present [1982]. . . . All of these losses are the result of the narrow vision of those who wanted to see Canada as a unilingual nation and vigorously opposed the establishment of teaching of other languages. This attitude reversed itself very strongly in the seventies.⁷⁷

However, the new hegemonic federal policy of multiculturalism and multicultural education implemented in the 1970s provided a solution to the problem of linguistic assimilation and the impetus for Ukrainian Canadians in Manitoba to request an EUBP in Manitoba. The Ukrainian Canadian community envisioned an EUBP in Manitoba similar to the EUBP already established in Alberta. An EUBP would serve the purpose of promoting greater fluency among students of the Ukrainian language thereby ensuring the retention of Ukrainian Canadian cultural identity. Therefore, many third, fourth and fifth generation Ukrainian Canadians in Manitoba supported the idea of creating an EUBP in Manitoba.

Wolowyna states that:

With the levels of language assimilation and ethnic, linguistic and religious intermarriage quite high among Ukrainians in Canada, and with both processes likely to continue in the future, rough calculations indicate that both the language assimilation among Ukrainian--Ukrainian couples and intermarriage generally should provide increased numbers of potential candidates for Ukrainian bilingual schools in Canada. Because the process of language assimilation is unavoidable and can only be slowed down by a nationwide system of bilingual schools . . . the potential demand for such schools is large and will increase in the future.⁷⁸

Der Katz cites Nell Shewchuk, a retired Principal of Dauphin's EUBP, who discusses the enrolment of students in the EUBP, by stating that:

many of the parents who registered their children for the program did so because they themselves had lost the language. You know, at one point, you were ashamed to be Ukrainian so you changed your name and didn't speak the language. Sometimes a generation or two of children did not learn the language. Now, these parents wanted their kids to learn and have the language that they had lost.^{155 79}

Derkatz also cites Roman Yereniuk, School Board members for Winnipeg 1 and Principal at St. Andrew's College, who states:

I come from a fluent Ukrainian background but, I guess, what was interesting for me as a parent was that a lot of parents who were not speaking Ukrainian at all were registering their children for the program. This seemed to be an example of the theory in sociology where the third and fourth generation sometimes returns to find its roots. They wanted to preserve something of their "Ukrainianess" before it was totally lost. Although there were generation gaps where there was not a functional use of the language, these parents wanted their children to acquire fluency. In parts of the city where Divisions did not offer the program, some parents made a commitment to drive their children for 6 years up to 80 kilometers daily to Divisions that did offer it. Parents also started involving themselves in the school program to better understand it. They strongly supported it.^{156 80}

During that time, several fourth and fifth generation UPBC members, who were parents themselves, had also lost fluency in the Ukrainian language and, therefore, were not only supportive of the Ukrainian Canadian community's desire to retain the Ukrainian language and cultural identity among their children, but also active in pursuing the organization and establishment of Ukrainian educational programs, such as the EUBP, to achieve this goal. As a result, throughout the 1970s the UPBC became more involved with educational concerns and projects in the Manitoba Ukrainian Canadian community. Individual members within the UPBC, who had knowledge of and held influential

positions in educational fields, served as UPBC presidents, educational liaisons, and chairmen of educational committees (see Appendix Q). Therefore the influential positions of these members in leadership roles within the organization assisted the UPBC in achieving many of its educational goals and objectives for the Ukrainian Canadian community including the creation of the EUBP in Manitoba.

In the early 1970s, the UPBC established an educational liaison position on its Board of Directors to specifically address educational issues in Manitoba's Ukrainian Canadian community. The educational liaison became the chairman of the UPBC's Educational Committee. During the 1970s, the following UPBC members, who also held important public positions, became chairmen of the UPBC Educational Committee: John Pankiw (Assistant Superintendent, Winnipeg 1; Director of Art, Winnipeg 1; Board of Governors, University of Manitoba; member, Provincial Service Commission; President, Rotary Club; and President, UPBC); William Solypa (Superintendent Elementary Schools, Winnipeg 1; Board of Regents, University of Manitoba; and member, Manitoba Civil Service Commission); and Ernest Cicerski (educator). Each chairman chose a UPBC member who had experience and/or interest in education to serve as members of the UPBC Educational Committee, such as, Dr. Borislav Bilash, Steve Klym, Peter Luba, Jack Pyra, Louis Tomchuk, Evan Uzwyszyn, and Terry Prychitko, among others.

In 1975, one of the first two initiatives of the UPBC Educational Committee, chaired by William Solypa, was to prepare and present a brief to

Winnipeg 1 supporting the instruction of the Ukrainian language from Grades 1-3 in the Core/Elective Program and requesting the Minister of Education to appoint a full time Ukrainian language consultant to the Department of Education. The UPBC Educational Committee, supported by the UCC, was successful in resisting the hegemonic Anglo-conformist educational system by achieving the former but not the latter of these initiatives that was eventually achieved in 1977.

At that time the UPBC President was Dr. L.C. Melosky (orthodontist; Associate Professor of Dentistry; chairman of Board of Governors, University of Manitoba; member, Grants Commission; member, Multicultural Council of Canada; and recipient, Order of Canada). He, and the UPBC Educational Committee, were encouraged by the introduction of Ukrainian language instructions from Grades 1-3 in Winnipeg 1, and as a result the UPBC created a sub-committee of influential UPBC members to begin lobbying Premier Schreyer's NDP government for the creation of an EUBP in Manitoba.

During the beginning of its negotiations the UPBC sub-committee met with some resistance from The Hon. Ben Hanuschak, Minister of Education, who did not perceive the need for an EUBP in Manitoba's public school system. However, despite this setback, the UPBC continued to persist in lobbying the provincial government for an EUBP. During this process, the UPBC maintained its dialogue with influential municipal, provincial, and federal politicians by inviting them to attend its monthly dinner meetings to discuss the benefits and justification for an EUBP in the provincial school system. The lobbying efforts of the UPBC were not only restricted to the elected NDP government, but also

included dialogue with members and leaders of the PC opposition. For example, in 1976, the UPBC not only approached Sterling Lyon, leader of the PC Party to assist in establishing an EUBP, but also presented a brief to the PC caucus outlining several benefits and recommendations in the area of bilingual education. This foresight in approaching the government opposition proved to be a valuable and useful tactic as it assisted the UPBC in eventually achieving its goal of instituting an EUBP in Manitoba.

In February 1978, the UPBC met once again with Sterling Lyon, who was at that time the newly elected Premier of Manitoba, to present a brief that requested an amendment to The Public Schools Act to permit the use of languages other than English and French in the Manitoba school system and to establish an EUBP in the province. The UPBC was supported at the meeting by a delegation of influential members of the UCC, as well as, Dr. Manoly R. Lupul and Peter Savaryn, representatives from the UCPBF Multicultural Committee, Edmonton, Alberta. The delegation presented research and benefits for bilingual education, positive evaluations from Alberta's EUBP, and cost efficient measures for implementing the EUBP, to the Department of Education. The meeting was successful and resulted in the Premier giving consideration during his first Throne Speech to a pilot EUBP within the public school system. On July 20, 1978, The Hon. Keith Cosens, Minister of Education, provided the necessary enabling legislation for Bill 57, "An Act to Amend the Public Schools Act" to amend Section 252(2) of the Act, that permitted languages other than English or French as languages of instruction for not more than 50 percent of the regular

school hours for pilot courses as determined by the Minister.

The amendment to The Public Schools Act to permit other languages, such as, Ukrainian as a language of instruction was a progressive educational step from that of Ukrainian being taught as a language of study in the Core/Elective Program. This legislation was well received not only by the Ukrainian Canadian community, but also by other ethnocultural groups in Manitoba, who, through the efforts of the UPBC, were also able to resist existing hegemonic Anglo-conformist school regulations and, as a result, introduce heritage language and bilingual education programs into the public school system. The Ukrainian Canadian community was particularly enthusiastic since the introduction of Ukrainian as a language of instruction in the public school system for 50 percent of the school day in the EUBP would achieve greater results in students' language fluency than in the Core/Elective Program.

In April 1978, the UPBC continued to provide leadership in establishing the EUBP by creating a Steering Committee to facilitate the introduction of the EUBP in Manitoba. The Steering Committee was comprised of the following educational, professional and business UPBC members, who had gained experience and influence in working with the provincial government: Ernest Cickerski, Chairman and UPBC President 1978; John Pankiw, Vice Chairman; William Solypa, Vice Chairman; Myron Spolsky, Secretary-Treasurer; and Dr. Louis Melosky, Dr. Serge Radchuk, Dr. Jaroslav Rozumnyk and John Petryshyn. The first meeting of the Steering Committee was held on July 11, 1978. The individuals who were present at the meeting included representatives from the

UPBC, UCPBF, CIUS, UCC, Ukrainian Catholic Church, Ukrainian Orthodox Church, private and "Ridna Shkola" Ukrainian schools, Alberta government, Manitoba government, and the federal government (see Appendix G). A chart depicting all the key individuals involved in the creation of the EUBP was distributed at the meeting. The chart was significant in that it demonstrated the extensive research, negotiations, and lobbying efforts of the UPBC in achieving moral and financial support for establishing, organizing and implementing the EUBP in Manitoba.

During the summer of 1978, the Steering Committee was renamed as the UBPC and its purpose was to develop legislation, enrolment predictions and pilot project locations for the EUBP. At the same time, the USC at the University of Manitoba received a grant from the Department of the Secretary of State to develop and publish brochures promoting Ukrainian language education programs in Manitoba. The USC also assisted the UBPC in a telephone campaign to determine interest and potential enrolment for the EUBP. Although the largest response for an EUBP was received from Transcona-Springfield, River East and Seven Oaks school divisions, in November 1978, the Minister of Education decided to restrict the introduction of a three year pilot EUBP to the school divisions that comprised the largest concentration of Ukrainian students, namely, Transcona-Springfield, Winnipeg 1, and Agassiz school divisions. As a result, in January 1979, Agassiz was the first school division to respond to the proposal from the Department of Education to introduce a three year EUBP pilot.

The dedication exhibited by the Ukrainian Canadian community and the

persistent efforts of the UBPC in establishing an EUBP in Manitoba resulted in an announcement during the Premier's Throne Speech on February 15, 1979, of the provincial government's commitment to proceed in September 1979 with the introduction of an EUBP pilot in Grades K-1. Nevertheless, despite this support from the provincial government, the UBPC became concerned with Transcona-Springfield's and Winnipeg 1's slower response to the Department of Education's proposal for a three year pilot EUBP. Therefore, the UBPC applied for and received financial assistance from the Department of the Secretary of State to hire two capable members from the Ukrainian Canadian community to coordinate public awareness campaigns and organize informational meetings to introduce the EUBP in Transcona-Springfield and Winnipeg 1. By March 1979, the campaigns and informational parent meetings that were facilitated by the UBPC and the Ukrainian language consultant at the Department of Education resulted in both school divisions accepting the Department's proposal and preparing to offer two Grade 1 classes in Transcona-Springfield and one Grade 1 class in Winnipeg 1. Consequently, the UPBC, through the UBPC, persevered in providing the leadership to ensure that the EUBP be introduced in all three school divisions as a three year pilot program by September 1979. The UBPC was also influential in convincing the Minister and Deputy Minister of Education to approve the EUBP in non-pilot school divisions that had demonstrated an interest in and achieved a large enrolment for an EUBP. For example, despite parental interest and enrolment predictions, both the Seven Oaks and River East school divisions were refused funding for an EUBP pilot. Concerned with the

possibility that the EUBP would be restricted to a select number of school divisions, the UBPC was successful in resisting government limitations by lobbying the Department of Education to approve an EUBP in school divisions that were able to achieve sufficient enrolment to operate classes of 23 students or more as required in subsection 79(2) of The Public Schools Act. As a result, Seven Oaks was able to authorize one Grade 1 class and the first EUBP Kindergarten class. Although River East was unable to achieve the EUBP enrolment quota at that time, the division was able to enter into the EUBP by September 1980.

In addition to assisting with promotion, recruitment and implementation of the EUBP in both pilot and non-pilot school divisions, the UPBC became involved in funding and developing curricular and supplementary resources for the Program. The UPBC was not only concerned with the organization of the EUBP, but also with the creation of appropriate teaching and supplementary materials for the benefit and success of students in the EUBP. Moreover, the UPBC foresaw the need and benefit of sharing resource materials among the three prairie provinces that offered the EUBP, thereby providing the incentive and encouragement for governments to fund the development of the EUBP. As a result, in 1979, representatives from the UPBC, CIUS and the Secretary of State, became members of the EUBP Inter-Provincial Curriculum Committee that was established by the Department of Education. The EUBP Inter-Provincial Curriculum Committee not only analyzed current curricular needs, dividing the responsibility for creating teaching materials among the three prairie provinces,

but also coordinated curricular areas that had been the privy of each province, and developed and funded the new resource materials for the EUBP.

The efforts of the UBPC and the determination of the Ukrainian Canadian community to establish an EUBP were further recognized in 1979 by the provincial government amending subsection 79(2) of The Public Schools Act dealing with "Languages of Instruction" to permit bilingual programs to be re-established in Manitoba public schools. This historic legislation was extremely meaningful and important to the Ukrainian Canadian community. The reintroduction of bilingual education in the form of an EUBP in the Manitoba school system, that in 1916 had been abolished by the Anglo-Canadian government, signified that history had come full circle and Ukrainian Canadians were once again able to benefit from a bilingual system of education in the Ukrainian language. For sixty years Ukrainian Canadians had been struggling to resist assimilation and Anglo-conformity in order to retain Ukrainian Canadian cultural identity for their children through the reintroduction of the teaching of the Ukrainian language first, as a language of study, and now as a language of instruction in the EUBP. This achievement was historic not only for Ukrainian Canadians but also for other ethnocultural groups in Manitoba, who, as a result of this legislation, were also able to promote and retain their language through a bilingual system of education.

Consequently, the creation of Manitoba's EUBP and the establishment of the first six EUBP classes in four school divisions was primarily due to the dedicated work and profound influence of the UPBC. The re-establishment of

Ukrainian bilingual education in the public school system became an educational priority for the UPBC especially since many UPBC members were third, fourth and fifth generation Ukrainian Canadians, who were not fluent in the Ukrainian language and were determined to introduce it in an EUBP for the benefit of their children and future generations.

Manitoba's English-Ukrainian Bilingual Program
Grades K-3 Pilot (1979-82)

The UBPC and the UPBC continued to provide financial and moral support, as well as, actively organized the EUBP during the first three pilot years of the Program. Due to the UPBC's political connections with the federal government, the UPBC was successful in receiving a grant, from the Department of the Secretary of State, for up to 50 percent of the total project expenses to develop and publish a twenty-one book series of supplementary readers to complement the social studies and language arts curricula in the EUBP. While obtaining financial assistance for the EUBP, the UBPC also provided moral support in the preservation of Ukrainian Canadian cultural identity by organizing centralized cultural events, such as, a St. Nicholas concert held in December 1979, that involved all the students in Manitoba's EUBP.

One of the most important functions of the UBPC was to assist in establishing Parents' Committees in each school division offering the EUBP for the purpose of organization, recruitment and stabilization of the Program. The first Parents' Committee was organized at Regent Park School due to a transportation crisis including the Program in Transcona-Springfield. Although

EUBP students were bused to a rural Oakbank school in the Division, Transcona-Springfield refused to provide transportation to urban EUBP students who attended the Program at Regent Park School. Terry Prychitko, a member of the UPBC who served on UPBC committees and had lobbying experience with the provincial government, became the first chairperson of the Regent Park Parents' Committee. He and the Committee were persistent in their negotiations with the school board and consequently were successful in obtaining transportation for the students in the EUBP. The ability of the Ukrainian Canadian Regent Park Parents' Committee to change existing public school transportation policies for the EUBP demonstrated a specific example of Ukrainian Canadians successfully resisting Anglo-Canadian hegemonic principles, regulations and practices in the public school system in order to obtain rights and privileges for bilingual education and the EUBP.

As a result of the Regent Park EUBP Parents' Committee's experience, the UBPC encouraged parents in other Manitoba school divisions to organize their own Parents' Committees in order to address the needs, issues and concerns of the EUBP in their own school divisions. In addition, since the future needs of the EUBP was dependent on continuous representation from all school divisions in a unified lobbying effort with the provincial government, the UBPC suggested that all Parents' Committees organize themselves centrally into one representative EUBP parent organization. Therefore, the Parents' Committees, with the assistance from the UBPC, began to meet centrally either at the Department of the Secretary of State or at the Ukrainian Cultural and Educational

Centre.

By June 1980, the individual EUBP Parents' Committees formed their own centralized parent organization called MPUE. At its first meeting held on June 3, 1980, MPUE established a Constitution, Board of Directors, and an Executive Committee. Terry Prychitko was elected the first MPUE President. Later that year, in October 1980, MPUE was incorporated as a non-profit charitable organization of parents who had children in the EUBP. The purpose of MPUE was to enhance Ukrainian language and culture through the promotion of Ukrainian education in the Province of Manitoba. In addition to developing effective relations with the provincial and federal governments concerning specific issues of the EUBP and heritage language programs, MPUE's activities included coordinating and assisting Parents' Committees, maintaining contact with EUBP teachers, conducting multi-media promotion, recruitment, fundraising and general organization of the EUBP in Manitoba.

The UBPC dissolved following MPUE's incorporation since it perceived that MPUE was capable of managing the future needs of the EUBP. However, members of the UBPC and UPBC remained active influential participants on the Boards of Directors of MPUE, Dzvin and Osvita Foundation. Although the UBPC and UPBC transferred the responsibility of the EUBP to MPUE, these organizations not only assisted MPUE with centrally coordinating Parents' Committee activities, but also, through professional contacts and experience, continued to advise and facilitate MPUE community relations and negotiations with the provincial and federal governments for the purpose of securing future

requirements for the EUBP. Therefore, it is important to note that future reference to MPUE, in this study, includes the active and important membership of the UBPC and the UPBC on the MPUE Executive and Board of Directors.

In the second pilot year of the EUBP, students from the original six classes progressed to the Grade 2 level, another school was added in Transcona-Springfield, and the EUBP was introduced in the River East and Dauphin-Ochre School Divisions. In addition, after persistent lobbying efforts by UPBC, UBPC and MPUE, the Ukrainian Language Consultant's position was made permanent at the Department of Education. This enabled the establishment of the EUBCC that included EUBP teachers from various school divisions who developed curricula and supplementary resource materials for the Program. MPUE also received a federal grant from the Department of the Secretary of State to hire an Educational Resources Development Coordinator to assist the Department of Education in developing twenty-one supplementary readers for the EUBP. These achievements were significant not only for the EUBP but also for all Ukrainian Canadians and ethnocultural groups in Manitoba. By making the Ukrainian Language Consultant's position permanent, the Department of Education, with the influence of Ukrainian Canadians and multicultural policies, changed existing hegemonic Anglo-Canadian educational regulations from providing consultants only to curricular areas taught in the English language to including consultants in heritage language curricular areas, such as, French Immersion, Ukrainian, Native, ESL, and Multicultural Education.

In the fall of 1980, MPUE became actively involved in local school board

elections to secure municipal and school division support for the EUBP. MPUE promoted a number of Ukrainian Canadian candidates for school trustees in various school divisions in the hope that, once elected, they would use their knowledge, political influence, and lobbying efforts to gain municipal governmental support for the Program. MPUE was successful in electing school trustees in River East, Transcona-Springfield, and Seven Oaks. Many of the elected school trustees were members of UPBC including Michael Sawka, UPBC President in 1981, who was elected as School Trustee in Seven Oaks.

Although MPUE became involved in local school board elections, its first priority was to achieve financial operational support for the organization and Program. The lobbying efforts and negotiations with the federal government to receive a federal grant for this purpose began in June 1980, and was achieved by January 1981. During this time MPUE met with the Regional Director of the Federal Government Multiculturalism Directorate, Department of the Secretary of State, to discuss financial operational support for an MPUE animation project in the form of a three and one-half year grant of \$99,200. The Minister of the State for Multiculturalism approved the grant and on November 17, 1980, the first six month section of the grant was awarded on a pilot basis. The balance of the grant was approved by January 23, 1981 with a potential extension of one year.

This was a significant achievement for the Ukrainian Canadian community since MPUE was the first ethnocultural organization in Canada to receive an operational grant from the federal government. The operational grant provided a financial base for the operation, recruitment and hiring of an Executive Director

for MPUE. The operational grant also enabled MPUE to institute an animation project for the purpose of implementing a community strategy specifically in the area of language re-acquisition for children between the ages of five and nine years of age. The animator's first responsibility was to facilitate a wider acceptance of all forms of Ukrainian language programs in the province that would not only include the EUBP, but also the Core/Elective Program and "Ridna Shkola" Ukrainian schools. The first MPUE Executive Director was Andrew Serray. He was succeeded in 1981 by Myron Spolsky, who, during his term, became MPUE's Community Animator.

The establishment of a Community Animator was important for Ukrainian Canadians since it demonstrated federal government support for the retention and development of Ukrainian language education and cultural identity. Moreover, receipt of an operational grant for the development of a second language program served as encouragement for other ethnocultural groups to apply and obtain funding for their community language programs and projects.

MPUE was successful in receiving the operational grant due to the federal policy of multiculturalism and multicultural education and to the political influence of UBPC and UPBC members with the federal government. Many other Ukrainian Canadians, who held important government positions also assisted the UPBC and MPUE in lobbying the government for financial assistance with bilingual and second language education and for the EUBP. For example, MPUE also secured grants of \$8,700 from the Department of Education and Department of Cultural Affairs, and \$5,000 from CIUS to assist in the operational

funding and animation project. In addition, Bill Balan, in his position as Assistant Regional Director, Department of the Secretary of State, in Manitoba, assisted MPUE in developing supportive networks with Alberta's EUBP and other ethnocultural second language organizations, such as, the Société Franco-Manitoba, CPF, EHBP and the EGBP.

Furthermore, during that time, Bill Balan, was involved in a 1981 commissioned study with Wasyl Stus, that determined the achievement of language fluency in Ukrainian as an important priority and goal of Ukrainian Canadian education. As a result, the Secretary of State Department was more inclined to fund and invest in a second language program that would create fluency, such as, the EUBP rather than the Core/Elective or "Ridna Shkola" Ukrainian school programs. This commitment from the federal government to fund the EUBP was important since it not only demonstrated federal support for multicultural, bilingual and second language education, but also specifically supported and assisted the Ukrainian Canadian community in retaining their language and cultural identity through a bilingual program.

In addition to achieving financial goals for the EUBP, MPUE also became active in supporting multiculturalism, multicultural education, and ethnocultural rights. Many UPBC members, who were active with the UCC in establishing the federal policy of multiculturalism, served on the MPUE Board of Directors and, therefore, had an influence not only in establishing multicultural educational organizations and bilingual programs in other ethnocultural communities, but also in defending ethnocultural rights and heritage language education in the

Canadian Constitution. For example, in the early 1980s MPUE began encouraging other ethnocultural groups to establish bilingual programs. In 1981, MPUE assisted the German ethnocultural community to establish the EGBP and MPGE. This was followed in 1982, with assistance to the Jewish ethnocultural community to establish the EHBP and MPHE. Moreover, MPUE encouraged and agreed to provide consultation services to the Provinces of Saskatchewan and Ontario to establish Ukrainian and Italian bilingual programs.

Thus MPUE was not insular in its work with the EUBP and the Ukrainian Canadian community. It supported heritage language education in Canada by assisting ethnocultural communities to defend their ethnocultural rights and to develop bilingual and second language programs. As a result, MPUE became a leader in both the Ukrainian Canadian and ethnocultural communities in Manitoba and Canada. For example, MPUE worked cooperatively with CPF in supporting the French language referendum during "Manitoba 23". MPUE also continued to lobby the federal and provincial governments for heritage language education during the discussions of repatriating the Canadian Constitution. In addition, MPUE examined extensive research on education and human rights and utilized both Canadian and non-Canadian reports on multilingual education and the protection of minority rights in the preparation of two briefs that it presented in December 1980, to the Special Joint Committee of the House of Commons and the Senate on the Constitution of Canada, and to the Standing Committee of the Legislative Assembly of Manitoba on Statutory Orders and Regulations.

MPUE's brief to the Canadian Constitutional Review Committee not only supported the entrenchment of fundamental rights and freedoms in the Canadian Charter of Rights and Freedoms, but also recommended that four points in the Constitution (specifically Sections 1, 15 and 23) be amended to clarify the federal government's position on human rights in Canada, thereby urging the extension of enumerated linguistic rights to include rights on non-English and non-French ethnocultural groups in education. Unfortunately, MPUE was only invited to appear before the provincial committee. Nevertheless, as a result of MPUE's brief, that was similar to UCC's brief to the Constitutional Review Committee, the federal government changed and clarified Section 1. Although the federal government did not accept the brief's position regarding educational linguistic rights of minorities, it did introduce Section 26 that protects the rights of non-English and non-French minorities and can be interpreted as a clause in the Canadian Constitution that ensures that linguistic rights of minorities are not abrogated.

MPUE's involvement in ethnocultural rights and heritage language education at the provincial and federal government levels was significant in supporting not only multiculturalism as the new definition of Canadian identity and citizenship, but also multicultural and heritage language education. More specifically, this involvement assisted the Ukrainian Canadian community in maintaining Ukrainian language education in programs such as the EUBP that in turn assisted in the retention of Ukrainian Canadian cultural identity. Through its briefs MPUE attempted to resist the existing hegemonic Anglo-Canadian statutes

and regulations in the Constitution in order to establish the Canadian Charter of Rights and Freedoms that would support ethnocultural rights including educational linguistic rights for all Canadian citizens.

In January 1981, MPUE hired Walter Kulyk, Public Relations Chairperson of UPBC, to be the Director of Promotions for the EUBP. Once again this verified UPBC's ongoing commitment with MPUE and the EUBP. In July 1981, MPUE demonstrated its support for the inclusion of EUBP teachers in decisions regarding the EUBP by inviting teachers from each school division to nominate one person to serve an ex officio member of MPUE's Board of Directors and one person to serve as the formal teacher's liaison to MPUE's Executive. In 1982, MPUE held a small reception to thank teachers for their commitment to the EUBP and to discuss the future needs of the Program.

In 1981-82, enrolment in the EUBP increased to 540 students, in six school divisions and in one Ukrainian Catholic school. Immaculate Heart of Mary Ukrainian Catholic School joined the EUBP in the third year of the Program. Although MPUE was unsuccessful in its efforts to organize an EUBP in St. Boniface, it assisted parents in providing transportation to school divisions that offered the Program. Thus, even though some school divisions did not want to introduce the EUBP or provide transportation, MPUE and parents of students enrolled in the Program resisted these decisions and provided their own transportation so that students could have the opportunity to attend an EUBP in order to learn and retain their Ukrainian language and cultural identity.

In 1980-81 and 1981-82, the Department of Education administered

evaluations of the EUBP for the purpose of deciding whether or not to extend the EUBP to Grade 6. The results of the evaluations demonstrated that EUBP students in Grades 1-3 did equally well, or surpassed, their unilingual peers on tests in English language arts and in each subject area within the overall primary school program. Therefore, on March 25, 1982, The Hon. Maureen Hemphill, Minister of Education, approved the extension of the EUBP on a pilot basis to Grade 6. Although the Department of Education suspended funding for the pilot classes, it approved funding for the development of instructional materials for the EUBP, teacher training, consultative and supervisory services, and further evaluations.

The success of the EUBP's evaluations demonstrated not only the Program's strong pedagogical base, but also existing common underlying cognitive or academic proficiency across languages that allow conceptual, literary and linguistic skills to be transformed from a heritage language such as Ukrainian to the dominant English language. Moreover, the evaluations proved that the English language in the hegemonic Anglo-Canadian school system does not preclude superiority as the main language for academic achievement and that educational success prevails regardless of the language of instruction, thus enhancing and enriching the student rather than impeding the learning process. Therefore, the evaluations justified the benefits of the EUBP and its existence as a worthwhile and valid educational Program.

On December 4, 1981, MPUE incorporated Dzvin Publishers, and on January 28, 1982, incorporated the Osvita Foundation. Dzvin Publishers was

created as the publishing arm of MPUE. Many educational resources from Ukraine were not suitable for the EUBP due to propagandised content and advanced language. Therefore, Dzvin Publishers was established to produce and publish appropriate educational materials for Ukrainian language education in the EUBP. The Osvita Foundation was instituted as a fundraising arm of MPUE in order to create a permanent capital base for MPUE and the EUBP. The objective of the Foundation is to ensure that each child has the opportunity to acquire a knowledge of the Ukrainian language and culture through the development of the EUBP in Manitoba specifically, and other heritage language programs in general. Although Dzvin Publishers relied on some government grants and agencies, the Osvita Foundation, through fundraising efforts, targeted a financial goal of \$500,000 that was achieved and thus eliminated the need for financial support from the provincial and federal governments for the EUBP. Therefore, the establishment of both Dzvin Publishers and Osvita Foundation demonstrated MPUE's determination to become self-sufficient in not only providing resources, moral and financial support to the EUBP, but also ensuring the maintenance of Ukrainian language education and Ukrainian Canadian cultural identity. Through these two organizations MPUE was able to become independent and as a result resist the hegemonic Anglo-Canadian status quo and ensure the perpetuation of Ukrainian language education in Manitoba through the EUBP.

The primary fundraiser for Osvita Foundation was, and continues to be, the annual \$100 plate testimonial dinner. The purpose of the testimonial dinner

is not only to achieve financial support for the EUBP but also to provide the opportunity to honour prominent Ukrainian Canadian citizens, who significantly contributed to both the Ukrainian Canadian community and Canadian society (see Appendix R). The first testimonial dinner was held on June 2, 1982, and honoured Dr. Louis C. Melosky who, as previously mentioned, was not only the UPBC President in 1975 and a member of the EUBP Steering Committee in 1978, but also the Chairperson on the Board of Governors at the University of Manitoba.

The UPBC supported MPUE in the incorporation and fundraising activities of the Osvita Foundation. Many UPBC members became members of Osvita Foundation's Board of Trustees. The membership on the Board of Trustees reflected not only leaders in the Ukrainian Canadian community from UCC and UPBC, but also leaders in the Province of Manitoba. MPUE acquired prominent federal and provincial politicians, as well as, leaders in the Ukrainian Canadian community to serve as Osvita Foundation Honourary Patrons and members of the Board of Trustees in order to secure provincial, federal and Ukrainian Canadian community support for the EUBP.

The Osvita Foundation became a very high profile and influential organization for the Ukrainian Canadian community in Manitoba. MPUE established Osvita Foundation for the purpose of creating a permanent capital base for the EUBP, and for supporting and promoting maintenance of Ukrainian language education in the province. In addition, by recognizing not only important Ukrainian Canadian citizens who contributed to both the Ukrainian

Canadian and general Canadian community, but also important Ukrainian Canadian historical celebrations, such as, the Millennium of Ukrainian Christianity (1988) and the arrival of the first Ukrainian immigrants to Canada (1991-92), MPUE, through Osvita Foundation, reinforced and assisted the Ukrainian Canadian community in its pursuit of retaining Ukrainian Canadian cultural identity in Canada.

Manitoba's English-Ukrainian Bilingual Program
Grades K-3 and Grades 4-6 Pilot (1982-85)

During the Grades 4-6 Program pilot years, MPUE continued lobbying with various school boards in Manitoba to establish the EUBP in their school divisions. In 1982 and 1984, MPUE launched extensive fundraising and media promotional campaigns for the EUBP. MPUE's efforts were worthwhile not only in attracting numerous parents to the Program but also in obtaining a sufficient number of students to begin the EUBP in various school divisions. However, despite MPUE's persistence, stagnated negotiations and other school divisional priorities often prevented the EUBP from either continuing or becoming organized in some school divisions. For example, the EUBP was cancelled in 1983 at the Immaculate Heart of Mary Ukrainian Catholic School due to the school's philosophy and priority to focus more on Catholic than on bilingual education. However, MPUE was not deterred by this setback and was successful in negotiating the introduction of the EUBP in other divisions. As a result, the EUBP continued to develop in Manitoba with 650 students enrolled in the fourth year of the Program.

In 1982, MPUE continued lobbying for the Program in St. Boniface and by 1983, the EUBP was offered in the Boundary, Lord Selkirk, and Intermountain School Divisions. However, Intermountain cancelled the Program in 1984. In 1983, MPUE also began discussions to introduce the Program in the Portage la Prairie, Pelly Trail, and Fort Garry School Divisions. Moreover, until the Program was established in Fort Garry, MPUE arranged for parents in the Division to pay non-resident transfer fees for their children to attend an EUBP in another school division. MPUE also lobbied the provincial government for all parents to receive a transportation reimbursement for the EUBP.

Throughout 1982-85, MPUE maintained a professional and influential relationship with both the federal and provincial governments for the purpose of securing financial and moral support for the EUBP. For example, in 1982, MPUE invited Roger Collett, Regional Director of the Department of the Secretary of State, and The Hon. Eugene Kostyra, Minister of Cultural Affairs and Historical Resources, to officiate at the opening ceremonies of its new offices. In that same year, MPUE received an additional provincial grant from the Manitoba Employment Action Program to hire five term staff positions. Moreover, in 1984, MPUE's staff was further increased due to a Job Fund grant. In June 1983, MPUE also received a \$10,000 grant from the Multicultural Directorate, Department of the Secretary of State's Cultural Enrichment Program to organize the first National Conference of the EUBP Association scheduled for September 17-19, 1984. In addition, in March 1984, MPUE received federal and provincial funding in the amount of \$1,000 per classroom to establish Ukrainian nursery

schools "sadoks".

The Ukrainian nursery schools "sadoks", were created primarily for the purpose of providing recruitment for the EUBP. "Sadoks" were established in Seven Oaks, River East and Dauphin-Ochre. A Transcona-Springfield "sadok" was planned for September 1984. Furthermore, MPUE became a member of the Manitoba Child Care Association in order that the nursery schools "sadoks" staff would be provided with the opportunity of sharing resources and participating in professional development with affiliated nursery schools in Manitoba. The establishment of nursery schools "sadoks" in school divisions that offered the Program was significant not only in achieving recruitment and retaining Ukrainian Canadian cultural identity through early instruction in the Ukrainian language, but also in demonstrating and ensuring the stability and perpetuity of the EUBP in Manitoba.

During this time, MPUE's influence with the federal and provincial governments was beneficial as it resulted in the governments providing financial assistance in the translation of multicultural and multicultural education ideologies and policies into practice through a variety of programs and initiatives. In particular, MPUE, as an organized and established ethnocultural organization not only advised the government with respect to ethnocultural rights, issues and concerns, but also provided leadership to Manitoba's ethnocultural groups to create multicultural organizations for the purpose of supporting and developing heritage language instruction in schools and in their communities. For example, MPUE was instrumental and extremely active in establishing and administrating

MABE in 1982, as well as, MAPAL and MIC in 1983.

MABE, MAPAL and MIC were all created as a result of MPUE's political connections and influence with respect to federal and provincial policies on multiculturalism and multicultural education. MABE was organized following MPUE's assistance in creating bilingual programs and parent organizations that represented the German and Jewish ethnocultural communities. MPUE, MPGE and MPHE worked together through MABE to strengthen, promote and develop bilingual education in the Manitoba school system. MAPAL was established as a forum for all ethnocultural community operated schools and organizations involved in heritage language instruction such as bilingual, core, private, nursery, supplementary, day care, and play schools. In fact, due to its connection with the Department of the Secretary of State, MPUE initiated the first meeting at the Department to organize MAPAL. MIC was instituted by government statute as a community-elected advocacy body to advise the government and assume responsibility for distribution of funds from lottery revenues to ethnocultural community organizations. MIC members were appointed by the provincial government and included representation from each region and from every ethnocultural community service organization in the province. As an advisory organization of ethnocultural groups to the provincial government, MIC not only received support for ethnocultural community activities, but also assumed a significant role in advocating and promoting the importance of heritage language education programs in Manitoba. The influence of the Ukrainian Canadian community, specifically MPUE and UPBC, was particularly evident in the

administration of MAPAL and MIC, as MPUE's Executive Director, Myron Spolsky, became the first President of MAPAL and MPUE's President Terry Prychitko, became the first Chairman of MIC.

MAPAL's initial task was to support the demand of Franco-Manitobans to restore their constitutional rights and propose an amendment to Article 23 of The Manitoba Act that would include ethnic language rights in The Public Schools Act. At that time The Public Schools Act was permissive and not standard legislation stating that heritage language programs could only be instituted where there were more than 23 students to form a class. MAPAL's position was that all ethnocultural groups in Manitoba, including Franco-Manitobans, must be treated equally so that every resident in the province has the right to preserve his/her culture and receive an education in English, French, or any other language provided there is sufficient numbers and availability of public funds, educational facilities and transportation. Therefore, MAPAL proposed an amendment to Article 23, stating that where numbers warrant, second language education is a requirement and that school divisions must provide the requested language programs to students. MPUE endorsed MAPAL's amendment and encouraged ethnocultural communities to become politically involved by contacting the NDP government to support the inclusion of clause 23:10 into Section 23 of The Manitoba Act. Furthermore, UPBC supported MAPAL's amendment by submitting a brief to the government that was supported by the Tri-Club of Ukrainian, German and Polish professional and business clubs. UPBC's brief on the French entrenchment question focused on an assurance that official

bilingualism not infringe on the equal opportunity of cultural and linguistic rights of ethnocultural groups in Manitoba.

Thus, MAPAL, MPUE and UPBC became politically involved to change existing legislation in order to emphasize the point that if French and English language rights were to be entrenched in The Manitoba Act then so should ethnic language rights in terms of the right to heritage language education and the right to preserve cultural identity. Unfortunately, the attempt to change The Manitoba Act was unsuccessful and consequently the amendment was not passed. Nevertheless, this attempt and other efforts by organizations, such as, MAPAL, MIC, MPUE, MABE and UPBC, demonstrated not only ethnocultural community resistance to hegemonic Anglo-conformist views, norms and regulations in education and Canadian citizenship, but also support of a new hegemonic multiculturalism, ideology and approach to education, Canadian citizenship and identity. Thus the cultural value of linguistic retention and heritage language education in Manitoba's school systems became the primary work of these organizations. In particular, the Ukrainian Canadian community and its organizations were significantly influential and responsible for the progressive evolution and change that occurred in Canadian society regarding the acceptance of multiculturalism, multicultural education and second language instruction as the new definition of citizenship, identity, and educational practice in schools and in Canadian society.

During the Grades 4-6 Program pilot years, the provincial government and Manitoba Education continued to support the educational needs of the EUBP.

For example, the EUBCC continued to work on curricular and teaching materials for Grades K-7 and EUBP teachers were provided with professional development opportunities and inservices. Moreover, MPUE continued to have an influence with the Department of Education by lobbying for the development of materials for the EUBP. In February 1983, MPUE actively negotiated an agreement with the Department of Education to develop materials and provide them to Dzvin Publishers for printing and marketing. In March 1983, the Ukrainian Language Consultant for the EUBP, Stephania Yurkiwsky, assumed total responsibility for all Ukrainian language programs in the province from Kaarl Fast, Language Consultant at the Department of Education, and, as a result, was able to re-allocate funds and hire personnel on a contract basis to assist in developing curricular materials for the EUBP. These developed curricular materials were forwarded to Dzvin Publishers to publish for the three prairie provinces offering the EUBP. In addition, in 1982-83, Dzvin Publishers received a grant to begin publishing the first twelve readers of the twenty-one language supplementary readers for the EUBP that would also be appropriate for curricula in all three prairie provinces. By November 1983, Dzvin Publishers completed publication of the twenty-one supplementary readers.

In addition to receiving grants and ensuring the development of curricula and teaching materials for the EUBP, MPUE continued to influence the maintenance of heritage language programs and cultural identity by assisting the government in organizing educational seminars and conferences, such as the first Heritage Language Seminar held in March 1983. The UPBC also continued

to support MPUE, EUBP and other Ukrainian language programs by inviting the Minister of Education to speak at monthly meetings. Moreover, in 1983, the UCPBF elected Winnipeg's UPBC member, Dr. Joseph Slogan, as President. The result of the UCPBF's support and work in Ukrainian language education programs in Canada, specifically with the EUBPs, strengthened the UPBC's and MPUE's relationship, influence, and lobbying efforts with federal and provincial politicians regarding the needs, issues and concerns of the EUBP in Manitoba.

Further to its work in advocating ethnocultural linguistic rights, assisting ethnocultural communities with establishing provincial and educational organizations, promoting heritage language programs, and organizing the EUBP and parent organizations, MPUE actively supported other Ukrainian Canadian educational organizations that in turn assisted MPUE with the EUBP. The mutual work of these organizations resulted in the maintenance, promotion and development of Ukrainian Canadian cultural identity and language among students in all Ukrainian educational programs in the province. For example, in 1983, MPUE entered into a cost and staff sharing arrangement with UCDC, a new Ukrainian Canadian organization that was mandated by the UCC to serve the three prairie provinces in areas of Ukrainian Canadian linguistic and cultural development with specific emphasis on education in the public, private and "Ridna Shkola" Ukrainian schools. The Executive Director of MPUE, Myron Spolsky, also became the Executive Director of UCDC. In addition, the MMLA Ukrainian Chapter of MTS, another Ukrainian Canadian educational organization, worked with the UCC to organize educational and cultural activities for both the

EUBP and the Ukrainian Core/Elective Program. During that time, Taras Paley, became the new President of MPUE.

In 1985, MPUE reduced its office space and staff due to cutbacks in federal and provincial funding. Despite this setback, MPUE not only continued to function and operate due to the financial assistance from the Osvita Foundation, but also provided office space for MABE. Thus MPUE's foresight in establishing the Osvita Foundation provided it with the ability to become independent in financially and morally assisting the EUBP without primary assistance from the government thereby ensuring the linguistic and cultural retention of future generations of Ukrainian Canadians.

In the spring of 1985, the Department of Education once again evaluated the educational and linguistic progress of the first seventy-five students to reach Grade 6 in the EUBP. As with the previous evaluations done in 1981-82, the Grade 6 EUBP students achieved as well as, or better than, their unilingual counterparts while becoming bilingual in an academic environment. The evaluations also proved that EUBP students also readily accepted a trilingual concept of education by becoming successful in the Basic-French Program introduced at the Grade 4 level. Once again the positive evaluations not only confirmed the validity of the EUBP as a viable educational Program that demonstrated parallel and/or even higher achievement of its students compared to students in the unilingual educational program, but also provided evidence for continuing the Program into junior high school. Consequently, the EUBP was increasingly viewed by the Ukrainian Canadian community as a vehicle through

which future generations of Ukrainian Canadian could resist assimilation and Anglo-conformity by learning the Ukrainian language and, therefore, becoming bilingual and/or trilingual in the public school system while retaining their Ukrainian Canadian cultural identity.

In June 1985, Stephania Yurkiwsky retired as Ukrainian Language Consultant at the Department of Education and was replaced by Lew Kurdydyk, who was seconded for this position from Boundary. Mr. Kurdydyk retained the EUBCC, who worked with the Interprovincial Bilingual Curriculum Council, to develop Grades 1-6 EUBP curricula that included Scope and Sequence Charts and Implementation Guides. The EUBCC also began developing EUBP curricular materials for Ukrainian language arts, social studies, and home economics that were to be piloted in the Grades 7 and 8 EUBP language arts and social studies classes. The fact that the Department of Education retained the Ukrainian Language Consultant position after the retirement of Mrs. Yurkiwsky and during the EUBP pilot stage of development, not only demonstrated the provincial government's continued commitment to multiculturalism, multicultural education, heritage language programs and the linguistic and cultural retention of ethnocultural groups, but also its specific support for Ukrainian language education programs including the EUBP.

Manitoba's English-Ukrainian Bilingual Program
Grades K-6 and Grades 7-9 (1985-88)

Throughout 1985-88, MPUE and the Ukrainian Canadian community continued to resist the hegemonic Anglo-conformist norms and regulations in the

public school system by ensuring the maintenance and development of the EUBP in Manitoba, even though they experienced some difficulties regarding enrolment, transportation and introduction of the Program into the junior high school level. For example, regardless of MPUE's efforts and negotiations, Agassiz cancelled the EUBP in 1985 due to lack of numbers, transportation costs and the fact that the School Division would not extend the EUBP pilot into the junior high level. Nevertheless, Agassiz did produce one Grade 6 graduating class that year. In that same year, Winnipeg 1 no longer provided busing for EUBP students after Grade 2. However, the Winnipeg 1 Parents' Committee, with the support of MPUE, resisted this obstacle and purchased their own bus not only to transport their children, but also to ensure the maintenance of the Program in the Division.

The EUBP was particularly hindered at the junior high school level due to a drop in percentages that reflected enrolment, content and the nature of the Program at that level. Although EUBP students were given the opportunity to participate in optional and special subjects such as Ukrainian language arts, they were often, due to the hegemonic structure of the Anglo-Canadian high school system, integrated into larger classes to ensure their participation in the general school program thus not being able to fully benefit from the bilingual form of education. In addition, regardless of the government's support of the EUBP and its development into junior high schools, the hegemonic structure of the school system resulted in some school divisions either refusing to offer the EUBP or offering it on a partial or limited basis. Nevertheless, the school divisions that

refused to offer 100 percent of EUBP from Grades 7-9 compromised to offer it on a partial immersion basis thereby ensuring the continuance of the Program into the senior high level. Thus, despite the discontinuity problem with the EUBP at the junior high level, the EUBP continued from Grades 7-9 and was accepted in four school divisions. Notwithstanding some of the Program's difficulties, on July 17, 1987, the Ukrainian Canadian community in Manitoba achieved success in the recognition of the EUBP as an approved and legitimate educational program through Bill 70 that amended Sub-section 79(2) of The Public Schools Act by striking out the words "for pilot courses" in clause (e). The removal of the "pilot" status from the EUBP was significant for the Ukrainian Canadian community as it demonstrated not only security and maintenance of Ukrainian language education and cultural identity, but also support of multiculturalism and resistance to Anglo-conformity and assimilation.

From 1985-88 MPUE continued to engage in promotional work for the Program by organizing MPUE staff training courses, EUBP Parents' Committee seminars, providing meeting space for EUBP teacher inservices, and printing Grade 6 EUBP graduate certificates. MPUE also persisted in encouraging high profile and influential Ukrainian Canadians to serve as MPUE presidents. For example, Lesia Szwaluk, UPBC member and President of UCC, became MPUE President in 1986, and Betty Ann Watts became MPUE President in 1988. During this time, MPUE not only continued to support cultural activities for the EUBP and cross-cultural activities among all bilingual programs in the province, but also encouraged various school divisions to organize cross-cultural activities

among various heritage and second language programs and schools in their divisions. For example, in 1986, MPUE organized the EUBP choir, entitled "Bilingual Bells". The "Bilingual Bells" choir was created not only for the purpose of a shared cultural experience for EUBP students from various schools and school divisions, but also as a promotional and public relations vehicle for the EUBP. On April 15, 1986, MPUE also organized the cross-cultural HUG program that became an annual inter-cultural exchange program with students from the Hebrew, Ukrainian, and German bilingual programs in Manitoba. The HUG program was sponsored by MAPAL in cooperation with MABE and Manitoba Education. Moreover, Manitoba's Premier, The Hon. Gary Filmon, was not only present at the official opening of the HUG program, but also gave his support for the bilingual and cultural exchange program. The Premier also expressed support from the Canadian government for the HUG program by stating that the government not only recognized the importance of heritage languages as carriers of culture, but also emphasized the positive effect that heritage languages have on the social and economic development of Canada. These cultural and educational initiatives demonstrated not only a determination to retain Ukrainian Canadian cultural identity and language, but also resistance to Anglo-Conformity and assimilation through support of multicultural education and multiculturalism as the new hegemonic definition of Canadian citizenship and identity.

During 1985-88, MPUE continued to receive financial assistance from the federal and provincial governments by securing grants and support from Manitoba Education to develop teaching materials for the EUBP. In response to

concerns expressed by the EUBCC and the Ukrainian Language Consultant at Manitoba Education regarding the lack of new publications at the upper elementary level of the EUBP, the Management Committee of Dzvin Publishers received a \$5,000 grant from the Multiculturalism Sector, Department of the Secretary of State to conduct a needs assessment survey of Ukrainian language educational materials in order to establish a developmental plan and perform an operational review of Dzvin Publishers. Dzvin Publishers hired Myron Spolsky, past Executive Director of MPUE and principal of Culture Inter Alia, to be the management consultant for the project. The project resulted in a developmental plan and forty-four recommendations for Dzvin Publishers that would focus its efforts on developmental and coordinated activities including working with numerous agencies, publishers and individuals for the purpose of hiring writers, illustrators and developers to ensure rapid development, publication and distribution of materials for the EUBP. The EUBP materials would first be edited by the Ukrainian Language Education Centre and then published and marketed by CIUS. In addition, Dzvin Publishers also continued with various other educational projects, such as entering into discussions with various publishers to acquire Ukrainian language rights to materials published in either English or French languages in an attempt to publish books with either Ukrainian or bilingual texts. Thus the work of MPUE in assisting Dzvin Publishers was extremely important to the Program as it not only fulfilled the need for the development of EUBP materials, but also ensured the perpetuation of Ukrainian language education through published educational materials, textbooks and

storybooks.

In addition to receiving a grant for Dzvin Publishers, MPUE received a grant from the Provincial Careerstart and Federal Challenge '86 Wage Assistance Program to hire students for the purpose of recruitment and research and to organize children's workshops at summer festivals and summer immersion camps for students in the EUBP. MPUE also received an \$8,000 grant from Manitoba Community Assets Program and an \$1,300 grant from the Department of the Secretary of State's Supplementary School and Cultural Enrichment Program to establish Sadok Veselka, a full time government subsidized non-denominational day care. MPUE incorporated Sadok Veselka in 1986. The establishment of Sadok Veselka was just as significant as the nursery schools "sadoks" in the school divisions. MPUE organized the day care not only as a feeder system for the EUBP, but also as another institution that would potentially develop Ukrainian language, cultural identity, and respect for Ukrainian heritage and traditions at an early age. Moreover, the fact that Sadok Veselka was designated as a non-denominational day care, demonstrated MPUE's support of all Ukrainian Canadians and multiculturalism.

In 1986, the EUBP and MPUE came into an unexpected inheritance given to the Osvita Foundation. The Osvita Foundation became the sole beneficiary of Peter Chrypko's Estate that included two parcels of land that the Foundation subdivided for sale as residential lots. The Osvita Foundation developed a trust fund with the proceeds from the sale of the lands and the income from the funds was used to finance the Foundation's activities and to establish a scholarship, in

Peter Chrypko's name, to financially assist Ukrainian Canadian students. The development of the trust fund was important not only for establishing financial independence for Osvita Foundation to assist MPUE and the EUBP, but also for providing financial assistance to Ukrainian Canadian students to further their education. Peter Chrypko, an Ukrainian Canadian who immigrated to Canada in 1957, named the Osvita Foundation as his sole beneficiary due to the fact that he valued the idea of children learning the Ukrainian language in an EUBP. The cultural value of retaining the Ukrainian language among future generations of Ukrainian Canadians was so vital to Peter Chrypko, a Ukrainian immigrant who was fluent in the language, that he decided to leave his inheritance as a financial contribution to support, maintain and develop the Ukrainian language and cultural identity in Canada. His individual example effectively demonstrated the Ukrainian Canadian socio-cultural and socio-historical impact on education and the EUBP.

Throughout 1985-88, Ukrainian Canadian cultural, educational, professional and business organizations continued to use both their political and community influence to support MPUE and the EUBP. In November 1985, CUCS at St. Andrew's College received a federal job creation grant to train twenty Ukrainian Canadian bilingual teacher aides/paraprofessionals to work with teachers in the EUBP. Dr. Natalia Aponiuk, Director of CUCS, became the coordinator of the Job Re-Entry Program that was funded by the Department of Employment and Immigration and developed by Manitoba Education, the University of Manitoba, Faculty of Education, CUCS, and MPUE. In September

1986, Carpathia Credit Union, Taras Shevchenko Foundation, Ukrainian Fraternal Society of Canada, and Ukrainian National Home provided financial assistance for students in the EUBP to attend a Grade 6 Spring/Summer Ukrainian Immersion Camp. In 1986, MMLA Ukrainian Chapter and UCC also organized shared cultural and educational events for students in the EUBP and in other Ukrainian language programs in the public, private and "Ridna Shkola" Ukrainian schools. These events included a Children's Poster Contest and Display, and a Children's Festive of Arts. In addition to these organizations, the UPBC continued to morally and financially support MPUE, EUBP, nursery schools "sadoks", Sadok Veselka, and other Ukrainian Canadian cultural and educational causes and endeavours. During this time, UPBC's support was generated through the UPBF, that was established in 1985-86 as the funding arm of the UPBC.

Manitoba's English-Ukrainian Bilingual Program
Grades K-9 and Grades 10-12 (1988-93)

In 1988, the EUBP was successfully introduced into senior high schools. EUBP students were able to receive three high school credits for proficiency in the Ukrainian language similar to what Ukrainian Canadian students had received since 1974. The granting of high school credits for heritage languages not only demonstrated Manitoba Education's commitment to multiculturalism and multilingual education, but also its support with respect to the value and maintenance of the Ukrainian language in Canadian society.

Although the EUBP was extended into senior high school, the continuation

of the Program in 1989 beyond the Grade 6 level became an issue in Seven Oaks and Winnipeg 1 due to the lack of enrolment at the junior high level. In order to maintain and ensure the continuity of the EUBP and to continue to provide the opportunity for students who wanted to remain in the Program at the junior high school level, MPUE worked to establish the EUBP at one centrally located junior high school for both school divisions. Edmund Partridge High School in Seven Oaks was suggested by MPUE as a possible site for an EUBP at the junior high level for both divisions. Although the decision to move the EUBP into one centrally located junior high school remained to be resolved, Seven Oaks decided to continue offering the EUBP at the junior high level at Jefferson Junior High School.

Despite the challenges of extending the EUBP into junior and senior high school levels, the Program celebrated its success with a ten year anniversary in 1989-90. The support and recognition of the EUBP's success by the municipal government was evident by Winnipeg's Mayor, William Norrie, proclaiming May 26, 1989, "English Ukrainian Bilingual Education Day" in honour of the tenth anniversary of the Program. MPUE was very active in organizing special events and activities during the tenth anniversary of the EUBP. In order to unite all the students in Manitoba's EUBP and provide them with the opportunity to share in the 10th anniversary celebration and to speak the Ukrainian language with one another at cultural events, MPUE organized a Children's Festival, "Razom - Together" on May 26, 1989, at Assiniboine Park, in Winnipeg. During the 10th anniversary year, MPUE specifically recognized the UPBC by presenting the

organization with a plaque honouring its dedicated efforts, important work, and leadership role in establishing, developing and implementing Manitoba EUBP from 1977-79. In addition, by the end of 1989, MPUE held a tea to honour those who had worked to establish the EUBP, including UPBC, and to recognize the original students in the Program. The achievement of the first Grade 1 class in Oakbank was particularly noteworthy since during the 10th anniversary year they became the only original Grade 1 class to maintain its enrolment to Grade 11 and graduate as one class from Grade 12 in 1991.

Throughout 1989-1991 MPUE endeavoured to provide the opportunity for more Ukrainian Canadian children to learn the Ukrainian language by promoting and attempting to introduce the EUBP in additional rural and urban school divisions in Manitoba. In 1989, MPUE was successful in introducing an EUBP class in Lord Selkirk even though the enrolment was less than twenty-three students as recommended by The Public Schools Act. In 1991, MPUE held an information meeting at Evergreen in Gimli to promote the introduction of the EUBP in that school division. In that same year, MPUE maintained its communication and influence with various urban and rural school divisions by meeting with superintendents and school boards not only to introduce the MPUE President, Russell Turyk, and MPUE Executive Director, Donna Levesque, but also to discuss the quality, delivery, resources and recruitment strategies of the EUBP.

During 1989-91 Manitoba Education and Training was experiencing cutbacks in provincial funding that had some effect on second language

programs in the province. However, the EUBP continued to exist in Manitoba. MPUE persisted in financially and morally supporting school divisions with the delivery and development of the Program thus demonstrating its resistance to any obstacles that would prevent the maintenance of the EUBP. For example, in 1989-91, MPUE not only provided a transportation subsidy for EUBP students attending the newly built Ralph Brown School in Winnipeg 1, but also assisted the school's Parents' Committee in re-establishing and enhancing the Program in the new school. In 1991, MPUE also provided extensive support to some school divisions, such as, River East, that had concerns with the EUBP and especially to Transcona-Springfield's Parents' Committee who became successful in resisting their School Division's attempts to cancel the EUBP from Grades K-9.

Throughout 1990-92, MPUE embarked on extensive recruitment and promotional campaigns for the Program due to provincial financial cutbacks that caused concern in some school divisions regarding the continuance of the EUBP. MPUE, in particular, provided financial assistance in the form of grants to rural Manitoba school divisions for their recruitment efforts. In 1990, MPUE also established a Speakers Bureau that promoted and educated the general public in heritage language education and the EUBP. In addition, during 1990-91, MPUE published 30,000 brochures that were distributed during a postal walk and posted professional quality banners in Winnipeg stating "Challenge Your Child: The English-Ukrainian Bilingual Program". The following year, MPUE was engaged in an aggressive campaign that included brochures, bus-benches, mall displays, parade floats at special events in Winnipeg, information booths at municipal and

provincial conferences and media appearances and presentations. These campaigns were beneficial not only in assisting recruitment efforts for the Program but also in informing the general public regarding the value of multiculturalism and learning a second language in heritage and bilingual programs, such as the EUBP.

In addition to its recruitment and promotional efforts, MPUE continued to support and assist parents, teachers and students in the EUBP. MPUE supported parents by organizing annual Parents' Committee seminars to discuss and develop solutions to issues and concerns regarding the EUBP; workshops on public relations, computer and career opportunities; and Ukrainian language classes. For example, in 1988, MPUE instituted the first pilot Ukrainian classes enabling parents with children in the Program to learn the Ukrainian culture and how to speak and read the Ukrainian language. During that time, due to MPUE's influence with Manitoba Education, The Hon. Len Derkach, not only approved a vocabulary list but also hired students to develop guides and workbooks for the parent classes. As a result of the success of the Ukrainian classes, in 1990, MPUE also established an eight week conversational class for parents. The development of Ukrainian classes for parents was significant in that MPUE recognized the value and importance of retaining the Ukrainian language and culture by encouraging and developing functional communication skills between parents and children in the EUBP.

MPUE also assisted EUBP teachers by providing them with a computer literacy workshops in 1988-89, and space in its boardroom to meet with the

MMLA Ukrainian Chapter in 1988-91. In addition, MPUE supported EUBP teachers by attending and participating in MMLA workshops held during the annual MTS SAG Conferences.

MPUE's support of the EUBP students included organizing and providing financial aid for special projects and cultural events. In 1990-91, MPUE provided financial assistance to Grade 9 EUBP students to attend the "Vesna" Festival in Saskatchewan, and to Grade 11 and Grade 12 EUBP students to participate in a student exchange between the twin cities of Winnipeg, and Lviv, Ukraine. The student exchange occurred between EUBP students at Springfield Collegiate in Transcona-Springfield and Ukrainian students at Lviv School No. 53. Both of these experiences were extremely beneficial for EUBP students in that they provided the students with an opportunity to use their knowledge of the Ukrainian language to communicate not only with EUBP students from other Canadian provinces, but also with students from Ukraine. Consequently, EUBP students were able to develop new relationships and share various aspects of Ukrainian culture with other Ukrainian students and vice versa that resulted in a greater awareness and reinforcement of their Ukrainian Canadian cultural identity. These positive student experiences were not only satisfying and encouraging for parents, teachers and MPUE, but also significant for the maintenance of the EUBP since they demonstrated an achievement of the linguistic and cultural retention goals of the Program.

In addition, MPUE established the "MPUE/Petro Chrypko Memorial Fund" in 1989-90, to award scholarships to EUBP students interested in pursuing post-

secondary education. In order to recognize the achievement of EUBP students and the twelve year success of the Program, MPUE formed a Scholarship Committee in June 1991, to award the "MPUE/Petro Chryko Memorial Award" in the amount of \$500 to two Grade 12 students. The criteria of the award stipulated that students must have either completed six years in the EUBP or graduated from Grade 12 in the EUBP and be enrolled in at least one CUCS program at the University of Manitoba, thereby encouraging EUBP students to enroll in post-secondary Ukrainian education programs. The first two awards were given to two Transcona-Springfield Grade 12 graduates of the EUBP. These awards were particularly significant since they were presented during the centenary year of the first Ukrainian immigrants to Canada (1991-92). Moreover, in order to further promote and develop Ukrainian Canadian cultural identity among EUBP students, MPUE organized special events and projects to commemorate the 100 year anniversary of the first Ukrainian Canadian immigrants thus honouring the past and celebrating the future of the Ukrainian Canadian community in Canada.

Throughout 1988-93, MPUE continued to assist the EUBCC to develop curricula and resources for the EUBP. The EUBCC completed the Grades 1-6 language arts, social studies, health and physical education curricula, Grades 7-9 curricula and interim curricula for Grades 10-12. The EUBP's inter-provincial cultural and educational activities, particularly in the area of program development, also continued among the three prairie provinces. During that time, Dzvin Publishers accomplished several projects that were funded by a

substantial start-up grant from MPUE, such as, the publication of read-along tapes for the twenty-one supplementary readers, in 1991-92.

In addition to providing financial assistance for the development of EUBP teaching materials and resources, MPUE continued to support the important feeder systems for the EUBP, such as, the Ukrainian nursery schools "sadoks" in the various school divisions and Sadok Veselka. Although EUBP enrolment was not completely dependent on the nursery schools "Sadoks" and Sadok Veselka, it was important to effectively maintain these institutions not only for the purpose of potential recruitment for the Program, but also as an alternative service to parents who chose to maintain the cultural identity of their children by educating them at an early age in the Ukrainian language and culture. Therefore, MPUE continued to actively provide funds to nursery schools for supplies, resources and recruitment and in 1991-92 provided extensive administrative training to Sadok Veselka staff in order for them to become more independent in the management and accounting systems of the day care.

Notwithstanding the success of Ukrainian language education programs in Manitoba including the EUBP, in June 1991, Manitoba Education and Training eliminated the position of Ukrainian Language Consultant due to financial constraints that resulted from budget cuts within the provincial government. This was a profound upset not only for Ukrainian language programs, but also for the Ukrainian Canadian community, especially UPBC, UCC and MPUE, who had worked so hard and for so many years not only to have Ukrainian language education legitimately recognized, established and taught in Manitoba's school

systems, but also administered by its own Ukrainian Language Consultant at Manitoba Education and Training. MPUE accused the provincial government and Manitoba Education and Training of abandoning its commitment to multiculturalism, multicultural education, and ethnocultural rights as per the Canadian Constitution in terms of supporting the preservation, development and educational ownership of second language education, particularly with respect to Ukrainian language programs including the EUBP that was established as a mature, legitimate educational program in the province. MPUE resisted this decision by sending not only a letter of protest to The Hon. Len Derkach, Minister of Education, but also copies of the letter to the Deputy and Assistant Minister of Education and Training, the Minister of Culture, Heritage and Citizenship, MAPAL, MPGE, and MPUE. Despite MPUE's efforts, the Ukrainian Language Consultant's position was not reinstated. Instead, its portfolio was placed under the jurisdiction of Eliana Handford, Coordinator for Heritage Languages (General) and Special Language Credits. However, on April 1, 1993, her position was eliminated due to voluntary separation. As a result, all heritage language programs, with the exception of German language programs that were administered by a German consultant paid for by the German government, came under the jurisdiction of Antonio J. Tavares, Multicultural Consultant for Manitoba Education and Training.

Although Manitoba Education and Training continued to support second language instruction, the assistance given to Ukrainian language programs was often limited due to the broad portfolio of multicultural education. Nevertheless,

despite this setback, and due to its firm foundation and overwhelming support from parents, teachers, school divisions, the Ukrainian Canadian community and MPUE, the EUBP continued to exist. MPUE resisted the limitations placed by Manitoba Education and Training on the development of the EUBP and its curricula and resources by continuing to financially support the Program including the teachers and Dzvin Publishers in providing and developing teaching materials for the EUBP.

In addition, MPUE continued to work with Manitoba Education and Training and school divisions in order to maintain its influence in the support and importance of heritage language education and Ukrainian language programs by focusing on the benefit of these programs in the fields of adult education, employment and economics. For example, in 1991, MPUE acted as Job Placement Host for both Manitoba Education and Training and the Transcona-Springfield Adult Re-Entry programs. On October 10, 1991, MPUE met with the Minister, Deputy Minister, and Assistant Deputy Minister of Education to propose and receive a commitment from Manitoba Education and Training to form a resource committee to develop strategies to ensure that Manitoba's future work force acquired both technical and linguistic skills in preparation for the province becoming a viable economic centre for international, technical, and academic endeavours.

On October 28, 1991, MPUE also met with the Minister of Culture, Heritage and Citizenship to recognize the economic value of language education and cultural awareness in order to prepare the province's work force to effectively

communicate and work with Manitoba's and Canada's trading partners. MPUE noted that this initiative would require an increase in Manitoba's population base, who had both technical and linguistic skills, such as the Ukrainian Canadian segment of the population, who had both technical and particularly linguistic skills acquired either as their first language or in Ukrainian language programs such as the EUBP. MPUE suggested that Ukrainian Canadians with education in technology and knowledge of the Ukrainian language would be an asset to the province especially since Manitoba and Canada had been developing professional and business relations with Ukraine since its independence in 1991. By pursuing these proposals with the provincial government, MPUE would effectively achieve common goals met by the Ukrainian Canadian community and the Province of Manitoba in that the EUBP would be maintained for the purpose of linguistic and cultural retention in the hope of producing a potential work force able to contribute and respond quickly and efficiently to an ever changing global economy at all government levels. As a result of MPUE's foresight and prudence in this matter, Manitoba Education and Training continued to view the EUBP as a viable language program that would provide the necessary technical and linguistic skills for participation in the future global economy.

In addition to its influence in the area of education, MPUE continued to be successful in receiving financial support from the federal and provincial governments for the operation, recruitment, research and special projects of the EUBP. In 1990, MPUE received financial assistance from the Secretary of State

Department for a Resource Research Project that would identify resources available to EUBP teachers and students, develop a resource bank for EUBP teachers to use and share curricular resource materials at all grade levels, and make recommendations to the government, publishers and private funders regarding the quality, quantity and distribution of resource materials for the EUBP. In 1991, MPUE received a grant from MGAC, Career Start and Osvita Foundation to hire students for summer employment to work on research and recruitment for the EUBP. In 1991-92, MPUE also received operational support and funding for EUBP special projects from MGAC, the Department of the Secretary of State and the Department of Culture, Heritage and Citizenship.

On June 7, 1991, MPUE particularly demonstrated its positive influence with the Manitoba government and school divisions in promoting and supporting the EUBP by inviting the Minister of Culture, Heritage and Citizenship, the Minister, Deputy Minister and Assistant Deputy Minister of Manitoba Education and Training, the Heritage Language Consultant, and school board members, superintendents, administrators, teachers and secretaries, to an awareness luncheon of all the stakeholders involved in the EUBP in order to discuss the progress, success, issues, concerns, and future needs of the EUBP. Although MPUE continued to receive some operational and special project funding from MGAC and MIC, in 1990-91 the organization became primarily self-sufficient receiving most of its financial support from the Osvita Foundation. Nevertheless, in 1992-93 MPUE developed and implemented a Proactive Action Plan to address future financial and recruitment needs for the EUBP.

In addition, MPUE continued to participate in multicultural organizations and support ethnocultural groups in its efforts for ethnocultural rights and the preservation and development of bilingual and heritage language programs in Manitoba. For example, MPUE maintained its representation on the Board of Directors of MABE and MAPAL. In 1989 MPUE also shared office space with MAPAL, MABE and MPHE and in 1990, MPUE worked with MAPAL to create Heritage Language Nursery Schools in Manitoba.

By 1992-93, there were 1,130 students enrolled in the EUBP. A full complement of EUBP students had graduated from Grade 12 and were enrolled in post-secondary education. The dedicated and persistent efforts of MPUE, UCC, and especially UPBC, were realized as the first EUBP students graduated from senior high school and entered Canadian society not only with a knowledge of the English, French, and Ukrainian languages, but also with an awareness of multiculturalism and an appreciation of their Ukrainian Canadian cultural identity. It remains the hope of the Ukrainian Canadian community that the EUBP will continue to exist for the purpose of ensuring linguistic and cultural retention and the maintenance of cultural identity for future generations of Ukrainian Canadians.

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CHAPTER 6

BENEFITS, CONCERNS AND FUTURE DIRECTIONS OF
THE ENGLISH-UKRAINIAN BILINGUAL PROGRAM

The analysis of Manitoba's EUBP from 1976-93 demonstrates that the Program is a successful endeavour that not only continues to develop in school divisions in the province but also exemplifies good and worthwhile education for students. During 1979-93 the prodigious efforts by the UPBC, UCC, MPUE, Manitoba Education and Training, teachers, parents and school divisions resulted in the successful establishment and development of the EUBP from Grades K-12 in the Manitoba public school system. Moreover, Manitoba Education and Training enrolment comparisons from 1979 to 1990 indicated a steady growth since the Program's inception in 1979. In 1993, the EUBP exhibited signs of maturity as federal and provincial governments and school divisions maintained their support, teachers gained experience, and the Program continued to serve as a model for other bilingual and heritage language programs. One example of the provincial government's support for the EUBP is the Program's funding schedule of \$250 for a full-time equivalent student. Nevertheless, implementing the EUBP has not been an easy task for teachers, administrators, school boards, and parents. Although the EUBP provides many benefits for students, parents, and the Ukrainian Canadian community, there are some concerns regarding Program delivery and general societal attitudes towards heritage language learning, bilingual education and multiculturalism that may have possible implications for the future direction of the Program.

Therefore, this chapter will present the benefits, concerns, and future direction for Manitoba's EUBP.

Benefits of the English-Ukrainian Bilingual Program

Research indicates that there are many benefits and advantages to bilingual heritage language programs. Of all the "regular" programs available throughout the public school system, bilingual programs offer the greatest opportunity for a child's personal growth and development.¹

One advantage of the EUBP is that the content of the bilingual curriculum parallels that of the unilingual program and is monitored by Manitoba Education and Training and Youth. Students in the EUBP have opportunities and access to extra-curricular activities similar to unilingual students. According to MABE and MAPAL, "There is no fear that children will 'miss out'. In fact, children gain in areas such as language, self-confidence and cross-cultural awareness."² The EUBP is also a form of non-segregated schooling and open to everyone regardless of their ethnocultural background. The Program is generally offered in dual track schools, thus creating an opportunity to share cultural events with non-Program children. It is significant to note that in Alberta's and Manitoba's EUBP, approximately fifteen percent of the students are not of Ukrainian ethnic origin and entrance into the Program is not restricted to those of Ukrainian cultural background.³ Another advantage of the EUBP is that the point of entry into the Program is at the Kindergarten and/or Grade 1 levels, with no screening involved. The Program is also adaptable to individual and special needs students and there is no additional cost to parents. In addition, transportation for

the EUBP is provided by most school divisions.

The principal benefit of the EUBP is the acquisition and reinforcement of another language in a natural setting. Yereniuk states that "the Bilingual Program is the only program of those currently being used that is capable of producing fluency in Ukrainian. For this reason, it should be widely promoted."⁴ The EUBP not only provides students with benefits incurred from acquiring and studying a second language, but also with benefits related to using the second language.

According to MPUE, the benefits of second language learning may be divided into those acquired through the actual process of studying the language and those that result from knowing the language and using it.⁵ The Hon. Maureen Hemphill, Minister of Education, claims that "the bilingual programs are especially important because they take the heritage language from being a subject to be studied and they make it into a language that the student can work and live in."⁶ For example, students are afforded not only accessibility of literature in a second language, but also interaction and communication with people either within the Ukrainian Canadian or other ethnocultural communities. Therefore, learning and using a second language is of benefit not only to the individual but also to the general Canadian community. Rand, Past President of MAPAL states that:

Through analogy with European and Asian countries, it can be demonstrated that multilingualism is a viable concept when there are opportunities to use the various languages. In addition, public instruction of heritage languages contributes to the positive self-image of those who use the heritage language in the home.

Whether or not the acquisition of heritage languages has economic value for Canada can perhaps be approached by viewing such languages as readily available resources that can be realized in our students without major investment on the parts of school boards and governments.⁷

MPUE also claims that the benefits of learning a second language fall into two main categories: those related to personal growth and enrichment, and those related to career possibilities.⁸ Therefore, the ability to communicate in another language enriches a student's personal, social, educational, and economic opportunities. Bilash cites Bain, who claims that:

Acquiring two languages is not a luxury: it is an educational requirement. It is required by our children; because if they are to develop into intellectually and emotionally mature adults, they need to be educated in such a way that curiosity and opportunity to explore alternatives are built into the main means through which they come to know what life is all about. It is required by our society, because now more than any time in history do we need people whose thoughts and feelings are not so bound-up in stereotypes that they can't see fresh solutions to old problems. . . . But the main reason for a bilingual education is not a political necessity in the limited sense of that term. It is simply good education. The mind expanding benefits of a bilingual education are its main justification. . . . A recurring finding of studies conducted over the past decade is: that the child who receives a bilingual education tends to have a greater flexibility in his intellectual and emotional life than does his unilingual counterpart.⁹

In addition, learning a second, third, or fourth language expands intellectual capacity and disciplines the mind. Huband cites Penfield who, in an interview with Maclean's Magazine, stated that:

It produces a better brain. There isn't any question but what the young man [woman] who comes to college who has heard two languages has a better brain than the average one who is unilingual. He [she] will have a better future too. He [she] can learn other languages better. If you can just give the child a chance

to start to make a frame for other languages, you have altered his [her] whole mechanism within the brain.¹⁰

Another benefit for students in the EUBP is that they acquire a third language readily. It has become apparent that students in Manitoba's EUBP easily accept a trilingual concept with the introduction of French in Grade 4. Although concerns have been expressed over the ability of students to study English, French and a third language simultaneously, research conducted by Jim Cummins and others, allay these concerns.¹¹ Derkatz cites Lupul who claims that:

The outcome of good schooling is also the bicultural individual who may be bilingual (English-Ukrainian) but is now increasingly trilingual, with French added in English-Ukrainian classrooms, at least in Alberta and Manitoba, in grade four or earlier. Thus, bicultural individuals who are also trilingual is the goal of Ukrainian schooling.^{179 12}

The EUBP enables students of Ukrainian descent to learn not only their own and other languages, but also their Ukrainian Canadian culture and heritage. Moreover, the Program provides the opportunity for non-Ukrainian students to learn a second language while appreciating the ethnocultural heritage of others. Derkatz cites Nadya Kostyshyn Bailey, who explains that:

An overriding principle within the Ukrainian community, as in a lot of immigrant communities, is the importance of the heritage language. I think that many groups and communities have a real fear that if language is lost so is their culture, so is their being, so is their identity. In the Ukrainian community, the emphasis on language has always been quite foremost.^{158 13}

Myron Spolsky emphasizes that, "Language is a fundamental aspect of culture; it is the vehicle for the culture; it expresses the culture; it bonds community

members to the culture.”¹⁴ Therefore, the EUBP offers parents and parents’ committees the opportunity to ensure the inclusion and enhancement of cultural elements and activities in the Program thereby enabling maintenance of Ukrainian Canadian cultural identity and closer relationships between parents and children and home and school.

As a result, the EUBP not only offers students the opportunity to develop a greater awareness and interest in their culture, but also enhances their feelings of cultural identity and self-esteem. Mallea states that:

Such activities, moreover, are bolstered by the findings of research and evaluation reports indicating that children enrolled in bilingual and bicultural programmes benefit from an increased sense of identity and self-worth, continue to achieve up to par in other subjects, and may well enjoy other cognitive advantages.¹⁵

In addition, Hemphill quotes the German philosopher, Goethe, who once said, “He who does not know another language does not know his own.”¹⁶ Hemphill further states that:

Teaching and learning of heritage language affects the child's self-image. It helps them understand themselves better and makes them feel better about themselves. A child's ability to learn is not based on the brain alone, it is also based on their confidence and their belief in themselves. It is based on their self-image and identity.¹⁷

Moreover, learning a second language has a direct and positive impact not only on a student’s self-image and cultural identity, but also on his or her overall academic achievement. Skills acquired in language learning are retained and applied in new learning situations. MPUE states that "learning the precision and semantics of a second language aid in the knowledge of one's mother

tongue, in self-expression and in the exposure to new disciplines that are applicable to any learning situation."¹⁸

Evaluations conducted by Manitoba Education and Training from 1980-1981 and from 1984-85 have demonstrated that EUBP students achieve as well, or better than, their unilingual counterparts while becoming effectively bilingual in an academic environment. Derkatz confirms that:

This data conceivably attests to the program's strong pedagogical base and to the notion that a common underlying cognitive/academic proficiency exists across the languages allowing conceptual, literacy, and linguistic skills to be transferred from a heritage language like Ukrainian to the majority language, English.^{148 19}

According to Cummins, the findings of the EUBP are consistent with those of numerous research studies and evaluations conducted both in Canada and elsewhere during the past ten years. Three general trends emerge clearly from these studies. First, for both minority and majority language students, the use of the minority language as a medium of instruction has no detrimental effects on achievement in the majority language. Secondly, the use of an ancestral language in the home is not a handicap to children's academic progress. Finally, for both minority and majority students the development of academic skills in two languages appears to confer cognitive advantages on the bilingual child.²⁰ More specifically, Cummins states that:

In Summary, the results of research conducted in Canada and elsewhere show that minority children's L1 (first language or home language) proficiency can be promoted in school at no cost to the development of proficiency in L2 (language of the wider community and its schools).

Attempts to explain the success of bilingual programs in promoting L2 academic skills for minority students who tend to perform poorly in L2-only programs have emphasized two major factors:

1. Learning L2 no longer threatens students' identity, because the use of their L1 in the school gives them pride in their own cultural background and reinforces their self-concept.

2. The use of L1 as a language of instruction builds on the linguistic and intellectual skills which students bring to the school. Thus, students are able to benefit fully from interaction with the teacher, and when instruction in L2 is introduced, they can use the concepts and knowledge developed in L1 to make the L2 input comprehensible. In other words, concepts developed in L1 can be easily transferred to L2, given adequate exposure to L2 either in school or in the wider environment. . . . There is also considerable evidence that, in addition to helping minority students survive educationally, promotion of L1 proficiency can significantly benefit students' intellectual functioning.²¹

Cummins also asserts that:

Those who oppose the teaching of students' heritage languages in the public elementary school frequently argue that the promotion of heritage languages will impede the development of English academic skills. This has also been a concern of parents of some minority students. Common sense would suggest that reducing the amount of English instructional time would result in lower achievement in English. However, evaluations of bilingual programs show clearly that there is no basis for this "common sense" assumption.²²

Danesi, supports Cummin's statement by affirming that:

The research shows that heritage language training in the elementary school system tends to facilitate, rather than hinder the learning of the majority language; to benefit the child's cognitive development and academic performance, and to promote a favourable outlook on one's ethnocultural background and the cultural differences of others.²³

As previously mentioned, the EUBP is of benefit to students in that it not only improves their understanding and appreciation of two or more languages, but also enables them to gain a broader knowledge of other people and cultures

that contributes to acceptance and open-mindedness. Hemphill states that:

The people who fully understand and appreciate their language and their society are likely to be people who have mastered another language. In learning a new language, the student also learns how members of another culture think, how they feel, and how they express themselves. The student is enriched by this, and learns to look at the culture he [she] grew up with in a fresh way. He [she] can understand his [her] heritage better because he [she] has learned to understand someone else's.²⁴

Consequently, students educated in the EUBP develop a greater appreciation of Canada's multicultural society. Edwards states that "one may see bilingual education as a potential servant to the cause of cultural pluralism and multiculturalism."²⁵ Manitoba Education and Training cites the following departmental intention regarding the contribution of heritage language teaching to multiculturalism and multicultural education as outlined in "The Administration Handbook for Manitoba Schools", under the heading "Culture and Language":

Multicultural education is in the process of making education more responsive to the cultural and linguistic diversity that characterizes our society. Its place within a core curriculum acknowledges the need to prepare all students to live in a multicultural society. Integral to the school program in its entirety, therefore, are objectives that seek to recognize and understand the many forms that culture takes, to assist students to develop and retain a personal identity through an awareness of their own cultural and historical heritage, and to develop an understanding of and respect for the culture and historical heritages of others. Integral also is the provision of opportunities under the law and through the school curriculum to provide instruction in both English and French languages, being the official languages recognized under the British North America Act, and in heritage languages by offering language options, in various forms, as part of the school program.²⁶

Katz expresses the importance of heritage language education in Canada's multicultural society, as follows:

The literature, languages and histories of a wide variety of cultures can be offered as options in Canadian public schools to the benefit of all concerned without in any way sacrificing anything of value and gaining a great deal that is presently being lost.

The cultural climate created within public schools would help stimulate and maintain the learning of languages, foster appreciation of a wide variety of cultures, give the study of history and literature a meaning and relevance presently lacking, and cultivate a citizenry sensitive to the multicultural character of Canada and the world. And for those who would suggest that such a curriculum would contribute to divisiveness rather than unity the following observation by Briggs is relevant: "The use of more than one language of instruction in schools may be a necessity for the preservation, or even the creation, of national unity."²⁷

Thus, many benefits can be acquired by the individual, community, and the nation through the EUBP and/or heritage language education in general. For the individual, bilingual heritage language education promotes an understanding of historical roots, renews appreciation of cultural values, permits in-depth study of traditional culture, opens up a wealth of literature, increases the quality and quantity of leisure time, allows for travel in the ancestral land without an interpreter, and develops one's personal identity. In the Ukrainian Canadian community, the Ukrainian language can be used at home, schools, churches, businesses and organizations. Therefore, the retention of the Ukrainian language is directly related to the social, cultural, economic, religious and organizational development of the community. As to the nation, the preservation of language, heritage, and traditions of different ethnocultural communities, benefits the country's economy by enabling Canadians to use languages to communicate with trading partners and as a result, effectively participate in the global economy. The preservation of ethnocultural languages also enriches and

fosters Canadian multiculturalism and identity and, consequently, produces an informed, enriched, and accepting Canadian citizenry, that promotes local, regional and national spirit and unity.²⁸

Concerns of the English-Ukrainian Bilingual Program

Although the advantages surpass the disadvantages of the EUBP, there are some issues and areas of concern regarding the Program. While the historical review and analysis has identified some past difficulties and presented solutions to problems, many contentious issues remain and may jeopardize the future of Manitoba's EUBP. However, the struggle for legitimacy of the Program by parents and educators with the federal, provincial, and local governments has been successful, notwithstanding that, at times, there has been opposition from certain school boards and/or community sectors. Therefore, the EUBP and other heritage language programs are often only as secure as the support they receive from elected governments and school boards.

The first area of concern for the future of the EUBP is enrolment and recruitment. The difficulty in obtaining a sufficient number of students at the same grade level to justify having the Program in a particular school division is an ongoing issue, especially in rural areas. Derkatz explains that:

'While the legislation is in place, it is difficult to implement programs because of the reality of these conditions.'¹⁵⁹ Further, because the bilingual programs are only enabled by current legislation and their existence is not a right, it is ultimately a political decision at the local level.²⁹

Terry Prychitko emphasizes that:

All of the power in language programming is at the School Board level. We as parents can come in and say we have 50 children to start a classroom tomorrow. It doesn't matter if the board won't approve--numbers don't mean a thing--that's why its so important to have boards that are supportive.³⁰

An issue related to enrolment is that some parents prefer to register their children in French Immersion programs rather than the EUBP. Cummins states that:

Another issue raised was the competition between French and Ukrainian bilingual programmes, with some parents judging French to be more useful or thinking that children who get Ukrainian in the home do not need Ukrainian programmes to maintain the language.³¹

Although the EUBP includes forty minutes of French daily beginning at the Grade 4 level and research indicates that students in the Program tend to surpass unilingual students in acquiring greater fluency in the French language, some parents assume that the social climate of Canadian society generally encourages families to enrol their children in French Immersion programs rather than the EUBP.³² Nevertheless, a possible solution to this dilemma has been to not only incorporate an effective Basic French component into the Program that begins at the elementary level and is extended into middle and senior levels, but also to convince parents of the future merits and benefits of trilingualism rather than bilingualism.

A third issue that is closely related to the problem of recruitment, is transportation, especially in the school divisions that do not offer the EUBP or cover the complete cost of transportation, as in Winnipeg 1. Moreover, certain school divisions are reluctant to offer the Program due to transportation costs. In

most cases, the EUBP is not offered in neighbourhood schools but is often located in one or two schools in a particular division. Although parents desire to have the Program offered in a neighbourhood school, it is not feasible financially nor desirable educationally to offer the Program in a large number of divisional schools. Consequently, students need to be transported to the EUBP schools, and, in some cases, to eat lunch at school, which is a common concern of elementary parents. Nevertheless, effective administrative and school board support complemented with active parental negotiation may alleviate these concerns. Gibau, a school trustee with the Edmonton Catholic School System, suggests the following solution to the concern of transportation and recruitment:

In my opinion, a sympathetic attitude on the part of the administration in each school and in the school system and a strong system-wide bilingual advisory committee are absolutely crucial for the resolutions of problems of transportation and recruitment of pupils for the program. The important point . . . is that constant effort must be devoted to securing adequate parental understanding and support. A strong system-wide parental advisory committee has been instrumental in helping to overcome transportation deficits, secure an adequate enrolment to offer the program and to make the program not only accepted but actively supported by the administration of each school and of the school system.³³

A fourth area of concern for the EUBP is the availability of educational resources for the Program, including resource support for teachers, scarcity of learning materials in the Ukrainian language, curriculum construction, and inservice education. This has been particularly problematic due to Manitoba Education and Training's elimination of the Ukrainian Language Consultant in 1991, and the voluntary separation of the Heritage Language Consultant in 1993.

As a result, there is currently insufficient support from Manitoba Education and Training and Youth for its staff to act both as consultants and curriculum development officers for the EUBP.³⁴ Therefore, curriculum development, translation of the parallel English curricula, preparation of supplementary curricular units, publication of resource materials, and inter-provincial networking has become the responsibility of teachers and MPUE. Moreover, although the provincial government provides funding to the EUBP that is equal to French Immersion programs, the actual amount does not always reflect what is spent by school divisions to maintain the Program.³⁵

In addition to the above concerns, Derkatz cites the following EUBP issues regarding inter-confessional vocabulary and general dialectical differences, the role of universities and Faculties of Education, and clarification of the purpose and focus of language learning:

There is a need to come to terms with interconfessional vocabulary and general dialectical differences in an effort to be less prescriptive in language acquisition education. More tolerance and acceptance on the part of educators of the variable equivalent forms of "correct" and "comprehensible" Ukrainian is recommended by analysts in this area.¹⁶¹ . . . the role of the Universities and the Faculties of Education require revision to provide forums for raising vital analytical questions about the psychology of second language learning in the context of the history and attitudes of a particular culture.¹⁶³ . . . A related concern is that the purpose and focus of language learning appear to require clarification. Discernment regarding the degree of language learning that will be embarked upon for purposes of communicative competence, symbolic identification, or international utilitarian needs is likely to be a facet of a goal reassessment process.^{165 36}

The most significant issue facing the EUBP and other heritage language programs is the ambiguous attitude by some Canadians towards the federal

policy of multiculturalism and bilingualism. Canada supports a policy of multiculturalism within a bilingual framework, and provincial governments, having jurisdiction over education, express this policy in heritage and/or second language programs. To maintain the multicultural context and to meet the needs of the regional ethnocultural demographic base, second language education is not limited, therefore, to French immersion programs. However, since The Public Schools Act is permissive legislation, school divisions have occasionally terminated an EUBP and either refused to extend it or to add new grades to it despite sufficient enrolments. Moreover, since The Public Schools Act provides discretionary power of school boards to provide instruction in an ethnic language where there are more than twenty-three pupils with one language background and are therefore not specific in the matter of sufficient numbers, some school divisions are open to smaller classes while others use the required minimum for French Immersion programs as the bench mark for the EUBP.³⁷ Consequently in light of the current socio-political climate of wariness in some sectors of Canadian society over multicultural/multilingual education viability and validity, much uncertainty prevails and Anglo-Conformity and assimilation continue to be preferred as the dominant ideology and means towards a Canadian education and identity.³⁸ Derkatz cites Cummins, who states that:

although overt racism has been virtually eradicated from public society, there is still a significant ethnocentric residue among many Anglo-Celtic Canadians, which finds expression whenever the linguistic implications of multiculturalism are discussed. Although multiculturalism in its inoffensive manifestations (ethnic food and dance) is supported by most Canadians (Berry and Kalin, 1979), the implicit expectations of the majority of Anglophones are violated

by "ethnic demands" for heritage-language teaching. These implicit expectations say that ethnic groups should either assimilate and "disappear" socially and politically or withdraw and pursue their linguistic and cultural goals "quietly" outside the mainstream.^{167 39}

As a result, in some sectors, heritage language and/or bilingual programs remain tolerated activities geared towards cultural preservation rather than enhancement or educational enrichment.

According to Derkatz, progressive steps and solutions to the EUBP concerns "will likely only proceed if the dominant discourse allows them to be taken up in mainstream decision-making."⁴⁰ This viewpoint is also emphasized by Rand, in a letter to the Winnipeg Free Press. Rand claims that:

The desire to preserve our language and cultures as a contribution to Canadian diversity is directly in line with Canadian multicultural policy, which asserts that "although there are two official languages (in Canada), there is no official culture, nor does any ethnic group take precedence over any other." Further, the policy asserts that the various cultural communities, "are essential elements in Canada and deserve government assistance in order to contribute to regional and national life in ways that derive from their heritages, yet are distinctly Canadian."⁴¹

Future Direction of the English-Ukrainian Bilingual Program

Analysis of the benefits and concerns of Manitoba's EUBP suggests its future is contingent upon continued support from not only parents, teachers, administrators and the Ukrainian Canadian community, but also from governments. The future of the EUBP will also depend on the intrinsic value of language learning, logistics of Program delivery, application of the Program content to a global context, and the realities and development of the socio-historical context of modern times.⁴²

The initiative of parents and Parents' Committees has been instrumental in the development of the EUBP. Although parents in the EUBP compose a diverse socio-economic group, their combined efforts in developing the EUBP has been bound, in most cases, by a common Ukrainian Canadian heritage. For many parents and grandparents of students in the Program, the EUBP lends legitimacy to their cultural identity as Ukrainian Canadians who, over the years, have suffered severe assimilation, discrimination, and hostility from the Anglo-Celtic society. Criticism by Anglo-Canadians of Ukrainian Canadian immigrants, pioneer farmers and unskilled labourers has persisted for many decades. As a result, many parents discouraged their children from learning the Ukrainian language while others changed their names to gain acceptance in the Anglo-Celtic host society. Therefore, much of the motivation for enrolling students in the EUBP came from parents with little knowledge of Ukrainian. The introduction of Ukrainian language education into the public school system, including the EUBP, lent long-awaited acceptability to these Ukrainian Canadians who were finally provided with the opportunity to maintain the cultural identity of their children through instruction in the Ukrainian language.⁴³ Moreover, once the EUBP was established, parental expectations (of the Program) included not only achievement in functional bilingualism and biculturalism, but also acquisition of knowledge in Ukrainian Canadian history and culture. A study by Eliuk of parental expectations of Alberta's EUBP including acquired fluency in the Ukrainian language, is also applicable to parents of Manitoba's EUBP. According to Eliuk:

The study confirmed that the Ukrainian bilingual programme is attempting to meet the needs of a heterogeneous population, whose expectations vary significantly. Some of the expectations are similar to those of the landed immigrant; others are those of Ukrainians of mixed background. Skills involving content that relates to the history, music and literature of the prevailing Ukrainian Canadian culture are deemed more "important" than content which includes dance and crafts of Ukraine, the ancient history of Ukraine and classical Ukrainian music and literature. To the third and subsequent generations, important also are such elements of Ukrainian culture as traditional Ukrainian carols and other skills threatened by the forces of assimilation. Parents expect their children to be fully bilingual and bicultural after completing nine years [twelve years in Manitoba] of the programme.⁴⁴

Cummins states that:

It is not yet possible to say how proficient students will be in Ukrainian at the end of high school or whether they will be motivated to transmit the language to their children. However, the potential for active bilingualism and intergenerational transmission will certainly be there.⁴⁵

Thus, in order to successfully achieve functional bilingualism it is particularly important that EUBP teachers provide effective instruction that is both meaningful and interesting to students. Cummins claims that:

Teachers of Ukrainian, whether in bilingual or supplementary programmes, must realize that languages are acquired by understanding messages or, in Krashen's (1982) useful term, through "comprehensible input." Thus, effective instruction must communicate information that students find meaningful and interesting. This does not mean that no attention should be paid to the language's structural aspects; rather, the predominant focus must be on something other than language itself--subject matter content, expression of personal ideas in writing, or something as basic as fun (e.g., playing word games like SCRABBLE). This communicative focus is one of the major reasons why bilingual education is so effective. By the same token, the more "communicative" supplementary (i.e., Saturday morning) language teaching can become, the more effective is it likely to be.⁴⁶

While parents have high expectations for their children to learn the

Ukrainian language in the EUBP, the amount of parental support within the home for listening and speaking skills and cultural experiences is low.⁴⁷ Therefore, the future of the EUBP depends not only on continued parental support of the Program in schools, but also on active parental involvement at home and in parent and community organizations such as MPUE. Bilash discusses the importance of parental involvement at home, as follows:

In the home the language support is generally weak. Families of most children in the program converse in English, often out of necessity when one parent is of non-Ukrainian background. Nor is the majority of families involved in activities of the Ukrainian community. However, children's needs to justify their acquisition of a second language through after-school activities has stimulated parental interest in community life. The increased parental involvement and support, providing a cultural base and a positive learning environment, is crucial to the program's success.⁴⁸

Cummins also states that:

Proficiency in Ukrainian is best achieved through home use for all or part of the time (e.g., one parent, one language), through English-Ukrainian bilingual schooling and ideally through home and school use of Ukrainian. Because children experience English as the high-status language, English is bound to become dominant regardless of bilingual home and school contexts. Nevertheless, children will become fluent and literate in Ukrainian under bilingual conditions. Once ethnolinguistic communities accept active bilingualism as the goal, research can assist to achieve it.⁴⁹

However, there is some difficulty in maintaining the Ukrainian language in the home for parents in mixed marriages and in Ukrainian marriages where patterns of language use are not always conducive to language transmissions across generations. In reference to Roma Chumak's work, Cummins states that "even when both parents say they use Ukrainian all the time with their children, the same children are exposed to English on television, through other children and

parental use of the telephone.”⁵⁰ Nevertheless, despite these difficulties, it is important that parents encourage the use of the Ukrainian language in the home environment as much as possible in order for their children to achieve continued success in the EUBP. According to Cummins:

There are many fine examples of successful bilingual child-rearing (Saunders, 1982) and some general rules-of-thumb can be articulated (Cummins, 1981). What is needed is (1) more extensive dissemination of the information, (2) active support systems in the community to advise and encourage parents experiencing difficulties and (3) more opportunities for informal peer-group interaction in Ukrainian. Bilingual parents must realize that they can give their child the gift of language and “bless their child with bilingual brains,”* an opportunity not likely to be duplicated no matter how many hours are endured in traditional second-language classrooms.⁵¹

In addition to bilingual parenting, it is beneficial that parents also generally focus on multicultural parenting of their children. Derkatz states that:

There is also a suggestion that what might be necessary is a focus on “multicultural parenting” because “parents educated to raise children for a unicultural kind of society seem hardly adequate in a Canada which hopes to develop and prosper as a society that is multicultural.”¹⁷³ This is not to suggest that the issue of ethnocentrism is just a heritage language issue. Although often it is heritage language groups which are criticized for promoting divisiveness and ethnocentricity, it is ironically the established “general system” which has been most closed to ethnic diversity.⁵²

Moreover, a future direction for parents of students in the EUBP, who speak little or no Ukrainian, is to take Ukrainian language classes and/or conversation courses offered at Ukrainian Canadian community and educational institutions. Aponiuk suggests that:

What is probably needed is a series of short-term (eg. [sic] ten week) non-credit courses in Ukrainian language which parents could attend. In order that their children not acquire their Ukrainian

language knowledge in a cultural vacuum, parents should also be able to take short-term courses in various aspects of Ukrainian culture such as history, literature, dance, music, folk costumes.⁵³

There is also a need for the Ukrainian Canadian community to offer English language "self/group knowledge" programs for parents of students in the EUBP and/or other Ukrainian Canadians who have little or no knowledge of the Ukrainian language or culture. Aponiuk cites Sonia Cipywnyk, who defines these "enlightenment" or "self/group knowledge" programs as

"programs designed to promote the psychological well-being, the social confidence, and the multicultural maturity of individuals who identify with the group," i.e., programs which help us learn about ourselves, our group, our backgrounds, and where and how we, as members of a minority, fit within a country dominated by another culture (or cultures).⁵⁴

Aponiuk further emphasizes that:

These two educational thrusts--programs centering on language retention and English-language "self/group knowledge" programs--need not be mutually exclusive; indeed, they should reinforce each other. Language would then not be an end in itself, but a means to knowledge, and the interest generated by English-language programs would be a source of interest in language learning.⁵⁵

An educational institution that offers both of these programs is CUCS. Aponiuk states that:

At the university level, the Centre for Ukrainian Canadian Studies best exemplifies, though it is not the only conceivable exemplar, the two educational thrusts propounded by Sonia Cipywnyk: the Centre offers Ukrainian language courses for those interested in language acquisition and/or retention (Ukrainian language courses are required for students specializing in Ukrainian Heritage Studies), and the Centre also offers English-language courses . . . which fall into the category of "self/group knowledge" course which . . . are also available to anyone interested in exploring his/her heritage generally or in exploring some specific area of the Ukrainian past or present. By offering these courses not only on

the University of Manitoba campus but at two locations in downtown Winnipeg, in Brandon, and in Dauphin, the Centre is making them available to segments of the community who might not normally have access to them.⁵⁶

Parental involvement at the school level is also important to the future of the EUBP. According to Bilash:

Parent involvement is also necessary in the program. Parent organizations deal with problems unique to the program--fund-raising to cover costs of recruitment campaigns, transportation, research, and the acquisition of supplementary teaching materials. New developments in the program are reported by school board consultants to parent committees representing all schools offering the program--and school boards welcome the return of parent associations.⁵⁷

Cummins states that:

Parents must also communicate with other parents who have similar aspirations for their children in order to provide the support structure so important for facilitating their challenging task. Parents must also organize themselves into cohesive networks and communities to communicate loudly and persistently to educators and policy-makers their demands for a bilingual or trilingual education which is personally enriching for their children and fundamental to the make-up and aspirations of Canada.⁵⁸

Thus parent organizations such as MPUE are integral to the future of the EUBP. Although MPUE has been successful in organizing and addressing the needs of the Program, it must continue to focus its efforts on research, format, curriculum, resources, teachers, facilities, recruitment, transportation, promotion and maintaining relationships with the Ukrainian Canadian community, school divisions, and all three levels of government. Derkatz cites The Hon. Len Derkach, Minister of Education, who emphasized that:

We need to be challenging parents in our communities. We want to know what ethnocultural communities want to preserve. They then

must get involved to preserve those important things. We, from time to time, second what we call "Consultants" to help in the establishment of a curriculum and resource material. When that's done, we need to have the community take over a lot of the responsibility for setting the direction of programming as well. Parents must start communicating with us more directly. That's bringing the people back into the process of education and making sure that the essential things are being done in the system. That's what needs to happen with the English-Ukrainian Bilingual program.^{172 59}

In addition to assistance from MPUE, the future of the EUBP is also dependent on other Ukrainian Canadian community and educational organizations and institutions to aid in developing and implementing future directions for the Program. Yereniuk states that:

The Bilingual Program is sponsored by school boards and, as such, is open to everyone. However, it should be made clear that because the Bilingual Program's purpose is largely the continued development of the Ukrainian community in Canada, the community claims a major stake in the operation of the program and must share in the curriculum and personal decisions affecting its implementation. In time, as the Bilingual Program expands in the higher grades, the need will be for cultural and academic enrichment to provide extended language usage opportunities as well as additional and specialized information which will be critical in terms of the development of the community.⁶⁰

Additional future directions for the EUBP include promotion and expansion of the Program, communication of further research, development of curricula and resource materials, as well as, support of teacher training and professional development. Promotion and expansion are important to the future of the EUBP. Expanding the Program into more schools and school divisions is fundamental to successfully achieving the goal of the Ukrainian Canadian community to achieve optional intergenerational transmission of the Ukrainian culture and language

among Ukrainian Canadians. In order to achieve this goal, school divisions will be required to either maintain or increase enrolment and possibly determine the feasibility of late entry points for the EUBP.⁶¹ Cummins states that "such expansion is crucial for intergenerational transmission of the language; without fluent Ukrainian conversational partners and marriage partners beyond some critical mass, fluent speakers will not be motivated to use and transmit the language."⁶² In order for expansion to occur, MPUE and the Ukrainian Canadian community must continue to avidly promote the EUBP to the government, school divisions, school administrators, and the general community.

Although promotion in the form of recruitment and media campaigns is necessary, it is also important to continue promoting the Program through informative research regarding the benefits of the EUBP. The communication of research that supports the EUBP not only informs parents and the Canadian public regarding the impressive achievements of the students in the Program, but also convinces them that bilingualism and trilingualism are possible and integral to a multicultural community. However, it is necessary for MPUE to present research that is clear and comprehensible to all members of Canadian society.

Cummins asserts that:

For researchers committed to a genuine multicultural society that involves language enrichment, it is incumbent to communicate research findings in ways that are comprehensible to different audiences. The sophisticated statistics that are usually needed to convince other researchers are not likely to be particularly meaningful to parents, teachers or politicians.⁶³

It is also critical that MPUE continue joint ventures with Dzvin Publishers,

Ukrainian Canadian publishing organizations, and Manitoba Education and Training and Youth for the purpose of developing, publishing and disseminating teaching materials and educational resources to the EUBP. In addition, MPUE's influence at the university level and with other educational institutions is important in order to maintain the provision of methodology courses for teachers to either acquire or upgrade their professional skills for teaching in the EUBP. According to his study of Edmonton's EUBP teachers, Jacuta states that "in discussing qualifications for teaching in the programme, many declared their willingness to take methodology courses for teaching Ukrainian and regretted that such courses were not available."⁶⁴ Although some methodology and pedagogical courses have been provided for Manitoba's EUBP teachers, similar concerns exist with respect to the future availability of courses related to the Program. According to Aponiuk:

Teachers in these programs require not only proficiency in Ukrainian, but their proficiency must be sufficient to teach academic subjects with their specialized vocabularies. Teachers must also be instructed in methodology of teaching the Ukrainian language and academic subjects in Ukrainian. What is probably required is the modification of existing education programs to guarantee that prospective teachers not only have sufficient Ukrainian language courses, but courses in methodology and content courses in the Ukrainian area which are taught in Ukrainian. For example, courses in the history of Ukraine could continue to be taught in English, but prospective teachers would attend parallel courses in Ukrainian.⁶⁵

MPUE's continued involvement in Sadok Veselka, nursery school "sadoks" located in various school divisions, and "Ridna Shkola" Ukrainian schools is also essential not only to obtain future enrolment and recruitment for

the EUBP, but also to ensure perpetual education and socialization of Ukrainian Canadian children in the Ukrainian culture and language. The potential development of Ukrainian immersion child day care facilities will depend on the continued support and assistance from the government, MPUE, and Ukrainian Canadian organizations such as UCC and UPBC.

It is also necessary for the Ukrainian Canadian community, including MPUE, to assist EUBP students in the acquisition and use of the Ukrainian language by encouraging parents not only to send their children to “Ridna Shkola” Ukrainian schools and vice versa, but also to encourage them to actively participate in Ukrainian Canadian community events, such as, church, cultural, and educational activities including Ukrainian language summer immersion camps.

In particular, it is important that EUBP students of Ukrainian descent be provided with the opportunity to use their acquired knowledge of Ukrainian, learn more about their culture, and increase their cultural identity by also attending “Ridna Shkola” Ukrainian schools. “Ridna Shkola” Ukrainian schools are the responsibility of Ukrainian Canadian community and church organizations and can be significant in supplementing the Program by providing additional cultural and educational experiences for EUBP students. Yereniuk states that:

The supplementary schools will remain the responsibility of the churches and community organizations and to the degree they develop “cultural enrichment” programs, they will be able to fulfill a significant role in augmenting the Bilingual Program. Effective interlocking curriculum development will be dependent upon a collaborative working relationship between the community organizations and the public school system.⁶⁶

In order for EUBP students to fully benefit from "Ridna Shkola" Ukrainian schools and/or summer school programs, the respective Ukrainian Canadian churches and community organizations will need to make provisions to accommodate the potentially large numbers of students and parents by developing new curricula and providing conversational programs as required. According to Yereniuk:

All the current supplementary programs will have to be re-examined and revised accordingly. Schools operated by churches should focus on integration with their existing catechism programs. They may wish to develop highly specialized "Liturgical Ukrainian" programs designed to provide students with enough vocabulary to fully participate in the life of the church. In addition, they should concentrate on content courses: history, literature, architecture, music, the arts, etc.

The secular programs could evolve into full-fledged folk arts programs designed to meet the needs of an emerging, ethnic sub-culture.

The summer programs could continue to operate on the basis of specialized needs and in cooperation with the other elements involved in education. In other words, summer language immersion camps could be organized in cooperation with the bilingual program; a folk arts camp in cooperation with the revised "ridni shkoly", etc.⁶⁷

The aforementioned goals and future directions of the EUBP may be accomplished not only by establishing closer communication between the EUBP, Core, and "Ridna Shkola" Ukrainian school programs, but also by possibly creating a federation of educational programs under the auspices of the provincial UCC.⁶⁸

The future of the EUBP will also depend on MPUE's continuing influence with all levels of government in order to maintain support and adequate funding for the EUBP and cultural activities related to the Program. Balan states that:

Many ethnic groups argue that governments are still not doing enough. However, it appears that future developments are contingent upon ethnic groups' [sic] being able to maximize the opportunities that currently exist in both the public and supplementary schools; in other words, the ball is in the court of the ethnic groups. If they do not capitalize on these opportunities effectively and immediately, government will construe the situation as evidence that the language is neither urgent nor critical.⁶⁹

In particular, it is necessary for MPUE to continue lobbying the provincial government for increased financial assistance for the EUBP in order to promote the Program, recruit students, provide improved urban and rural transportation, train teachers, enhance research, develop and publish additional curricula, textual and supplementary material, and facilitate all aspects of inter-provincial liaison and committee work. Yereniuk states that:

The provincial governments must develop a fiscal strategy in assessing major funding from the federal government for heritage language programs offered and accredited by the Department of Education. . . .

The Department of Education must accept the fundamental principle of consultation with the community on all developments concerning the program.⁷⁰

Moreover, Yereniuk adds that "the school boards must be eligible for additional incentives and operational grants for offering the bilingual program. . . . School boards must be empowered to develop structures to guarantee the interests of the Heritage Language bilingual programs."⁷¹

Although multiculturalism has provided the opportunity for the development of Ukrainian culture and education, government activity in furthering multiculturalism and multicultural education objectives has been primarily in terms of priorities set by non-Ukrainian leaders. Therefore, Petryshyn states that

“in the future, Ukrainian Canadians must themselves indicate the cultural areas of greatest concern and state where the available resources had best be applied to maximize benefits.”⁷² The following requirements presented by Petryshyn discuss future recommendations for Ukrainian Canadians to increase their political involvement to achieve further goals in multiculturalism and Ukrainian Canadian cultural and educational development:

2. It is vital to recognize that political activity is an essential and integral component of ethnic culture, and that it even has some bearing on the content of what is produced by individual artistry. The question of power--the politics of resource ownership and distribution--determines the opportunities that the ethnocultural groups have to develop themselves. Although governments have increased their commissioning of Ukrainian cultural productions, survival of the Ukrainian Canadian ethnocultural community will require greater resources than have been provided to date. . . . government involvement in culture is today a growth industry in Canada. What is important is that ethnocultural groups participate in this development and come to realize the benefits that are increasingly becoming available.
3. To this end, the nature of the political involvement of the Ukrainian Canadians in the multicultural movement must change. During the last fifteen years [since 1970] ethnocultural political activity among them has been carried on mostly from the top down, rather than through a process of building political alliances from the bottom up. Many issues have been raised politically by Ukrainian leaders on behalf of Ukrainian cultural development without the actual support of the cultural groups concerned. As a result, their advocacy has often been of theoretical or symbolic significance without a practical or substantive base. For example . . . over the years, Ukrainian spokesmen have argued the principle of language equality for French and Ukrainian at the national level, without result.⁷³

Nevertheless, the Ukrainian Canadian community, specifically the UPBC, UCPBF and UCC, has achieved success with the government by utilizing its political involvement and influence in specific issues and projects, such as, the

establishment of the EUBP in all three prairie provinces and the creation of CIUS, both of which have surpassed the B & B Commission's recommendations that Ukrainian language education should be introduced only as an optional subject at the elementary, secondary, and university levels of public education. However, in order to ensure further progress and success in multiculturalism and multicultural education initiatives, Ukrainian Canadians must become more involved in political activity both within their community and with all three levels of government. Petryshyn suggests that "to obtain the resources to reach new cultural objectives, creators of Ukrainian Canadian culture must become politicized--they must assist in building a co-operative network between themselves and national Ukrainian community leaders in multiculturalism."⁷⁴

The future of the EUBP will also depend upon Canada's recognition of the value of language learning and respect for languages as academic subjects.

Hemphill considers the future of second language teaching as follows:

We are talking about the future of second language teaching. That future will be influenced by increased participation and by increased confidence. But there is a third ingredient, and I believe it will follow naturally from the quality teaching that is being done in our province today. I believe the third factor that will guide the future of second language education is an increasing respect for languages as academic subjects. In our global village, it is necessary to communicate more often with people from other cultures. This trend is evident right now. As it continues, people will have an increased appreciation for those who have learned a second language.⁷⁵

However, Derkatz cites Audino, who states that:

Sometimes educators and parents do not place emphasis on the learning of a language as being valuable per se. This attitude seems to be a part of the entire school system and the entire

philosophy of the North American society. In Canada, in particular, too little encouragement is given to the learning of language in general. Just the exposure to another language has real educational value. This is often not recognized.^{175 76}

In order for Canadian society to fully recognize not only the value of language learning, but also the necessity of languages as academic subjects, the ethnocultural community, including Ukrainian Canadians, must continue lobbying the government for changes and amendments to the Canadian Constitution and in The Public Schools Act. The Canadian Constitution exclusively protects and guarantees the public education of English and French languages.

Consequently, this not only places other ethnocultural languages at a distinct disadvantage in the Canadian community, but also risks assimilation of ethnocultural communities, including Ukrainian Canadians, into the host society.

Petryshyn states that:

The new Canadian constitution lowers all other Canadian languages, even in the provinces, to a second level of citizenship. Second-class status condemns the Ukrainian language in Canada to assimilation and eventual extinction. All Ukrainian Canadians should rise as one in defence of their language.⁷⁷

Although education is within provincial jurisdiction, Ukrainian, as a language of instruction in public and private schools, such as the EUBP, is restricted to permissive legislation in Manitoba, while English and French, as languages of instruction, are guaranteed by the Canadian Constitution.

Therefore, Yereniuk suggests that:

The provincial government must further refine its heritage language policy ensuring the rights of the major groups to bilingual programs where numbers warrant. In this regard, the Public School Act must

be amended to ensure that the community has some clout over school boards on this issue.⁷⁸

In addition, the permissive legislation of ethnocultural languages as languages of instruction versus the guaranteed legislation for English and French languages causes the Constitution to violate section 38 of the Official Languages Act and section 27 of the Canadian Constitution. According to Petryshyn, the Official Languages Act stipulates that:

“Nothing in this Act shall be construed as derogating from or diminishing in any way any legal or customary right or privilege acquired or enjoyed either before or after the coming into force of this Act with respect to any language that is not an official language.”⁷⁹

Petryshyn also indicates that section 27 of the Canadian Constitution states that the Constitution “shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.”⁸⁰ Thus, Petryshyn claims that:

The constitutional clause prevents the equitable distribution of educational resources to other bilingual streams and hampers the careers of children educated through other than English-French programmes. In this way this clause attempts to extinguish all other Canadian languages, including Ojibway, Cree and other native languages. Such second-class status must be fought politically.⁸¹

Therefore, Ukrainian Canadians must continue to lobby the government for ethnocultural linguistic and educational rights both in the Canadian Constitution and in the provincial legislation of The Public Schools Act. Petryshyn asserts that:

Bilingual Canadians must join forces to argue for legislation that would defend their own languages; for the resources to prevent linguicide; and for affirmative action to close the gap between official and other forms of Canadian bilingual education. In

defending their language against discrimination in Canadian society, Ukrainian Canadians can mobilize politically and demand the resources needed to develop their Ukrainian Canadian identity.⁸²

Since the goal of the EUBP is to achieve functional bilingualism or trilingualism in English, French and Ukrainian languages, the federal and provincial governments need to continue establishing policies to facilitate bilingual/trilingual programs, institute bilingual/ trilingual programs in legislation in order that they become available where numbers warrant, and allocate adequate resources for the development of curricula and teaching materials under the coordination of an interprovincial committee of Ukrainian language consultants. In addition, it is necessary for the government to continue creating a climate and atmosphere in Canadian society that insures bilingual/trilingual programs in education become less burdensome to all concerned in implementing heritage and/or second language education. For example, any barriers or difficulties in the future development of bilingual/trilingual programs, such as the EUBP, that include transportation deficits, recruitment strategies, administrative uncertainty at the government and school level, and operational assistance to parent organizations, need to be discussed and overcome jointly by both government and/or educational authorities and institutions and Ukrainian Canadian community representatives and organizations, such as MPUE.⁸³

The logistics of program delivery and specific programming content related to life in the "global village" are additional future considerations for the EUBP. Derkatz states that:

This may include a focus beyond the immediate environs in order to acquire the necessary resource personnel and materials. There is some anticipation that inter-provincial and inter-national exchanges at the student, teacher, and scholar level will become more prominent and an asset in cooperative developments. Structurally, a centralized multilingual system with transportation to one program location supported by a representative advisory board may be also contemplated. . . . As specialized skills in language become more necessary for utilitarian practical purposes and global competitiveness, refinement of some program aspects may be forthcoming. Although there is no doubt that the first step is to be able to communicate in the language, "the next step is to identify specialized language training areas such as economics, technology, medicine, culture, and education where that skill can be utilized in a global context."^{174 84}

The intrinsic value of language learning may receive more recognition by the Canadian government as the distance between global population and potential trading partners decreases with open borders and greater mobility.⁸⁵ Thus, in order to effectively participate in the global village and economy, Canadian society not only needs to recognize but also to emphasize the value of learning two or more languages that can be achieved through bilingual/trilingual programs.

The future of Manitoba's EUBP and heritage language education in general, will ultimately depend on facing the realities of the socio-historical context of a multicultural/multiracial contemporary society. Due to an increased sensitivity to the growing nature of a multicultural/multilingual society, Anglo-Canadians are not only gradually adopting multiculturalism as the new definition of Canadian citizenship and identity, but also accepting the implementation of multicultural and multicultural education initiatives. In addition, multicultural and multicultural education programs at government levels have progressed and

continue to evolve. Petryshyn states that:

Today multiculturalism programmes have found a new level of support in public institutions, and are not dependent on ethnic communities. In magnitude, such programmes are not yet the equivalent of English-French bilingualism or even of native peoples programmes. But multiculturalism today is more deeply and widely entrenched than the women's movement, for example. Government multicultural programmes are slowly beginning to focus on ethnocultural communities--their most appropriate subject matter--and are being systematically extended across government department.⁸⁶

However, Derkatz cites Audino, who states that "although the maintenance and preservation of culture and language remains an integral part of multiculturalism programs, we also need to look at how everyone can live more harmoniously together."^{176,87} Persistent efforts to promote multiculturalism by the government and the general public are necessary to eradicate some existing forms of prejudice, discrimination, and assimilation that continue to occur in Canadian schools and society. For example, although in some cases EUBP teachers do not necessarily experience prejudice and discrimination towards themselves, they do continue to encounter these negative attitudes towards the Program.

Jacuta states that in a study of Edmonton's EUBP teachers:

The most common finding was the need to defend the Ukrainian programme from external criticism. The bilingual teachers indicated that many other teachers, school administrators, non-academic staff and central administrators were negative toward the programme. . . . The programme's implementation faced many problems.⁸⁸

Jacuta also adds that "despite the programme's apparent academic success, it is marked by an unfavourable perception by others close to it that may be attributable, in part, to administrative disruptions the programme has caused in

such matters as staff composition."⁸⁹ Nevertheless, bilingual teachers have dealt with prejudice and negative attitudes towards the EUBP through coping techniques, such as, avoidance, assertion of legitimacy and acceptance from teachers, parents, administrators and other supporters of the Program.

According to Jacuta:

Some teachers used avoidance techniques to deal with incidents of prejudice and discrimination, especially in the early stages of the programme when there was only one bilingual teacher in each school. . . .

Another effect of the programme was the formation of group cohesiveness among the bilingual teachers. . . . The development of this group dynamic can be related to a number of factors. The complete absence of developed instructional materials, including textbooks, workbooks, curriculum guides and audiovisual materials, forced teachers to develop and exchange materials. Other elements were the social boundary between the programme and non-programme teachers, as well as peer pressure to have the programme succeed when there were few standards against which to measure success.⁹⁰

In dealing with difficult issues attributed to the EUBP, many teachers have indicated that their experiences have resulted not only in increased self-reliance and self-development, but also in the enhancement of their Ukrainian Canadian cultural identity. Jacuta states that in his study:

The data reveal that the Ukrainian bilingual programme enhances the teachers' ethnic attitude and identity, the longer they are associated with it. It also affects their attitude toward Ukrainian by enhancing effective language orientations. The genesis and continued development of a group consciousness among the teachers may also be attributed to the programme. Co-operative effort as a group arose out of the benefits to be derived from co-operating on course material preparation, the existence of an unfavourable perception by other teachers and the need to vent tension and anxiety through sympathetic others. Individually, the programme ensured personality and psychological developments such as self-actualization and externalization.⁹¹

Despite their positive personal and professional development, EUBP teachers have and continue to rely on support from all stakeholders involved with the Program. Jacuta states that as a result of the difficulties that they have encountered with the EUBP, "bilingual teachers identified sympathetic individuals within the administration and relied on them for active support in resolving problems."⁹² Therefore, the future of the EUBP depends on continued support not only from parents, parent organizations, administration, school divisions, and government, but also from Canadian society. However, further work is needed to completely convince the general Canadian public regarding multiculturalism, multilingualism, and the value of heritage and/or second language programs in the school system. Cummins presents the contentious issue of heritage language programs and a possible solution, as follows:

Canadian society is still working out what multiculturalism really means, especially with reference to "non-official" languages. Opposition to heritage-language programmes often takes the form of we-they confrontations where Canadians of Anglo-Celtic and French ethnicity see "our taxes being spent on their languages." If multiculturalism and heritage-language maintenance are perceived as "ethnic" concerns, then their long-term prospects appear dim. Every effort must be made to include all children in one bilingual programme or another. . . . The present perception that heritage-language and bilingual programmes are exclusionary tends to generate animosity in certain sectors of Canadian society, which to some extent can be counteracted by including all children in language-enrichment programmes (Mavalwala, 1983).⁹³

In an effort to develop a more discerning citizenry that is accepting of multiculturalism and multicultural education, the Canadian school system currently includes cross-cultural and anti-racist education, as well as, immersion, bilingual, and heritage language programs. However, it is necessary that

Canadian society view heritage language programs as complementary to multicultural anti-racist education. According to Derkatz:

These programs do not negate or contradict each other but rather, they can indeed be used to complement each other. Part of such total reform within the school system will necessitate that the heritage language curriculum also reflect the features and issues of salience in the contemporary context.⁹⁴

Moreover, Derkatz cites Nadya Kostyshyn Bailey, who states that:

We need a wholistic approach to education and the recognition that people, countries, and knowledge are interdependent. . . .

Therefore we have to look at multiculturalism in a broader sense as more immigrants arrive from different parts of the world. We have to recognize that some things might not be that different except that, in pioneer times, tensions were not talked about openly. . . . Those early pioneers chose silence. They felt, to some extent, that if they were silent, if they changed their name, if they did things like someone else, it would translate into greater acceptance and participation in the world of anglo-conformity. As the world gets smaller, we become more aware of the way we live together as people. Multiculturalism is a fact of life--is a way of living together--is a way of dealing with the differences that we have in our communities. It is a way of ensuring that people have equality and access.^{177 95}

Therefore, the future of the EUBP depends not only on the acceptance and progress of multiculturalism and multilingualism, but also on the inclusion of multicultural anti-racist education in school curricula that will assist students and all Canadians in understanding, adapting, and developing a new hegemonic multicultural identity and citizenship for the purpose of participating harmoniously and effectively in Canadian society and the world.

NOTES

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CHAPTER 7

CONCLUSION

This study focused on an historical analysis of Manitoba's EUBP from 1976-93. The purpose of the study was twofold: to investigate and examine how the socio-historical context, including various social, economic, cultural, and political elements, inside and outside the history of the Ukrainian Canadians and Ukrainian language education in Manitoba (1896-1976) influenced the establishment of the EUBP; and to investigate and analyze the influence of the Ukrainian Canadian community, and specifically the UPBC, in the creation, development and implementation of the EUBP from 1976-93. Both themes were analyzed according to the concepts of hegemony, assimilation, Anglo-conformity, resistance, culture, cultural identity, citizenship, multiculturalism, multicultural policy, and multicultural education.

The influence of the socio-historical context, Ukrainian language education in Manitoba, and the establishment of the EUBP was examined through an analysis of secondary sources including historical and educational books, journals, reports, and articles, while the historical review and analysis of the EUBP, specifically the influence of the UPBC in the origination and implementation of the EUBP, was examined through an analysis of both primary and supplementary sources that included original documents located in historical archives regarding the history of Ukrainian language education in Manitoba and the EUBP. In addition, the writer's personal experiences from 1979-87, as a teacher in the EUBP and a member of various curriculum committees and

organizations associated with the Program, such as EUBCC, MPUE, the Osvita Foundation, and Dzvin Publishers, were included with the data in the study.

The historical background of Ukrainian Canadians and Ukrainian language education was examined in the study in order to provide an understanding for the analysis of the creation and development of the EUBP in Manitoba. Carr states that “great history is written precisely when the historians visions of the past is illuminated by insights into the problems of the present.”¹ The socio-historical context, including internal and external social, economic, religious, political, cultural and educational elements that occurred throughout the Pioneer, WWI and Interwar, Post WWII, and Multicultural Eras influenced not only the development of the Ukrainian Canadian community and Ukrainian language education in Canada, including the establishment of the EUBP in all three prairie provinces, but also contributed to the preservation of the Ukrainian language and Ukrainian Canadian cultural identity to this day.

The following is a brief summary of the first purpose of the study that cites the main ideas that were critically examined in the analysis of the socio-historical context, including various internal and external socio-historical elements within the four eras of Ukrainian Canadian history that influenced the development of Ukrainian language education and the establishment of the EUBP.

The development of churches and social, political, cultural and educational organizations, as well as, the promotion of cultural-educational values during the Pioneer Era influenced the retention of Ukrainian language education and cultural identity throughout the history of Ukrainians in Canada. During the

Pioneer Era, Canadian citizenship was defined in terms of assimilation into the Anglo-Celtic host society. However, the first Ukrainian Canadian immigrants were able to preserve their cultural identity while achieving Canadian citizenship and recognition as equal participants in Canadian society. In particular, the educational rights of Ukrainian Canadian pioneers were recognized in 1898 as Manitoba became the first Canadian province to organize bilingual schools in Ukrainian Canadian settlements.

During the Pioneer Era, Ukrainian Canadians not only hired their own bilingual teachers, but also organized their own school districts. However, due to a perceived threat to Canadianism, the Anglo-Canadian government in 1916 abolished the bilingual system of education in the public school system. This precipitated a link between politics and education for the Ukrainian Canadian community that continued throughout the history of Ukrainian language education in Canada. For example, Ukrainian bilingual teachers became the first Ukrainian Canadian politicians that actively lobbied the government for Ukrainian Canadian ethnocultural and educational rights to re-instate bilingual education in the public school system. Although their appeal was unsuccessful, the Ukrainian Canadian community valued the retention of the Ukrainian language as an important aspect of Ukrainian Canadian cultural identity and, therefore, was determined to continue Ukrainian language education for their children. Consequently, the first Ukrainian Canadian immigrants resisted the abolition of bilingual education and the host society's attempts at assimilation and Anglo-conformity by continuing Ukrainian language education either in courses held after school or at

supplementary evening schools, and "Ridna Shkola" Ukrainian schools.

During the WWI and Interwar Era a policy of forced assimilation continued to be implemented by the hegemonic host society. However after WWI the definition of Canadian citizenship changed to that of character and service. As a result Anglo-Canadian perception of Ukrainian Canadians improved due to Ukrainian Canadian participation in Canada's war effort. The second wave of Post WWI Ukrainian Canadian immigrants were better educated and politically more conscious than the Ukrainian Canadian pioneers and, as a result, contributed greatly to resisting assimilation by the host society and strengthening Ukrainian Canadian cultural identity. Moreover, the second generation of Ukrainian Canadians moved from rural to urban Canadian centres and created a new Ukrainian Canadian intelligentsia that began to successfully integrate into Canadian society.

Nevertheless, during the Interwar Era, Ukrainian Canadians experienced extreme prejudice, discrimination, and assimilation by the host society. Although assimilation began to occur through urbanization, intermarriage, and a decline in the use of the Ukrainian language, Ukrainian Canadians continued to effectively resist Anglo-conformity by continuing to develop political, cultural, and educational organizations established in the Pioneer Era, increasing involvement in creative and performing arts, and actively participating in cultural and religious activities. In addition, the Ukrainian press prospered during the Interwar Era and contributed towards the preservation of Ukrainian Canadian cultural identity by becoming the voice of the Ukrainian Canadian community in matters of social,

political, cultural, and educational concerns. Ukrainian Canadian political activity also increased as Ukrainian Canadians became actively involved in electing candidates to provincial and federal government positions. As a result, the government became increasingly aware of the needs and concerns of the Ukrainian Canadian community in the areas of preserving Ukrainian Canadian culture and education.

Although political, ideological, religious and economic differences occurred among Ukrainian Canadians during the Interwar Era, the Ukrainian Canadian community was unified in resisting assimilation by the host society and, as a result, was better able to preserve the Ukrainian language and Ukrainian Canadian cultural identity. In particular, in 1940, the Ukrainian Canadian community organized the UCC in order to unify all non-communist Ukrainian Canadian ideological and religious organizations. The UCC became a national representative Ukrainian Canadian organization that not only mobilized Ukrainian Canadian support of Canada's WWII effort, but also unified Ukrainian Canadian community efforts in assisting Ukraine in its pursuit of independence. The UCC also produced effective measures to decrease discrimination and assimilation by the host society and, as a result, assisted in the preservation of Ukrainian Canadian cultural identity. In addition, the UCC became significant in the development of Ukrainian language education in Canada. In particular, the creation and development of Ukrainian Studies at Canadian universities, the establishment of Ukrainian Core/Elective Programs and bilingual programs in the private and public school systems, and the preservation of "Ridna Shkola"

Ukrainian schools are due to the dedicated efforts of the UCC.

Throughout the Interwar Era the public school system became the agency of assimilation, citizenship and cultural transmission of Anglo-Canadian values. At that time, the desire by Anglo-Canadians to assimilate immigrant children in the educational field became the policy of citizenship education. Nevertheless, the Ukrainian Canadian community, particularly Ukrainian bilingual teachers, continued to resist assimilation by providing modified forms of bilingual education in rural communities, and private and "Ridna Shkola" Ukrainian schools. In particular, "Bursas" were organized for urban and rural students that offered high school and university education while maintaining instruction in Ukrainian language and culture.

In the Post WWII Era Canadian citizenship and identity began to gradually change from hegemonic Anglo-conformity to hegemonic multiculturalism. Once again, due to their participation in Canada's war effort, Ukrainian Canadians became increasingly recognized by Anglo-Canadians and as a result successfully integrated into Canadian society. Although the social composition of the third wave of Ukrainian immigrants to Canada was varied, representing different political regimes, social strata and living experiences, it revitalized the Ukrainian Canadian community and positively impacted on the retention of Ukrainian Canadian cultural identity even to this day. The Post WWII immigrants were highly educated and acutely political. As a result they not only revived existing Ukrainian Canadian institutions, but also established new Ukrainian Canadian organizations that stimulated a renewed interest in the social,

religious, political, cultural and educational activities, and an increased involvement in Ukrainian creative and performing arts. Although the first, second and third generation Ukrainian Canadians felt at times isolated from the third immigration, the unifying efforts of the UCC consolidated the work of the Ukrainian Canadian community to effectively resist assimilation and Anglo-conformity and maintain Ukrainian Canadian cultural identity. During the Post WWII Era, urbanization of the Ukrainian Canadian population continued and this resulted in an increase in the socio-economic status of Ukrainian Canadians. However, the host society continued to discriminate against Ukrainian Canadians. Nevertheless, the Post WWII Ukrainian Canadian immigrants resisted prejudice and discrimination by upgrading their skills and successfully integrating into the business and professional fields including positions at universities and other Canadian educational institutions.

In addition, Ukrainian Canadians continued to be politically active both inside and outside of the Ukrainian Canadian community and due to their efforts Anglo-Canadians began to recognize Ukrainian Canadians as valuable members of Canadian society. During the Post WWII Era Ukrainian Canadians began to effectively represent the "third element" of Canadian society by advocating the ethnocultural rights of Canadian citizens. In the 1960s, Ukrainian Canadians, who were represented by the UCC, UCPBF and UPBC, became active in the B & B Commission by presenting numerous briefs that supported not only multiculturalism and multilingualism as new principles of Canadian identity, but also the rights of ethnocultural groups to maintain and develop their language

and cultural identity. As a result, Ukrainian Canadians were instrumental in supporting the development of the multicultural ideology that in 1971 became the federal policy of multiculturalism within a bilingual framework. Moreover, the Ukrainian Canadian community's efforts in resisting Anglo-conformity and advocating ethnocultural rights influenced future Canadian and Ukrainian Canadian historical events, such as, the provincial policies of multiculturalism, federal and provincial policies of multicultural education, changes in the provincial school acts, introduction of heritage and/or second language and bilingual education in the public school system, introduction of the Ukrainian language as a language of study in the Manitoba Core/Elective Program in 1962, accreditation of the Ukrainian language for matriculation purposes at the University of Manitoba in 1967, establishment of Manitoba Ukrainian language correspondence courses in 1968, creation of the EUBP in the three prairie provinces, and other bilingual language programs in the 1980s.

During the Post WWII Era the UCC continued its involvement in the development of Ukrainian language education in post-secondary institutions, public, private and "Ridna Shkola" Ukrainian schools by providing moral and financial support through such institutions as the Taras Shevchenko Foundation. The UCC established international organizations and organized national conferences that produced resolutions focusing on the maintenance and development of the Ukrainian language in Canada and the diaspora. In addition, the UCPBF and the UPBC also focused their work in the area of Ukrainian language education and soon became powerful lobby groups that successfully

negotiated the development of Ukrainian language education programs in Manitoba. The early work of the UPBC in assisting the UCC to establish Ukrainian Studies at the university level and the Ukrainian Core/Elective Program in the public school system, influenced their continued interest in supporting Ukrainian language education and precipitated their involvement in the creation of the EUBP in Manitoba.

The Multicultural Era was initiated by the 1971 federal policy of multiculturalism, the new Canadian legislation in the areas of citizenship, immigration, and human rights, and the 1982 repatriation of the Canadian Constitution, that included the establishment of the Canadian Charter of Rights and Freedoms. The Multicultural Era represented a new hegemonic multicultural Canadian identity and citizenship that prohibited discrimination and ensured equity, fairness, ethnocultural rights, and social mobility for all Canadian citizens. The Ukrainian Canadian community not only assisted in the development of multicultural policies and programs, but also participated in the revisions to the Canadian Constitution, and the organization of multicultural conferences and organizations that contributed to gradual changes in the social thinking of Canadians towards a progressive multicultural consciousness in the nation. Although public school programs, such as the EUBP, were one way of institutionalising multiculturalism, Lupul states that:

Another way is through the power that people of various ethnocultural groups including Ukrainian Canadians [sic] are able to exercise at all levels of Canada's public and private institutions. And, while the emphasis must be on individuals because of the importance of merit, it is well to remember that equality of

opportunity for individuals and equality of participation for groups is closely related.²

As a result, the Ukrainian Canadian community became increasingly recognized as valuable contributing members of Canadian society that, in support of multiculturalism, promoted and maintained their Ukrainian Canadian cultural identity.

During the Multicultural Era the Ukrainian Canadian social structure included second, third, fourth and fifth generation Ukrainian Canadians from all three waves of immigration and new Ukrainian Canadian immigrants from Poland, Czechoslovakia, Romania, and Ukraine, who, through their varied socialization and integration into Canadian society, have been characterized as either Canadians of Ukrainian background, or Ukrainians who live in Canada. Despite their differences, Ukrainian Canadians prospered in the Multicultural Era due to urbanization and an increase in socio-economic status that resulted in the further development of Ukrainian Canadian organizations and the additional opportunity to assist Ukrainians in the diaspora and Ukraine. Although Ukrainian Canadians increased their involvement in cultural and religious activities and progressed in their development of political, cultural and educational organizations and in the areas of creative, performing and literary arts, assimilation continued to occur due to the lack of immigration, urbanization, intermarriage, and decline in the use of the Ukrainian language.

Assimilation also affected the internal political life of the Ukrainian Canadian community as existing ideological Ukrainian Canadian organizations

became irrelevant to the newer generation of Ukrainian Canadians. As a result, during the Post WWII and Multicultural Eras, the newer generation of Ukrainian Canadians established organizations, such as the UCPBF and UPBC, that fulfilled their needs in addressing Ukrainian Canadian issues in a contemporary Canadian context. The UPBC and UCPBF not only became members of the UCC, but also assisted in providing the necessary leadership to Ukrainian Canadians to address current issues and concerns in the development of the Ukrainian Canadian community.

Ukrainian Canadian organizations, such as the UPBC, UCPBF, and UCC, as well as individuals within the Ukrainian Canadian community, continued to be politically involved in working to resist assimilation and Anglo-conformity by lobbying the government for ethnocultural and educational rights and policies in the public school system. For example, the federal multicultural education policy established during the Multicultural Era, was especially significant in that it emphasized multiculturalism and encouraged effective means of realizing the educational potential of culturally diverse students to develop social cohesion in Canadian society and the public school system by promoting an appreciation for the valued contribution of ethnocultural groups to Canadian society. Moreover, Manitoba's multicultural education policy particularly emphasized linguistic and cultural maintenance programs thus providing the opportunity for heritage language education in the public school system.

As a result of multicultural and multicultural education policies, Ukrainian language education continued to develop in Ukrainian Studies at the university,

in Core/Elective Programs in private and public schools, in "Ridna Shkola" Ukrainian schools, and in the EUBP. In addition, post-secondary institutions, such as CIUS, CFUS and CUCS were organized to financially support Ukrainian Studies in Canada. The development of these institutions was primarily due to the work of the UCC, UCPBF and UPBC who not only continued to morally and financially support Ukrainian language education in Manitoba, but also were successful in lobbying the government for the extension of the Core/Elective Program into all grade levels in the public school system, the hiring of a Ukrainian consultant at the Department of Education, and financial assistance for all Ukrainian language education programs in the province. However, the decline in the use of Ukrainian language resulted in a decrease in the enrolment in the Core/Elective Programs and as a result the Ukrainian Canadian community aspired to reintroduce a bilingual system of education in the public and private school system that would encourage fluency in the Ukrainian language and the retention of cultural identity for future generations. Consequently, the UCC, UCPBF and UBPC became actively involved in lobbying the provincial government for an EUBP that required changes in legislation and amendments to The Public Schools Act to re-establish bilingual education in order that languages other than English and French be taught as languages of instruction in the public school system.

The data from the analysis of the socio-historical context of Ukrainian Canadian history indicates that the first four waves of Ukrainian immigration to Canada determined the orientation and composition of today's Ukrainian

Canadian community. Each immigration made a significant cultural and educational contribution by not only preserving but also revitalizing the Ukrainian Canadian community. Rozumnyj states that:

Successive waves of Ukrainian immigrants to Canada have turned a small, almost exclusively agricultural group into a full-fledged micro-society. In spite of strong external and internal forces acting against it, the Ukrainian community has held fast and has managed to create a pan-Canadian structure--the Ukrainian Canadian Committee [Congress], and a superstructure--the World Congress of Free Ukrainians. It is a mini-society that has its own learned societies: the Ukrainian Academy of Arts and Sciences; the Shevchenko Scientific Society; the Canadian Institute of Ukrainian Studies; the research institutes, chairs and departments of Ukrainian studies at major universities in Canada; two functioning ecclesiastical structures--the Catholic and Orthodox; and a variety of choral and dance ensembles that represent Canada and Ukrainian art in international forums.

In terms of politics and organizations, the Ukrainian presence is strongly felt today in Canadian society. In relation to other constituent groups in Canada, Ukrainians exert one of the most stable and tangible influences on present-day internal and external Canadian policy. Canadians of Ukrainian origin occupy many leading positions in the realm of scholarship, the arts, culture, politics and business.

All of this testifies to the dynamism of the Ukrainian minority in Canada. It shows that the uprooted plant has succeeded in sending forth strong old roots into the new soil of Canada, at the same time helping to give this country a whole new face.³

The socio-historical evolution of Ukrainians in Canada was affected by a gradual migration from rural to urban communities, such as Winnipeg. Winnipeg was the centre of Ukrainian Canadian development for most of the 20th Century.

According to Bachynski:

Ukrainians have now not only established their identity within the multicultural framework but have made their mark in all levels of culture. Canada is their "homeland", Winnipeg is the undisputed "Capital". Here is the centre of Ukrainian culture, religious and educational activity and organizational headquarters.⁴

Due to urbanization and an advance in educational levels, Ukrainian Canadians experienced some occupational mobility that resulted in their movement into the middle or upper class of Canadian society to the point of equality with most ethnocultural groups in Canada. Lupul states that

it is well to note their [Ukrainian Canadians] rapid advance in educational level, their concomitant rise in occupational and socio-economic status, their leadership in pressing for a rethinking of ethnic policy in Canada, their scholarly and literary achievements, their range of community organizations, the incredible lengths to which some will go to retain their language and to manifest their culture, and their devotion to Canada in the face of discrimination experienced by few others in Canada. There is certainly cause to celebrate these achievements.⁵

Therefore, through their occupational mobility and distinct accomplishments, Ukrainian Canadians demonstrated their cultural contribution to the Canadian way of life and loyalty as equal members of Canadian society while maintaining their own unique cultural identity. Since the Pioneer Era Ukrainian Canadians continue to preserve the following three basic loyalties that have become the cornerstone of their history in Canada: loyalty towards their national origins that includes networking with Ukrainians in the diaspora and providing assistance to Ukraine, loyalty to Canada, and loyalty to multiculturalism through respect for the culture of other ethnocultural groups in Canada. Marunchak states that:

Examining the events of the past, during the 90 years, we come to the conclusion that the Ukrainians from the very beginning had decided on the keeping of three basic loyalties. The first loyalty was to be faithful to the culture of their fathers

While retaining the loyalty of their culture the Ukrainian pioneers were obligated to a second loyalty almost as soon as they entered the portals of Canada--loyalty to the new country which they were now adopting as their own

The third loyalty that was faithfully practiced by the Ukrainian pioneers and later passed on to their descendants was the loyalty to the ideal of holding in high regard the cultural values of other nationalities living in Canada.⁶

In addition to these three dimensions of loyalties, Ukrainian Canadians also value human dignity, freedom and justice.⁷ As a result, Ukrainian Canadians continue to build a valuable and respected place in Canadian society. According to Gerus and Rea, "the original lure of vilni zemli (free lands) has transformed the immigrant mass into an integral and politically important element of Canada. Indeed, in the eyes of the most recent immigrants, the Ukrainians appear as members of the Canadian 'establishment'".⁸ During the 70th Congress of Ukrainian Canadians held in Winnipeg, October 6-11, 1992, Brian Mulroney, Prime Minister of Canada, stated:

Today, not in any token fashion, but in a very significant and a very substantial way that mirrors decades of unremitting contributions by Ukrainians, people of Ukrainian heritage are found at the highest levels of social, political, academic and professional spheres. They with you, have kept a proud heritage alive. Alive and vibrant as a treasure not only for themselves and their children and their grandchildren, but for all Canadians to learn about, to appreciate and to share. Moreover, the principles of freedom and self-determination which were sought and found in Canada generations ago have been reborn in the Ukrainian homeland itself. A homeland with which we have much to share and much to build together.⁹

In addition, Marunchak cites Lester B. Pearson, Prime Minister of Canada, who, on the 75th Anniversary of Ukrainian settlement in Canada, stated:

"You have continued the faith of your forefathers. Through the years you have maintained your own identity, your culture and your institutions, inside the Canadian nation. You have enriched Canada greatly by your contribution to its political, cultural, agricultural, industrial, professional and educational development.

Your love of the land, your passion for freedom, personal and national; your belief in democracy--these have been captured and expressed in your poetry, your songs and dances. These are now part of Canada's heritage. By preserving your own identity, therefore, your own language and traditions, you have added something of value, of strength and colour to the Canadian character."¹⁰

The Post WWII and Multicultural Eras, in particular, were especially significant for the Canadian and Ukrainian Canadian communities since it was during these Eras that Ukrainian Canadians were finally recognized as integral, valuable, equal, and contributing citizens of Canadian society. The efforts and work of Ukrainian Canadians in promoting ethnocultural and linguistic rights through the establishment of federal policies of multiculturalism and multicultural education, revision of the Canadian Constitution, and changes to school acts that resulted in the establishment of heritage, second and bilingual language programs, including the EUBP, in the public school system, cannot be overestimated. Consequently, the history of the Ukrainian Canadian community represents a successful preservation of cultural identity through strong, complex, directional and well-organized internal development and effective participation and integration into Canadian society.

The prevailing theme in the analysis of the socio-historical development of Ukrainian Canadian history is resistance to assimilation and Anglo-conformity by the hegemonic host society in order to preserve Ukrainian language and Ukrainian Canadian cultural identity. Bailey states that

ethnocultural communities . . . are trying to create a life far from their origins, and trying to preserve, cherish and develop a culture in an environment that in some cases is extremely hostile, but they

are all thriving--and why are they doing so--it is because our culture is part of our soul regardless of which generation we belong to. The way we thrive is dependent on the environment we live in and the support and encouragement we receive from our communities. We must ensure that those that feel isolated are nurtured and cared for so that they too can realize their full potential. If individuals decide they are Ukrainian or have Ukrainian roots they wish to strengthen--then they are Ukrainian and we must help them.¹¹

Since the arrival of the first Ukrainian immigrants, the agenda of the Ukrainian Canadian community has been to preserve Ukrainian Canadian cultural identity through the retention of Ukrainian language and culture and the development of Ukrainian language education in Canadian society. The Ukrainian Community Development Committee states that, "ethnocultural identity, like assimilation, is not a static but rather a dynamic process, where timely community response can do much to shore up the 'objective' determinants of ethnocultural identity and slow assimilation."¹² However, during the four eras of Ukrainian Canadian history Ukrainian Canadians have become increasingly assimilated into Anglo-Canadian society and this has potentially threatened the maintenance of their cultural identity. Wiseman states that, "over the past century, Ukrainian Canadians have expressed themselves dually: as a strong, organized, and consciously distinct cultural group and as a group exhibiting many features of assimilated behaviour."¹³ In some instances assimilation of the Ukrainian Canadian population has occurred as a result of an intergenerational decline or loss of the Ukrainian language, acculturation, changes in religious affiliation, intermarriage, and a lack of immigration from Ukraine. The Ukrainian Canadian community has attempted to solve the problem of assimilation by instituting changes within

community organizations that particularly accommodate Ukrainian Canadians who have lost the use of the Ukrainian language. Gerus states that:

Although Ukrainians have been steadily assimilating into the dominant Anglophone society, they continue to cling to aspects of their cultural heritage, which suggests the possibility of Ukrainian cultural continuity without the benefit of the Ukrainian language. The UCC's response to this natural phenomenon has been a shift to a wider use of English in its communications and proceedings, thereby encouraging the Ukrainian Anglophones to retain their cultural and organizational ties.¹⁴

However, Petryshyn claims that:

The dominance of Anglo-Canadians in the elites of Canada's class structure has resulted in Ukrainian Canadians conforming to Anglo-Canadian cultural norms in "public society." Consequently, assimilation has profoundly affected such basic elements of Ukrainian identity as language use and religious affiliation.¹⁵

Nevertheless, the Ukrainian Canadian community has persevered in successfully resisting complete assimilation by the host society. Petryshyn, with Dzubak, state that, "despite their heterogeneous nature and accompanying mutual suspicion and friction which exists in every immigrant community, collectively Ukrainians have resisted assimilation and have been an important 'third force' in promoting and enhancing Canada's multicultural development."¹⁶

The principal approach used by the Ukrainian Canadian community to successfully resist assimilation and Anglo-conformity has been, and continues to be, the retention of the Ukrainian language through the development of Ukrainian language education. Ukrainian Canadians view the retention of the Ukrainian language not merely as a symbol of cultural identity but rather as an active skill that not only influences but also represents the most important aspect in the

preservation of Ukrainian Canadian cultural identity. Since the host society viewed the public school system as the primary vehicle of assimilation and Anglo-conformity, the Ukrainian Canadian community was persistent and determined to resist assimilation by ensuring Ukrainian language and cultural transmission across future generations through the establishment and maintenance and development of Ukrainian language education programs in public, private, supplementary, and post-secondary institutions. Aponiuk cites Paul Magocsi by stating:

As Paul Magocsi has written National Cultures and University Chairs, Ukrainians, like other stateless peoples on the European continent in the nineteenth century, struggled relentlessly to obtain a system of education at the primary, secondary and university levels. Their purposes in doing so were the preservation of historical memory” and the creation of “new intellectual cadres” to assure the future survival of historical memory. The struggle continues, for identical reasons, today. And today, as in the nineteenth century, the process is being continued by Ukrainians themselves.¹⁷

Furthermore, the Ukrainian Community Development Committee claims that:

Every social group transmits and renews its culture and values through education. While the agents of education are numerous, what happens in school--whether at the elementary, secondary or postsecondary level--is considered to be very important, or it would not be part of the curriculum. As a result, the school operates as the validating agency; it puts the stamp of legitimacy on whatever is included, a legitimacy much affected by the conditions under which the teaching and learning take place.¹⁸

Therefore, Marunchak states that, “linguistic problems and schools are a priority to the [Ukrainian Canadian] community, taking into consideration that language is a vehicle in the transmission of culture to succeeding generations, as well as, being an important factor of self-identity.”¹⁹

Ukrainian Canadians have been diligent in the development of Ukrainian language education at all levels in the educational system. Ferguson, states that, "another trait of Ukrainians pointed to their distinctiveness in Canada was their devotion to education and educational rights."²⁰ Throughout the 20th Century Ukrainian Canadians have organized Ukrainian language education in "Ridna Shkola" Ukrainian schools, post-secondary institutions and universities, child and day care facilities, nursery schools, Core/Elective Programs in private and public schools, and the EUBP in the public school system.

However, the maintenance of Ukrainian language education has been challenging for the Ukrainian Canadian community. Lupul states that, "the road to the sine qua non for many of Canada's Ukrainians--effective Ukrainian-language education in a Ukrainian-Canadian cultural context--has been a difficult one in all provincial systems."²¹ Nevertheless, throughout Ukrainian Canadian history various sociological, political and historical factors have contributed to the survival of both Ukrainian language education and the intergenerational transmission of the Ukrainian language to successive generations of Ukrainian Canadians. For example, the Ukrainian Canadian bilingual public school system had been established during the Pioneer Era due to the isolation of Ukrainian Canadian bloc settlements, a shortage of teachers, and as a means of educating non-English children in Manitoba. However, due to Anglo-conformity and the host society's desire to assimilate Ukrainian Canadians, the Ukrainian bilingual system of education in the public school system was abolished in 1916. This resulted in Ukrainian Canadians teaching and transmitting the Ukrainian

language in homes and in "Ridna Shkola" Ukrainian schools throughout WWI, Interwar and early years of the Post WWII Eras.

Moreover, during the Post WWII Era the teaching of the Ukrainian language in homes and in "Ridna Shkola" Ukrainian schools became increasingly ineffective due decreased enrolment and the loss and/or decline in the use of the Ukrainian language. Therefore, in order to continue the transmission of the Ukrainian language to successive generations, the Ukrainian Canadian community in Manitoba successfully lobbied the government in the Post WWII and Multicultural Eras to introduce Ukrainian language as an accredited language of study, first in the 1950s at the university level, then in the 1960s in the Core/Elective Program from Grades 1-12, and finally in the 1970s as a language of instruction in the EUBP from Grades K-12, and at the nursery level in the public school system.

The following is a brief summary of the second purpose of the study that highlights the main ideas that were critically examined in the analysis of the influence of the UPBC and its individual members in the establishment, development, and implementation of the EUBP in Manitoba.

In 1943 the UPBC was created as a social service non-profit Ukrainian Canadian professional and business organization whose goals and work included financial and moral assistance to the Ukrainian Canadian community in the areas of community development, public service, and education. In 1965, the UPBC established the UCPBF as a national organization unifying all Ukrainian Canadian professional and business organizations in Canada. The UCPBF,

together with its affiliation with the UCC, represented a national voice that influenced Ukrainian Canadian issues, concerns and activities with the Ukrainian Canadian community and the Canadian government. As a result the UPBC and UCPBF were recognized by all levels of government and the media as leaders in the Ukrainian Canadian community. Both the UPBC and UCPBF memberships included professional and business men, and later women in 1984, whose influential positions during the Post WWII and Multicultural Eras in municipal, provincial and federal fields was significant in achieving important goals and accomplishments for the Ukrainian Canadian community especially in the areas of multiculturalism, human and/or ethnocultural rights, Ukrainian Canadian culture, and education. Carbone states that:

Implicit to this . . . the [sic] method of recording history is the premise that an organization, like any other social organism, is not a static entity, but is constantly changing; with political, social, economic and cultural forces influencing the methods which individuals use to carry out daily tasks and overall objective.²²

The UPBC and UCPBF provided valuable leadership to the Ukrainian Canadian community through moral and financial support of Ukrainian Canadian causes, issues in the Ukrainian diaspora, assistance to Ukraine, and organization of cultural and educational endeavours that strengthened and contributed to the preservation of Ukrainian Canadian cultural identity.

The UPBC was particularly interested in assisting the Ukrainian Canadian community with the development of Ukrainian language education in Manitoba. An important goal of the UPBC was to ensure the maintenance of Ukrainian Canadian cultural identity among Ukrainian Canadians through the promotion

and establishment of Ukrainian Studies in post-secondary institutions and Ukrainian language educational programs in the public and private school systems. In 1976 the UPBC was particularly interested in creating an EUBP in Manitoba similar to the EUBP established in Alberta in 1971. The UPBC's early work in educational issues and projects at the University of Manitoba, in public, private and "Ridna Shkola" Ukrainian schools, and in multiculturalism, precipitated their efforts and involvement in creating, developing and implementing the EUBP in Manitoba. As a result, Manitoba's EUBP was created and developed due to the dedicated work and profound influence of the UPBC and its individual members, who provided the necessary leadership to the Ukrainian Canadian community to successfully lobby the provincial government for changes in legislation and financial assistance to establish the Program in Manitoba's public and private school systems. According to Cummins:

Much of the groundwork for the success of the programme, however, must be attributed to the vision of academics and other members of the Ukrainian community who perceived the opportunities presented by national and provincial educational and political developments to institute an effective programme of Ukrainian-language and -literary acquisition.²³

The UPBC's efforts in creating the EUBP were supported by the Secretary of State Department, Manitoba's Department of Cultural Affairs, UCC, CIUS, "Ridna Shkola" Ukrainian schools, the Ukrainian Catholic Church, the Ukrainian Orthodox Church, and the general Ukrainian Canadian community in Manitoba. In addition, the UPBC was supported by the UCPBF Multicultural Committee, the UPBC of Edmonton, the Alberta Government, Alberta's Department of Education,

Alberta's EUBP and Parent Committees (see Appendix G). In particular, the successful political process in establishing Alberta's EUBP by the UCPBF Multicultural Committee became the inspiration and motivation for the UPBC to pursue the creation of a similar bilingual program in Manitoba.

Due to the Ukrainian Language Association of the Alberta Teachers' Association and the political influence of members in the Edmonton Branch of the UCC, Edmonton's UPBC and the UCPBF Multicultural Committee, with all government levels and school boards, in 1971 Alberta became the first province in Canada to amend a school act to permit the use of Ukrainian as a language of instruction in the public and separate school systems for the purpose of establishing an EUBP in 1974. While the Alberta government supported the EUBP by hiring a consultant for the program, subsidizing textbooks, and providing financial assistance for transportation, the UCPBF Multicultural Committee also continued to provide ongoing leadership and support to the program. For example, the Multicultural Committee organized the UBA, a parent association representing both the parents and teachers in the program. Although the UCPBF Multicultural Committee later passed on responsibility of Alberta's EUBP to CIUS, the organization continued to lobby the government for financial assistance to publish textbooks, workbooks, and supplementary resources for the program.

Thus the Alberta Ukrainian Canadian community ensured the maintenance of the Ukrainian language and cultural identity through the establishment of the EUBP. The leadership that was provided by the UCPBF

Multicultural Committee to create the EUBP is an example of Ukrainian Canadians' resistance to assimilation and Anglo-conformity in the Alberta school system. As a result, Alberta's EUBP served as a model for developing Manitoba's EUBP. The UCPBF Multicultural Committee in particular was significant in assisting the UPBC in lobbying the provincial government regarding the benefits of establishing an EUBP in Manitoba. During this lobbying process, the Manitoba government was not only informed regarding the credibility and success of Alberta's EUBP, but also educated in the value of bilingual education and the benefits of establishing an EUBP in Manitoba.

The idea to establish an EUBP in Manitoba began in the early 1970s. The Ukrainian Canadian community in Manitoba, particularly third, fourth and fifth generation Ukrainian Canadians, were concerned with the increased loss of the Ukrainian language among their children and the potential threat this would have on the maintenance of Ukrainian Canadian cultural identity. However, the multicultural policies and programs that supported the cultural and linguistic retention of ethnocultural groups in Canada provided the incentive for Ukrainian Canadians to re-establish a bilingual system of education in Manitoba that would encourage the development of greater fluency in the Ukrainian language for successive generations. Therefore, the Ukrainian Canadian community sought leadership from the UPBC to lobby the provincial government and school boards to establish and implement an EUBP that was similar to Alberta's EUBP. The UPBC was supportive of this request since many of its members were parents who were not fluent in the Ukrainian language and thus unable to effectively

transmit the Ukrainian language to their children.

The UPBC's work in creating an EUBP began by inviting federal, provincial and municipal government officials to speak at their monthly meetings and special events whereby a forum of expression and sharing of views with the UPBC members initiated discussions of the value and necessity of an EUBP in Manitoba. At that time the UPBC established the UPBC Educational Committee that was successful in achieving not only instruction of the Ukrainian Language from Grades 1 -3 in 1975, but also the appointment of a Ukrainian Language Consultant at the Department of Education in 1977. The UPBC then created a sub-committee of influential members who, from 1976-79, wrote briefs, lobbied, and met with provincial government policy makers to change and amend legislation to The Public Schools Act (Manitoba) that in 1978, permitted languages other than English and French as languages of instruction in the public school system for not more than 50 percent of regular school hours for pilot courses as determined by the Minister and in 1979, permitted the reintroduction of bilingual education and approval to proceed in September 1979 with a Manitoba EUBP in both pilot and non-pilot divisions at the Kindergarten and Grade 1 levels in the public elementary school system. In 1978 the UPBC established the UPBC Steering Committee, renamed the UBPC, that facilitated the introduction of the EUBP in Manitoba.

The historic legislation that enabled the establishment of Manitoba's EUBP was extremely important to the Ukrainian Canadian community since, after sixty years, from the time of the establishment of Ukrainian bilingual education in

1916, Ukrainian Canadians were successful in resisting assimilation and Anglo-conformity by the host society through an EUBP that not only re-established bilingual education in the public school system, but also provided the opportunity for future generations of Ukrainian Canadians to learn the Ukrainian language and, as a result, maintain their Ukrainian Canadian cultural identity. Moreover, the changes in educational legislation benefited all ethnocultural groups in Manitoba, who, similar to the Ukrainian Canadian community, resisted existing hegemonic Anglo-conformist school policies and regulations to establish heritage language and bilingual education programs in the public school system.

Although the UPBC was assisted by the UCPBF Multicultural Committee and the established Alberta's EUBP, the UPBC was successful in achieving its educational goals, including the creation and development of Manitoba's EUBP due to its own persistent determination and political involvement in advocating and supporting ethnocultural and linguistic rights with all levels of government and to the influence and political connections of its members with various levels of government. In the late 1970s and 1980s individual members of the UPBC had access to and acquired the political resources, financial backing, academic knowledge, social and organizational skills, that enabled them to become leaders within the Ukrainian Canadian community and thereby gain significant political clout to convince the government and school boards to create the EUBP in Manitoba. For example, members of the UPBC were prominent educators, administrators and professors who held influential and important positions both within the organization and the Manitoba educational community, such as, UPBC

Presidents, John Huyda (1973), Dr. Louis Melosky (1975), Dr. Ihor Mayba (1976), Orest Lazaruk (1977), Ernest Cicierski (1978) and Chairman of UBPC Committee, John Pankiw (1980) and Vice Chairman of UBPC Committee, Michael Sawka (1981), Jack Pyra (1986-87), as well as, William Solypa, Vice Chairman of UBPC Committee, Dr. Jaroslaw Rozymnyj, Dr. Borislav Bilash, Evan Uzwyshyn, Steve Klym, Peter Luba and Louis Tomchuk among others. In addition, many of these and other UPBC members shared professional, business and political connections with individuals in the federal, provincial and municipal governments and local school boards. Therefore, due to the direct access of UPBC members to various politicians and their success in professional and business fields, the UPBC was well received by all levels of government and various political parties. As a result, UPBC was particularly able to influence and receive a firm commitment from the provincial government to change legislation and amend The Public Schools Act in order to reintroduce Ukrainian as a language of instruction, re-institute a bilingual system of education and establish an EUBP in Manitoba school systems.

The credibility of both the Program and the UPBC members who lobbied with the provincial government was a significant factor in the establishment of the EUPB. The UPBC's success in creating the EUBP was due not only to the effective negotiations of its individual members with the Manitoba government, but also to the fact the UPBC was an established professional and business organization that had achieved respect for its work from the federal, provincial, and municipal governments and the Ukrainian Canadian community. Therefore,

as a result of UPBC's professional, business and political resources, the influence of its members and the recognition of a new federal policy of multiculturalism and multicultural education, the UPBC was able, through the creation and development of the EUBP, to assist the Ukrainian Canadian community in resisting Anglo-conformity and assimilation of a hegemonic educational system in order to retain the Ukrainian language and cultural identity for their children and for future generations of Ukrainian Canadians.

Following the establishment of the EUBP, the UBPC and the UPBC continued to provide financial and moral support during the first three pilot years of the Program. This included supporting the Department of Education by providing financial assistance to develop and publish curricular and supplementary materials, actively participating in the Inter-Provincial Curriculum Committee, successfully establishing the Ukrainian Language Consultant's position as a permanent position at the Department of Education that resulted in the establishment of EUBCC, and organizing cultural and educational events. However, one of the most important functions of the UPBC was to assist with the establishment of Parents' Committees in each school division offering the EUBP for the purpose of organizing promotion, recruitment, and transportation. The development of Parents' Committees was essential to the success of the EUBP as, through their dedicated work, they continued to resist Anglo-Canadian hegemonic principles, regulations and practices in the public school system in order to obtain rights and privileges for bilingual education and the EUBP. In order to become even more effective in managing the EUBP, the UBPC

suggested that all Parents' Committees organize themselves centrally into one representative EUBP parent organization. As a result, by June 1980, MPUE was created for the purpose of managing the EUBP and enhancing Ukrainian language and culture through the promotion of Ukrainian education in Manitoba.

MPUE pursued effective relations with all levels of government, coordinated Parents' Committees, maintained contact and working relations with EUBP teachers, conducted multi-media promotions, recruitment and fundraising campaigns, and generally organized the implementation of the EUBP. Due to the efforts of UBPC in obtaining support from the federal government for the EUBP, in 1981 MPUE became the first ethnocultural organization in Canada to receive an operational grant that also resulted in the establishment of an animation project for the purpose of supplementing a community strategy specifically in the area of language re-acquisition for children between the ages of 5 and 9. MPUE also became actively involved in local school board elections to secure municipal and school division support for the EUBP. In addition, MPUE was not only active in supporting multiculturalism and multicultural education rights in the revision of the Canadian Constitution, but also encouraged and assisted other ethnocultural groups, such as the German and Jewish Canadian communities, to establish bilingual programs.

In order to become independent and self-sufficient in providing moral and financial support to the EUBP, MPUE also incorporated Dzvyn Publishers in 1981, and the Osvita Foundation in 1982, as the publishing and fundraising arms of the organization. Once MPUE was established, the UBPC was dissolved.

However, the UPBC continued to be active in addressing issues and concerns of the EUBP by not only negotiating with all levels of government for the future needs of the Program, but also actively participating in MPUE, Dzvin Publishers, and the Osvita Foundation.

In 1982, due to the successful evaluations of Grade 3 students in the Program, the Department of Education extended the EUBP into a Grades 4-6 pilot. During the Grades 4-6 pilot years, the UPBC continued to support the EUBP in its work with MPUE. MPUE was also supported by other Ukrainian Canadian organizations, such as, UCC, UCDC, and UCPBF. From 1982-85 MPUE was also effective in lobbying additional rural school divisions to introduce the EUBP. MPUE launched extensive fundraising and media promotional campaigns for the Program and was effective in securing not only transportation reimbursement from the government, but also curriculum and resource development from the Department of Education through the establishment of the EUBCC. In addition, MPUE was successful in lobbying the government to receive grants for its staff positions and to establish Ukrainian nursery school "Sadoks" in school divisions for the purpose of recruitment and retention of Ukrainian cultural identity through early instruction in the Ukrainian language.

MPUE's influence with the federal and provincial governments assisted in the translation of multicultural and multicultural education policies and programs into practice by providing leadership not only in the creation and active participation in, executive positions of ethnocultural organizations, such as, MABE in 1982, and MAPAL and MIC in 1983, but also in the organization of

multicultural and educational seminars and conferences. The important work of MPUE is an example not only of successful resistance by Ukrainian Canadians to hegemonic Anglo-conformist views, norms, and regulations in the areas of education, Canadian citizenship and identity, but also of extensive support for multiculturalism in government policies and educational programs and an important concept in the new definition of Canadian citizenship and identity.

Due to the positive academic evaluations of Grade 6 students in the EUBP, the Program was extended in 1985 into the junior high levels in the public school system. However, during this time the EUBP experienced some difficulties regarding enrolment, transportation, and introduction of the Program into the junior high level. Nevertheless, despite a discontinuity problem with the EUBP in junior high schools, the Program progressed from Grades 7-9 in four school divisions. On July 17, 1987, the government once again amended The Public School Act by removing the pilot status from the EUBP resulting in the Program becoming an approved, legitimate educational program in Manitoba's public school system. This was a significant achievement for Ukrainian Canadians as it demonstrated another example of their resistance to assimilation and Anglo-conformist norms and regulations in the public school system in order to ensure the maintenance of their language and cultural identity.

Throughout 1985-88 MPUE continued to be successful in lobbying the government for financial assistance to develop teaching materials through Dzvin Publishers. However, in 1986, the Osvita Foundation became financially independent not only due to its fundraising efforts, but also to a bequest from

Peter Chrypko's Estate enabling the Foundation to develop a trust fund to finance Foundation and MPUE activities, as well as, scholarships and teaching materials for students in the EUBP. In addition, MPUE continued to be assisted by other Ukrainian Canadian organizations including the UPBC, who used their political and community influence to support the issues and needs of the EUBP. In 1986 MPUE established Sadok Veselka as an additional feeder system for the EUBP. MPUE also continued promotional work and organized cultural activities, such as, the HUG celebration with other bilingual programs that contributed to not only multicultural awareness and education but also the maintenance of Ukrainian Canadian cultural identity.

In 1988, the Program was successfully introduced into the senior high school level and EUBP students were able to receive three high school credits for their proficiency in the Ukrainian language. In 1989-90 the UPBC was honoured during the 10th Anniversary of the Program for their dedicated work and leadership role in establishing, developing, and implementing Manitoba's EUBP from 1977-79. Throughout 1988-93 MPUE continued, despite cutbacks in provincial funding at Manitoba Education and Training, to promote, maintain and introduce the EUBP into rural and urban school divisions. During that time MPUE remained effective in lobbying the government for financial assistance with recruitment, promotional campaigns, research, and special projects for the EUBP. MPUE also provided Ukrainian classes for parents of students in the EUBP that were approved by the Minister of Education, computer workshops for teachers, Dzvin Publishers' assistance to the EUBCC, inter-provincial Curriculum

Committee activities, and support of nursery schools “sadoks” and Sadok Veselka. In addition, MPUE organized special projects and cultural events for students, such as, student exchanges with Ukraine, and activities commemorating the 100th Anniversary of the arrival of the first Ukrainian Canadian immigrants to Canada that were not only positive cultural experiences for students in the Program, but also encouraged the use of the Ukrainian language.

Although the EUBP experienced a profound upset in 1991 with the elimination of the Ukrainian language consultant position at Manitoba Education and Training, the Program maintained its existence as a result of the dedicated efforts of MPUE and EUBP teachers who continued to work first with Eliana Handford, Co-ordinator for Heritage Languages (General) and Special Language Credits and then with Antonio J. Tavares, Multicultural consultant. This dedication to the preservation of the EUBP demonstrates the Ukrainian Canadian community’s resistance to obstacles and setbacks in the Program and its persistence in achieving its goal for the maintenance of the EUBP in order to retain the Ukrainian language and Ukrainian Canadian cultural identity. In addition MPUE not only maintained its influence with Manitoba Education and Training by convincing the government of the benefits and value of the EUBP and other heritage language programs in the areas of adult education, future employment and economics, but also continued to participate in multicultural organizations by supporting various ethnocultural groups in their efforts for ethnocultural rights and the preservation of bilingual and heritage language

programs in Manitoba.

The examination of the data in this study regarding both the socio-historical elements within the four eras of Ukrainian Canadian history that influenced Ukrainian language education, specifically the EUBP, and the influence of the UPBC and its individual members in the creation and development of Manitoba's EUBP, indicates that resistance by the Ukrainian Canadian community to assimilation and Anglo-conformity by the hegemonic host society and its perseverance in the preservation of the Ukrainian language and Ukrainian Canadian cultural identity, is a central theme in the history of Ukrainian Canadians. This theme has transcended the history of Ukrainian Canadian language education since the arrival of the first Ukrainian immigrants to Canada and, in particular, influenced the creation of the EUBP. Throughout the WWI, Interwar, Post WWII and Multicultural Eras, second, third, fourth and fifth generation Ukrainian Canadians were concerned with the gradual decline or loss of the Ukrainian language and the effect this would have on the maintenance of Ukrainian Canadian cultural identity. Although Ukrainian Canadians continued to develop and encourage the use of the Ukrainian language in "Ridna Shkola" Ukrainian schools, churches, and community organizations, this was not sufficient in preserving the language and culture among future generations of Ukrainian Canadians. Since the educational system provided the best opportunity to learn the Ukrainian language and preserve Ukrainian Canadian cultural identity, Ukrainian Canadian organizations, such as, UCC, UCPBF and UPBC not only provided the Ukrainian Canadian community

with the leadership necessary to resist the norms and values of the hegemonic Anglo-Canadian education policies and programs, but also successfully lobbied the municipal, provincial and federal government to establish and develop Ukrainian language education in post-secondary institutions and at all levels in the private and public school systems.

In particular, the creation, development and implementation of the EUBP in Manitoba was specifically due to the dedicated work of the UPBC, who, by its organization and through its individual members, was successful in effectively lobbying the provincial government to change the legislation in The Public School Act to not only reintroduce bilingual education in the Manitoba public school system in languages other than English and French, but also establish the EUBP in Manitoba's public and private school systems. Moreover, the UPBC continued to actively participate in the organizational work of the UBPC, MPUE, Osvita Foundation, Dzvin Publishers and Sadok Veselka, in order to ensure the continued development of the EUBP to this day. In addition since the EUBP was created during the Multicultural Era, the ideology of multiculturalism and the federal and provincial multicultural and multicultural education policies also influenced the establishment of the EUBP.

Therefore, the creation of Manitoba's EUBP was due to the socio-historical context, including various socio-historical elements in the history of Ukrainian Canadians and Ukrainian Canadian education; the commitment of federal, provincial and municipal governments to multiculturalism that represented a new hegemonic ideology of Canadian citizenship and identity; the

power and influence of the well-organized, established and numerically strong Ukrainian Canadian community and especially to the tremendous work of the UPBC and the individual efforts of the members within the organization, who persisted in negotiations with all three levels of government and school boards for ethnocultural and linguistic rights to change existing legislation in order to establish, implement, and develop the EUBP in Manitoba's public and private school systems.

The data in this study also indicates that heritage and/or second language instruction in Manitoba's public school system is a province-wide phenomenon, a phenomenon whose growth is largely due to the positive impact of Canada's multicultural reality on the educational system and schools' resulting sensitivity to the needs of ethnic communities.²⁴ Dr. Ron Duhamel, former Deputy Minister, Manitoba Education, describes the growth of heritage and/or second languages in the province, as follows:

To me this seems to be a most vibrant time; the growth of enthusiasm among ethnic groups is evident and most conducive to exciting children about heritage, culture and language, as well as developing a sense of well being that comes from being fluent in more than one language.

I do not know if anyone ever said so, but some great writer should have observed that language is the fibre that connects the heart, the mind and the soul. Strands of words are the conduits of history, philosophy, folklore and cultural tastes. I believe Manitoba's cultural communities are more awake to those sentiments than ever before and that it is indeed an exciting development.²⁵

Today, multiculturalism constitutes an important element in defining a new Canadian identity and citizenship. It has begun to penetrate and unify the very fabric of our society, shaping its political, economic, legal, and educational

structures. Governments, mass media and schools--the three basic educational agencies--are increasing their support of multicultural policies and programs within a broadened bilingual framework that includes promoting linguistic and ethnocultural rights of all Canadian citizens. Since the Ukrainian Canadian community influenced not only the establishment of federal and provincial multicultural, multicultural education policies, programs and organizations, but also the translation of multicultural ideology into the Canadian Constitution, specifically into the Canadian Charter of Rights and Freedoms, many Ukrainian Canadians will continue to promote ethnocultural and ethnolinguistic rights and support multiculturalism as the definition of Canadian identity and citizenship.

The UCDC states that:

We [Ukrainian Canadians] believe in Canada as a multicultural nation--a nation to whose social and economic development, cultural identity and linguistic diversity we have contributed much over the years. It is because of this reality that we have pushed and will continue to push for governments and public institutions to contribute to the preservation and enhancement of the cultural heritage of our community.²⁶

The UCDC also states that:

From our perspective, what is very important is for our fellow Canadians to recognize the fact that we have for a long time been an integral part of Canadian society. Because of our special predicament, we can lay legitimate claims on public resources . . . multiculturalism must assist us to develop bicultural individuals--individuals who are as dualistic in culture and as trilingual in language as possible. And for this, public support for community (group) development programmes, which include the development of our ethnoculture and retention of our language, are absolutely essential.²⁷

Furthermore, according to Bociurkiw:

One can thus conclude on an optimistic note that, as far as multicultural policy is concerned, Ukrainian Canadians are certain to keep up their pressure, hopefully in more and more effective ways, for a definite and continuous commitment from the federal government to what should not be a conditional or temporary political concession, but the birthright of all Canadians.²⁸

An important aspect of multiculturalism in Canada is the equal preservation of both official (English and French) and ethnocultural languages. Language is the thread of multiculturalism that preserves the uniqueness of each ethnocultural community and provides the self-confidence and desire to support multiculturalism--shared and sharing.²⁹ Marunchak cites the Commissioner of Official Languages, who stated:

“As time goes on, the traditionally more sentimental reasons for keeping up the languages of the old country are being joined by more pragmatic, even commercial, arguments for maintaining the many languages that Canada is blessed with. Indeed, by looking around and keeping our ears open, it is not too hard to realize that Canada is a country of immense linguistic potential. . . .”

“Canadians, we believe, are maturing rapidly in this direction. As a people we are beginning to make sensible distinctions between our opportunities to acquire as many languages as we please, the duty of the state to communicate on whatever languages are necessary, and our inescapable fate as individuals to be part of several evolving, even competing cultures.”

“Governments and legislators at all levels should continue to emphasize that an official language policy does not downgrade the importance of other Canadian communities but rather encourages the development of more tolerant attitudes towards all languages and ethnic groups.”^{10 30}

Lupul asserts that, “this attention, where multiculturalism is concerned, must encompass more than the study of pioneers, for a living multiculturalism involves more than heritage or history. It takes in languages and attitudes as well.”³¹ The Royal Commission on Bilingualism and Biculturalism reaffirms the significance of

heritage languages to Canadian society by stating that:

The presence in Canada of many people whose language and culture are distinctive by reason of their birth or ancestry represents an inestimable enrichment that Canadians cannot afford to lose. The dominant cultures can only profit from the influence of these other cultures. Linguistic variety is unquestionably an advantage and its beneficial effects on the country are priceless.³²

Therefore, heritage and/or second language learning and education, particularly in the public school system is integral to multiculturalism and multicultural education. According to Lupul:

The point is that only by advancing official bilingualism within a wider context of rights and freedoms will all be able to succeed equally well. Thus, as important as official bilingualism must be, it is not wise to make it only, or even the highest, priority and to tie the development of multiculturalism to its framework. As with Rome, there are many roads to multiculturalism, and they must all be equally well paved if the cultures of all the peoples at the base of Canada's multiculturalism are to flourish. It is not wise for advocates of multiculturalism in education to ignore such fundamental questions as the effect on multiculturalism of a focus on culture divorced from language, and especially a focus on multiculturalism divorced from the impact on it of official languages.

To those of whom the above may be new, or strange, or even mystifying, let me again make clear that for multiculturalism to be significant in education or elsewhere, it cannot slide over language or even relegate it to supplementary schools.³³

In its second report, the Canadian Consultative Council on Multiculturalism supports heritage and/or second language learning by stating that:

It is the Council's firm belief that promotion of language learning will not only strengthen Canada's multicultural identity, but it will also render official bilingualism more acceptable. The broadening influence of knowing other languages can only lead to greater understanding of the need to guard against cultural annihilation on an English-speaking continent.³⁴

Moreover, Dr. Eugene L. Ewanyshyn claims that:

A new era is about to begin in second language education. We have acquired a new understanding and tolerance of cultural and linguistic differences in our community. We have recognized that cultural diversity can be a source of strength in the fabric of our society. We know that it is important for the child to know its heritage and personal identity in order to develop a positive self-esteem. Working together, we can build a better democratic society based on the highest principals of equality, understanding, compassion and goodwill within the framework of a multicultural Canada.³⁵

In the area of multicultural education, educators and parents in Manitoba have ensured that existing legislation in The Public Schools Act be amended and implemented to facilitate the establishment and enhancement of heritage and/or second languages in the public and private school systems. According to Myron J. Spolsky, the challenge of heritage and second language education is:

To meet the [current and future] needs of students to ensure that they fit completely the vision of a society where each cultural group is an equal partner; that they are equipped to communicate linguistically in their heritage language and in English and French; and that they be fully accepted as individuals and as Canadians.³⁶

This is also the challenge and goal of the EUBP. The Ukrainian Canadian community worked to secure the teaching of the Ukrainian language in the public school system first, as a language of study in the Core/Elective Program, and then as a language of instruction in the EUBP, in order that students learn not only the Ukrainian language but also the English and French languages thereby becoming trilingual Canadian citizens. Lupul states that:

In a multicultural society, the base must be improved not only for accessing a second language like French for communicative purposes but also a second language like Ukrainian or Chinese or Hebrew for cultural purposes. The double reference to "second language" is conscious and deliberate, for in the Ukrainian bicultural and bilingual/trilingual program on the prairies, for

example, Ukrainian and French are both taught as second languages to serve different purposes--Ukrainian for cultural and French for communicative purposes. And the happy outcome in the end is bicultural individuals who are, in fact, trilingual in English, Ukrainian, and French.³⁷

The acceptance and stature of bilingual education in Manitoba, developed as a result of the stability incurred by the EUBP. The introduction of the EUBP into the public school system demonstrated not only an effective and successful example of heritage and/or second language programming in a bilingual system of education, but also a progressive step in educational change towards the development, enhancement, and preservation of a substantive form of multiculturalism and multicultural education. Mallea states that:

The bilingual English/Ukrainian schools of Edmonton [and Manitoba] provide an excellent illustration of the dynamics of contemporary educational pluralism. Their establishment offers a superb case study of the politics of educational change and illuminates in convincing fashion the four aspects of pluralism [cultural, normative, structural and political] we are considering.³⁸

Moreover, Mallea states that:

Educational change rarely takes place in tidy or uniform fashion, and, where issues of culture and schooling are involved, it would be extremely naive to think that it could. Such issues, as we have seen, have long generated controversy in Canada, and they will undoubtedly continue to do so. There is, however, a sense that a climate of acceptance is slowly emerging and that this is due in part to the remarkable patience (as well as persistence) that minority groups are exhibiting in their efforts to make educational institutions and structures more responsive to their needs. There is also evidence to suggest that minority groups are developing and employing the necessary political skills to effect the changes they seek.³⁹

According to Cummins:

Research findings have become a major factor in political struggles,

insofar as they permit ethnolinguistic communities to document the educational validity and viability of their claims. Increasing sophistication among the ethnolinguistic communities with regard to the research has also made it more difficult for opponents to deflect community demands by means of scare tactics about the potential damage to children's English acquisition.

However, the research is clearly only one component of a complex socio-political situation which is still in a state of flux. The outcome of this continuing debate will very likely define what "multiculturalism" really means in the Canadian context. In this regard, the Edmonton [and Manitoba] bilingual programme is having a major influence in helping to promote a substantive rather than a trivial form of multiculturalism.⁴⁰

Consequently, Derkatz cites Lupul, who states that:

Language is the key to a cultural heritage that has shaped their [Ukrainian Canadians] being even in Canada; to many more, language has a high symbolic value usually rooted in a sense of tragedy derived from either one of two sources: from the hostility, prejudice, and discrimination experienced in Canada until well after the Second World War or from the political, social, and cultural oppression Ukrainians in the ancestral homeland endure today-- and some cases from both at once. As a result, language education for Ukrainian Canadians is practically synonymous with multiculturalism, and as such is at the very heart of multicultural education.^{178 41}

Although assimilation and Anglo-conformity remains a threat to the establishment and maintenance of ethnocultural language education, heritage, heritage, and/or second language programs have become effective in resisting assimilation of ethnic minorities by partially counteracting the rapid language loss within ethnocultural communities. For the Ukrainian Canadian community, the EUBP, in particular, not only ensures the intergenerational transmission of the Ukrainian language, but also lends legitimacy to the cultural identity of Ukrainian Canadians, whose previous generations suffered severe assimilation, discrimination, and hostility from the Anglo-Celtic host society. Petryshyn, with

Dzubak, states that:

there is also the renewed awareness of ethnic minorities in Canada. In the case of the Ukrainians, this awareness has manifested itself in English-Ukrainian bilingual schools and in the exertion of political pressure to have the linguistic and cultural rights of ethnic minorities recognized and guaranteed in the new Constitution. But perhaps the best safeguard against assimilation lies with the Ukrainians themselves. . . . they have exhibited a remarkable tenacity in surviving as a group despite the challenges of their history.⁴²

Moreover, the EUBP has become a vehicle that current and future generations of Ukrainian Canadians may use not only to resist assimilation and Anglo-conformity by becoming either bilingual and/or trilingual citizens thereby learning the English, French, and Ukrainian languages in the public school system, but also develop a Canadian multicultural identity and citizenship, while maintaining their own Ukrainian Canadian cultural identity.

The EUBP in itself resists assimilation and Anglo-conformity of the hegemonic host society due to the fact that it is both a heritage and/or second language program and a bilingual system of education that was re-established in the public and private school systems. The first Ukrainian Canadian bilingual schools were established in Manitoba's public school system at the turn of the 20th Century. According to Bilash:

The bilingual public schools of Manitoba had been established at a time when, due to the isolation of the non-English from English schools and English-speaking people, and due to a shortage of teachers, they were necessary as a means of educating the non-English children of Manitoba. . . . It is unfortunate that their master-race attitude [opponents of bilingual schools] toward speakers of languages other than English blinded them to the fact that understanding and education could only be enhanced by the knowledge of more than one language.⁴³

However, since the abolishment of the bilingual system of education in 1916, the curricula in the public school system remained unilingual until the Post WWII and Multicultural Eras when a change in existing public school legislation resulted in the introduction of Ukrainian as a language of study in the Ukrainian Core/Elective Program in the 1960s and as a language of instruction in the EUBP in the 1970s. According to Derkatz:

The school system as a mainstream institution recognized the importance of languages and via this legislation accommodated the hopes of many third and fourth generation Ukrainians "to regain what was lost and initiate a change that would reverse the assimilation process."^{146 44}

Marunchak states that:

in the era of multiculturalism a new type of school was formed in which the students, with encouragement from their parents could select an additional language of instruction according to their choice. A new progressive bilingual school system was inaugurated, which in many ways has outgrown the bilingual system of the old pioneer era. In principle, the Ukrainian community, in Canada is reconquering that which was lost in the year 1916 in Manitoba. . . .

Without the climate of multiculturalism that type of education [bilingual education in the 1970s] was impossible in the 50s and 60s.⁴⁵

Although the EUBP curricula is parallel to the unilingual program, it also offers additional instruction using the Ukrainian language in the curricula areas of Ukrainian language arts, social studies, art, music, health and physical education that reinforces the preservation and development of Ukrainian Canadian cultural identity. Therefore, EUBP students learn the required curricula in three languages, as well as, gain an appreciation of, and education in, Ukrainian culture, traditions, and customs. Moreover, since the EUBP supports

multicultural education, students in the Program not only acquire cross-cultural awareness and develop a broader perception of Canadian and global multiculturalism, but are also encouraged to pursue further studies in all three languages while attempting to effectively participate in both the Ukrainian Canadian community and in Canadian society.

Throughout 1976-93, the remarkable success in the establishment and development of Manitoba's EUBP from Grades K-12 in the public school system may be attributed to the prodigious efforts of the Ukrainian Canadian community including UPBC, UCPBF, UCC, parents, Parent Committees, MPUE, as well as, school board members, school divisions, administrators, teachers, and the federal, provincial and local governments. Ewanyshyn states that:

attitudes have changed. Some of the most vocal opponents of language education in the past have now recognized the importance of second language learning in Canada. Many of them have accepted a new reality. Trustees, senior administrators, principals, teachers and parents who were once sceptical and ambivalent in their support for second language learning are now offering their support.⁴⁶

Consequently, the combined efforts of all stakeholders involved with Manitoba's EUBP represents a significant accomplishment for the Ukrainian Canadian community. Wiseman states that, "organizational efforts, such as the successful campaign for bilingual schools in the seventies and eighties, have been testimony to the importance of Ukrainian Canadians as a political force even though most Ukrainians have not been associated with these efforts."⁴⁷

Furthermore, the Ukrainian Canadian community is looking forward with assurance to the retention of the EUBP and Ukrainian as a language for use in

the public and private school systems for generations to come. According to Marunchak:

As it is evident from the press and social inquiries in the last years, Ukrainians in Canada are mobilizing their forces and endeavoring to reply to the challenge of today to preserve their language and culture in their homes and society. With double energy they are emphasizing the need to improve the language teaching methods in their homes and private and public schools.⁴⁸

Yereniuk states that:

Finally, let us all work together towards the establishment of a model for education of future generations of Manitoba Ukrainians. It is our hope that our children will be fluent in both official languages as well as in the language of our pioneers. With this as our vision, I am sure that we are building a stronger province and a better nation for all.⁴⁹

Nevertheless, Marunchak claims that:

Questions of schools and mother tongue always remain thorny problems for Ukrainians. . . . However, in order to recapture the losses in the years gone by, it will take many years and perhaps even generations. The future of the Ukrainian community in Canada depends upon the successful solution to this problem.⁵⁰

Since no further notable Ukrainian immigration to Canada is expected and the number of Ukrainian Canadians in relation to the total Canadian population is declining, the future of the Ukrainian Canadian community depends on the well-organized and articulate descendants of each previous wave of immigration and the successive generations of Ukrainian Canadians.⁵¹ The key to the future development of the Ukrainian Canadian community and the preservation of the Ukrainian language and dual Ukrainian Canadian and Canadian identities is community renewal and cooperation, as well as, innovative programming aimed at greater youth involvement. According to UCDC, "the harnessing of this

reservoir of potential [youth] support is the most pressing task of our [Ukrainian Canadian] community today."⁵² Marunchak states that:

They [Ukrainian Canadians] are also discussing the possibility of raising the standards within their youth organizations. Articles are written about the necessity of founding new youth clubs for sports and artistic and cultural activities. Discussions are being conducted for the purpose of strengthening and expanding the objectives and programs of existing youth organizations. Also mentioned is the need for cultural contacts with Ukrainian youth in other countries of the world.⁵³

In speaking at the Ukrainian Canadians Building the Future conference on March 22-24, 1985, Bailey states the following regarding the future of the Ukrainian Canadian community in Manitoba:

We have the opportunity . . . to shape the kind of future, the kind of environment that will enrich all of us now and tomorrow so that when future generations look back at 1985 they will see a strong, unified, and committed community determined to work together to leave a lasting legacy.

Of course in order for us to achieve this we must be ready to cooperate, we must develop such a sense of security that we become prepared to set aside our political and ideological differences so that we can deal with the important issues facing our community. We must become so secure that we can put aside our self interests when the fate of the entire community is at stake. We must become so secure that we are prepared to take risks, and we must be prepared to feel joy for the achievement of others. The most difficult thing to achieve in such a sense of security and trust that we can let go. We must recognize, that unless we all begin a joint campaign to encourage, support and welcome the youth in our communities and encourage them to take an active role in the leadership of all of our organizations, we will have no future, we will have no culture, and all the efforts, sacrifices and toil of all of our ancestors will have meant nothing.⁵⁴

In addition, the profound transformations that have occurred, and continue to occur, in Canada, such as, Canada's Constitution, ethnocultural composition, economic and cultural relations with other countries, and in Ukraine, such as,

Ukraine's independence and all the social, political, and economic consequences it implies, will not only necessitate alterations to the well organized Ukrainian Canadian community, but also influence the future life of Ukrainians in Canada. Ukrainian Canadians, with leadership assistance from the UCC, must proceed with necessary adjustments to ensure that through a conscious and strategic process of community renewal their best human resources are enlisted to address the immense task of pursuing the future development of the Ukrainian Canadian community. The future development of the Ukrainian Canadian community will depend on the effectiveness of Ukrainian Canadian organizations, such as the UCC, focusing and prioritizing internal and external goals and objectives both within and outside of the community. In order to achieve greater cultural development within the Ukrainian Canadian community, including growth in educational, community and arts programs, the UCC will need to identify, revisit, and re-examine specific goals and strategies, such as, the proactive advocacy of multiculturalism, immigration, improvements in the social welfare system, generational renewal in organizations and particularly, Ukrainian language education in post-secondary institutions and in private, public, and "Ridna Shkola" Ukrainian schools. These internal goals must be implemented within Ukrainian Canadian organizations thereby maximizing the participation of all segments of the Ukrainian Canadian population in all aspects of Ukrainian community life in Canada.

Furthermore, in order to maximize the opportunity for cultural-educational development as an ethnocultural group, the UCC must continue participating in

the external political process in order to achieve full participation in all aspects of decision-making that affect specific Ukrainian Canadian concerns and general multicultural issues. The UCC will be able to accomplish these external goals by strategically coordinating mainstream networks including maintaining and/or developing new effective relationships and more equitable partnerships with all three levels of government, as well as, continuing to cultivate relations with ethnocultural communities, and Ukrainians in Ukraine and in the diaspora. The UCC must also endeavour to create public institutions that present multiculturalism as part of general culture and education in order to continue accessing multicultural funds and/or financial assistance for the Ukrainian Canadian community. A greater emphasis must also be placed on community fundraising and on state funding of Ukrainian Canadian institutions in the public sector. Petryshyn states that:

If Ukrainians are to continue to create, lead, and make substantive a multicultural movement aimed at establishing equal treatment for Canadians of all ethnic backgrounds, then they must make the class and ethnic stratification of Canadian society their principal concern, forming appropriate social and political alliances which have the potential of altering the inequalities in the current social structures of Canadian society. Without such an orientation, it would appear that the [social] transitions [place of birth, urbanization, occupational structure, education, income, penetration of Canadian elites, language, and religion] . . . will continue their present assimilatory trends.⁵⁵

Similar to the future development of the Ukrainian Canadian community, the future of the EUBP is contingent upon the continued support of the Ukrainian Canadian community, Ukrainian Canadian organizations, parents, teachers, administrators, all the levels of government, and Canadian society. Solypa

states that:

The Club [UPBC] recognizes the contributions of the people who are closest to the action such as teachers, parents and principals. Loyalty, hard work, and perseverance are essential in order to maintain and preserve the Ukrainian language program so that the struggles of the pioneers of this program are not in vain.⁵⁶

The EUBP's future will particularly depend on educational institutions and Ukrainian Canadian community organizations, such as UCC, UCPBF, UPBC, and MPUE, developing and implementing future directions for the Program that include promotion and expansion, communication of further research, development of curricular and resource materials through Dzvin Publishers, support of teacher training and professional development, maintenance of nursery schools "sadoks" and day care facilities, such as Sadok Veselka, and cooperation with "Ridna Shkola" Ukrainian schools. Although the EUBP receives financial and moral assistance from the Osvita Foundation, organizations such as MPUE must also continue their influence with all three levels of government, school boards and the general Canadian community in order not only to promote and provide information regarding the benefits of bilingual education and the EUBP, but also to maintain financial support for the Program and its cultural and cross-cultural activities. Lupul states that:

Elected lay leaders will always need experts--and anyone concerned to influence government or to benefit from its programs ignores the experts at one's peril; even worse, moreover, is to take no responsibility for their education. The best education is that which must be acquired to advise others how to avoid disaster. Federal-provincial conferences are potentially full of disaster where ignorance, will, or condescension prevail. Today, far too much fear, tension, and suspicion govern federal-provincial relations where all languages (French and English included) and ethnic cultures are

concerned. As long as this is the case, one can hardly hope to have intercultural understanding in society or in schools, for it is through bureaucrats who are themselves schooled in multicultural issues that politicians are educated to lead all of us to whatever will meet the needs of the greatest number of citizens in multiculturalism--whether that be in education or any place else.⁵⁷

According to Marunchak:

Cited statistics in the field of political life, employment, academic achievements and the attractiveness of Ukrainian culture speak about a healthy state of the Ukrainian Canadian community and there is hope that linguistic crises, under thorough scrutiny and after the establishment of national priorities will find a proper solution, keeping in mind that the national community must build principally on its own resources whereas the state should be of assistance financially and in establishing long range objectives. To date financial state assistance has been extremely limited and long range objectives are not established by government multicultural authorities.⁵⁸

Therefore, MPUE must be required to increase its political involvement in advocating ethnocultural and linguistic rights including the maintenance of heritage and Ukrainian language education, such as the EUBP, both in the Canadian Constitution and in The Public Schools Act. Lupul states that:

Our debt to those who laid the foundations for multiculturalism by being true to themselves and retaining a second culture will never be sufficiently repaid until such bicultural and bilingual/trilingual classes as exist today in the prairie provinces are guaranteed to future generations of children through the following amendment to section 23, the "Minority Language Educational Rights" section in the new Charter of Rights and Freedoms:

Citizens of Canada shall have their children receive their primary and secondary school instruction in the language of the majority of the population of the province in which they reside and in any other language(s) in accordance with the expressed desire of parents in any area of the province in which the number of children of such citizens is sufficient to warrant the provision out of public funds of minority language educational facilities in that area.

In a multicultural society, each individual must have the opportunity by right to acquire such languages as will meet not only communicative needs but also cultural needs as well.⁵⁹

In addition, the future of the EUBP will particularly depend on the intrinsic value and right to language learning, respect for languages as academic subjects, logistics of Program delivery, application of the Program to a global context, as well as, the realities and development of the socio-historical context of modern times. The EUBP's future will also depend on active parental involvement in encouraging the use of the Ukrainian language at home, in school, and in the community. According to Marunchak:

there is still a great need to conduct clarification among young students about the necessity of bilingual teaching, about the need of knowledge of the native mother tongue and the benefits of lingual enrichments, not only for the ethnocultural values but also for the country as a whole. Wherever such actions were enacted from house to house, there was success. Schools were filled with students. Where this drive was lacking, very few or none were registered.

The second established truth was where the young parents took upon themselves the implementation of these actions, there was a success. These young parents along with experienced educators brought the school problems to successful fruition. In some centres, where the leading positions are in the hands of indifferent pedagogues and disinterested parents, school system declines.⁶⁰

Marko Hnatiuk, former President of the Seven Oaks Parents for Ukrainian

Education, and past executive member of MPUE and MAPAL states that:

As parents we have a strong commitment to the English-Ukrainian bilingual program. Through the program our children have gained a broader knowledge of the world around them and a distinct ability to function readily in at least two languages. They not only absorb much more of the world around them, but they do so in a multicultural atmosphere. They understand that they are Canadians and that Canada is their home. They have come to

appreciate that they have roots in the culture and heritage of their grandparents; these children serve as a living legacy of their past.⁶¹

Moreover, in order to ensure the perpetual education and socialization of Ukrainian Canadian students in the Ukrainian language and culture and to preserve Ukrainian Canadian cultural identity for future generations, Ukrainian Canadian churches and community organizations will need to make provisions to accommodate EUBP students and parents and encourage them to participate in Ukrainian Canadian community events and activities. According to Kuplowska, "the teaching of Ukrainian to children is seen by most as highly desirable, and those concerned to see the continued development of Ukrainian [sic] in Canada should capitalize on this fact."⁶²

The research and data presented in this study suggests that bilingual education, that is represented in the EUBP and includes multicultural and anti-racist education, is good and worthwhile education due to the fact that it not only offers the greatest opportunity for a child's personal growth, educational achievement and heritage language acquisition, but also provides a progressive step towards cross-cultural awareness and the development, enhancement, and preservation of multiculturalism. Gibau claims that:

A bilingual education provides youngsters with another lens through which they can view the physical world around us, the world of ideas, and the world of culture. . . . Helping to provide that additional lens to reality--the lens of language--enhances a child's education immeasurably.⁶³

Thus, every attempt should be made by educators and the community to overcome any Program difficulties incurred by the EUBP in order to perpetuate

the Program for future generations of Ukrainian Canadians. Although there are some concerns related to the maintenance of the EUBP, such as, recruitment, enrolment, preference to enrol students in French Immersion programs, availability of educational resources and an uncertain attitude among some Canadians towards multiculturalism, multicultural education and bilingual programs, the advantages surpass the disadvantages of maintaining the Program in the Manitoba school system. The many benefits attributed to education in the EUBP are as follows: acquisition, reinforcement and use of another language in a natural setting; access to a parallel curriculum and extra-curricular activities similar to those offered in a unilingual program; gaining trilingualism with greater fluency in the Ukrainian language and acquisition of the French language; learning the Ukrainian culture, heritage, and traditions; developing cross-cultural awareness by learning about and appreciating the ethnocultural heritage and culture of other groups and communities; development of self-esteem, self-image, and self-confidence; enrichment in personal and social growth; and development and opportunity for career possibilities especially in the areas of education, business and economics. Therefore, the federal, provincial and local governments, Manitoba Education and Training, parent committees, Ukrainian organizations, school boards, teachers, and administrators must all collaborate to bring the benefits of bilingual and multicultural, anti-racist education including the EUBP and other bilingual programs, to an ever increasing number of students in the school system.

In conclusion, reconstructing history becomes a meaningful intellectual

exercise only when the researcher is able to demonstrate how the past becomes the present, and how the present projects itself into the future.⁶⁴ Carr states that:

History properly so-called can be written only by those who find and accept a sense of direction in history itself. The belief that we have come from somewhere is closely linked with the belief that we are going somewhere. A society which has lost belief in its capacity to progress in the future will quickly cease to concern itself with its progress in the past . . . our view of history reflects our view of society.⁶⁵

Ukrainian Canadians have been not only effective in resisting Anglo-conformity by the host society, but also successful in acquiring Canadian citizenship while retaining their Ukrainian language and dual Ukrainian and Canadian identities. This has been accomplished through the preservation of a vital, well-organized, progressive, influential, cultural and educational Ukrainian Canadian community, the establishment of Ukrainian language education in post-secondary institutions, public, private and "Ridna Shkola" Ukrainian schools and the acceptance of multiculturalism as the new definition of Canadian identity and citizenship. Nevertheless, the threat of partial or even complete assimilation of Ukrainian Canadians is ever present in Canadian society. Gerus and Rea state that:

The long, often disheartening, struggle for acceptance has been succeeded by the realization that further struggle lies ahead for Ukrainian Canadians, if much of their original culture is to be preserved. But Canada, and Ukrainian Canadians, can only benefit from the effort and the experience.⁶⁶

However, due to achievements in socio-economic status, education and schooling; literature; creative and performing arts; cultural, educational and socio-political organizations; public service; politics; ethnocultural and linguistic rights; language retention and cultural development, there is hope that Ukrainian

Canadians will continue to resist assimilation in order to not only secure a cultural and linguistic future for successive generations, but also prosper as a unique yet integral ethnocultural community member in Canada's multicultural and multilingual society.

The preservation of Ukrainian language education throughout the 20th and into the 21st Century has ensured the successive intergenerational transmission of Ukrainian language and cultural identity to future generations of Ukrainian Canadians. Moreover, the specific re-establishment of a bilingual system of education into Manitoba's school system and the creation and development of the EUBP demonstrates not only the familiar adage that history repeats itself and or comes full circle, but also that history and/or historical occurrences or circumstances can influence and affect the progress of future events. Through the dedicated work of the Ukrainian Canadian community and especially the UPBC, the EUBP was established in public and private school systems to provide the opportunity for future generations of Ukrainian Canadians to retain their Ukrainian language and cultural identity and become bilingual and/or trilingual citizens while successfully integrating and participating in both the Canadian and global societies. Marunchak states that:

History rather likes milestones. It looks for some definite dates, periods, epochs. Staying between sociology and history it must be concluded with general statements. The living community must remember the past and simultaneously have a vision and build for the future. In this situation the Ukrainian Canadians can look back on their 90 years of settlement in Canada and their achievements with pride. They can now look with confidence to the future.⁶⁷

According to Bailey:

Ukrainian people have proven that despite a history of oppression and centuries of conqueror's efforts to obliterate every trace of our culture we continue to survive and continue to thrive.

We can respect these generations of spirit, an incredible need to survive. We have been given a legacy that has taken us to the twentieth century. Now it is our responsibility to head into the twenty-first century with the same drive, the same commitment and the same tenacity that we have inherited. Let's accept this challenge so that future generations can say "I, too, come from a proud tradition and heritage left to me by my forefathers".⁶⁸

Thus, in the words of Lysenko:

With the world in their eyes, the men in sheepskin coats left their native land to come into the new country. With the world in their eyes, a world of joy and hope and achievement, the younger generation now stand in the threshold of the future looking forward confidently to a prospect of happier horizons.⁶⁹

The historical review and analysis presented in this study is an attempt to examine and interpret the socio-historical context, including various socio-historical elements, inside and outside of the Ukrainian Canadian community that influenced the development of Ukrainian language education, as well as the efforts of the UPBC not only to reintroduce a bilingual system of education but also to create and develop the EUBP in Manitoba's public and private school systems.

Although this study does not pretend to cover all aspects of this topic, it is the writer's hope that it not only provides educators, parents, and the community, with a better understanding of the historical background and events that precipitated the creation and development of the EUBP, but also offers some suggestions for its future development and an impetus for further research in the following areas: the social experience of subordinate groups that examines the

dynamics of hegemony, Anglo-conformity, assimilation and resistance; the historical development of Ukrainian Canadians and Ukrainian Canadian organizations; the fundamental values of culture and identity within the social history of Ukrainian Canadians; the influence of Ukrainian Canadian organizations in the development of the Ukrainian Canadian community; Canadian ethnocultural and linguistic rights; Canadian multiculturalism, multicultural education and citizenship; public schools as social and/or political cultural sites; heritage and/or second language programs; the bilingual system of education and bilingual programs, such as the EUBP in Manitoba, and in other Canadian provinces.

NOTES

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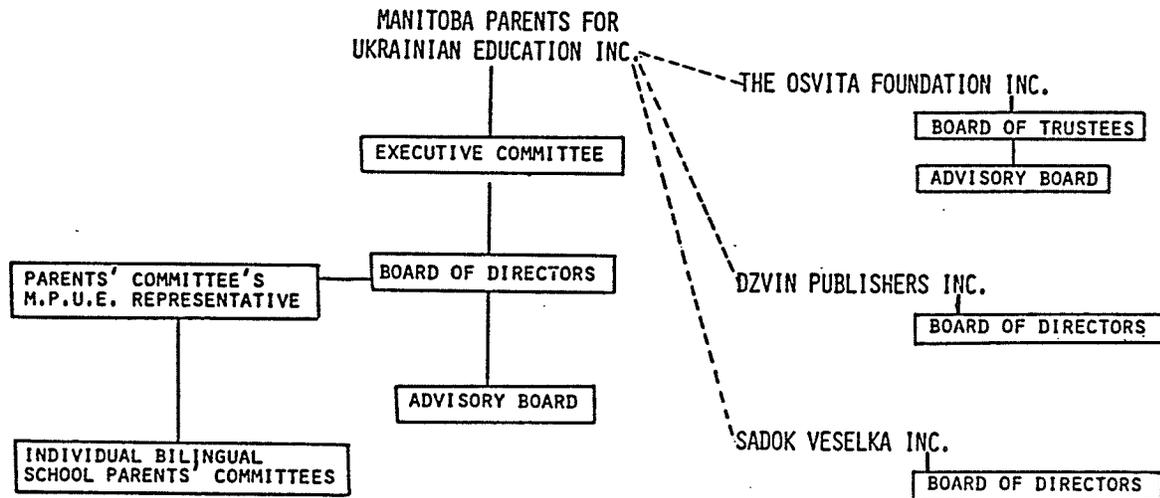
APPENDIX A

Comparative Statistics and Numbers of Pupils taking Ukrainian
from 1968-69 to 1979-80 - Total EnrolmentCOMPARATIVE STATISTICS RE NUMBER OF PUPILS
TAKING UKRAINIAN FROM 1968-69 to 1979-80 — Total Enrollment

Year	Total	Kinder- garten	Grades 1-3	Grades 4-6	Grades 7-9	Grades 10-12
1968-69	937	—	—	—	674	263
1969-70	1,478	—	—	—	1,263	215
1970-71	No Statistics Available					
1971-72	2,273	17	97	455	1,344	360
1972-73	3,169	—	511	691	1,607	360
1973-74	4,187	25	697	1,123	1,881	461
1974-75	4,159	19	649	1,307	1,887	297
1975-76	4,446	47	832	1,274	1,813	380
1976-77	4,094	15	779	1,188	1,752	360
1977-78	3,610	12	688	1,083	1,499	328
1978-79	3,347	16	632	1,051	1,327	321
1979-80	2,978	25	554	1,059	1,057	283

Source: Michael H. Marunchak, The Ukrainian Canadians: A History (Історія Українців Канади) (L'histoire des Ukrainiens-Canadiens), 2nd ed. (Winnipeg: Ukrainian Academy of Arts and Sciences (UVAN), 1982), 746.

APPENDIX B

Manitoba Parents for Ukrainian Education Inc.
Original Chart

Source: MPUE, "Information Handbook on the English-Ukrainian Bilingual Program and the Manitoba Parents for Ukrainian Education Inc.," (Winnipeg, 1986).

APPENDIX C

Manitoba Parents for Ukrainian Education Inc.
Constitution**MANITOBA PARENTS FOR UKRAINIAN EDUCATION INC.
CONSTITUTION
AS APPROVED 3 JUNE 1980
AND AS AMENDED 8 JUNE 1983
AND AS AMENDED 4 JUNE 1986**

1. The Organization is to be incorporated, not for profit, charitable organization under Section XXI - Corporation without share capital, Manitoba Companies Act.
2. Mission Statement: To enhance the Ukrainian language and culture through the promotion of Ukrainian education in the Province of Manitoba.
3. Structure:
 - a. To be the coordinating body of all Parents' Committees in the English-Ukrainian Bilingual Program and all other affiliated Ukrainian language programs in Manitoba.
 - b. To identify areas of growth for Ukrainian education programs.
 - c. To assist Parents Committees in establishing and maintaining programs;
 - d. To educate the general community about Ukrainian language education and cultural experiences;
 - e. To become the Ukrainian cultural resource in the Province of Manitoba;
 - f. To influence and actively participate in the local, provincial and federal organizational bodies and government levels regarding Ukrainian education;
 - g. To encourage multiculturalism;
 - h. To become a financially self-sufficient organization.
4. Objectives:
 - a. To coordinate the recruitment campaign in Manitoba and to assist Parents' Committees in school divisions offering the English-Ukrainian Bilingual Program;

- b. To oversee the introduction of the Program in new school divisions by facilitating the involvement and establishment of local Parents' Committees;
 - c. To represent the interests of the Program before the Federal and Provincial Governments and the public media;
 - d. To assist Parents' Committees in the conduct of their activities within their respective jurisdictions as deemed necessary by the Board of Directors;
 - e. To liaise with corresponding community committees in all Provinces where Ukrainian Bilingual Programs have been or may become operational;
 - f. To facilitate the development of supplementary educational materials in cooperation with the Department of Education;
 - g. To supervise the administrative staff that may be engaged or employed by the Organization to facilitate the implementation of the functions as defined by the Board;
 - h. To establish relationships with committees representing other language groups promoting their own language programs in the public school system;
 - i. Without restricting the generality of the foregoing, the Organization is to operate as a non-profit corporation with objects to receive and maintain a fund or funds and apply from time to time all or part thereof and/or the income therefrom for such purposes as may be deemed necessary to do all such things as are incidental or conducive to the attainment of its objectives.
5. Membership:
- a. Active: all parents of children in the English-Ukrainian Bilingual Program, affiliated groups which Members shall be eligible to vote at all General Meetings;
 - b. Associate: individuals or other organizations who wish to promote, facilitate and espouse the objects and aims of the Organization may join as voting Members, however they shall not be eligible to hold Executive Office;
 - c. An Associate Membership may be revoked by a majority vote or a duly constituted General or Special Meeting;
 - d. Special Membership: one person representing the Ukrainian Professional and Business Club of Winnipeg.
6. Annual General Meeting:
- a. The Annual Meeting shall be held after 30 April but by 30 June of every year;
 - b. Quorum at the Annual Meeting shall be 25 Active Members;
 - c. Notice of the Annual Meeting must be given in writing to Members at least 30 days prior to the Meeting;
 - d. Notice of amendments to the Constitution must be given in writing to all Members 30 days prior to the Annual Meeting;

- e. I) All amendments to the Constitution require two-thirds majority of Active Members present and voting at the Annual Meeting;
 - II) The Constitution shall be reviewed annually;
 - f. An audited financial statement shall be presented based on the immediate past fiscal year at the Annual Meeting;
 - g. Special General Meetings may be called by 10 Active Members.
7. **Fiscal Year.** The fiscal year shall commence 1 April and shall terminate 31 March.
8. **Officers:** The Officers of the Corporation shall be elected annually, must be from among the Active Members and shall consist of the following positions:
- a. **Executive Committee:**
 - President
 - Vice-President - External Matters
 - Vice-President - Internal Matters
 - Secretary
 - Treasurer
 - Chairperson(s) of Standing Committee(s)
 - Immediate Past President
 - b. **Directors:**
 - One person representing each Parents' Committee as the Parents' Committee defines itself, but no more than one committee per affiliated group;
 - One person representing the Ukrainian Professional and Business Club of Winnipeg.
 - c. The Board of Directors will meet monthly, but not less than four times annually, with year defined as the fiscal period of the Organization.
- A quorum of a Meeting of the Board of Directors shall consist of no less than four Members of the Executive Committee and three other Directors.
9. **Operations:**
- a. All Officers and Directors have voting privileges at Meetings of the Board of Directors;
 - b. Designated staff are an ex-officio Member of the Board and of the Executive Committee without voting privileges;
 - c. No Member of the Board of Directors may hold more than one position;
 - d. Other Committees may be established by the Board as the need arises without voting Membership on the Board of Directors;
 - e. In the event of a resignation of an Officer of the Board, the Board shall be empowered to appoint an Interim Officer by a simple majority,

- f. No Board or Staff Member will directly or indirectly gain undue financial advantage in dealing with M.P.U.E. and its affiliates. Should there be any doubt, the potential conflict will be submitted to the Board for disposition;
- g. No Board Member shall hold a staff position or vice-versa.

10. Affiliated Organizations:

A

Establish and maintain an incorporated foundation (Osvita). The Foundation is to be incorporated as a not for profitable charitable organization under Section XXI - Corporation without share capital, Manitoba Companies Act.

Functions:

- a. To collect funds and receive donations for the purpose of maintaining these as a principle fund;
- b. To organize such campaigns to raise funds as is deemed necessary by the Foundation's Board of Trustees;
- c. To invest donated funds in order to obtain the best return on investment;
- d. To use all or a portion of income derived from investments to support the development of Ukrainian language programs in Manitoba, specifically to support recruitment and promotional efforts for the English-Ukrainian Bilingual Program in Manitoba by donating funds to registered charitable non-profit organizations;
- e. A designated portion of income may be used to cover the administrative expenses of the Organization;
- f. To comply with all requirements of the Income Tax Act, which may be amended from time to time, in order to retain status as a charitable organization;
- g. Without restricting the generality of the foregoing, the Organization is to operate as a non-profit corporation with objects to receive and maintain a fund or funds and apply from time to time all or part of the income earned on the principle fund for such purposes as may be deemed necessary and to do all such things as are incidental or conducive to the attainment of its objectives.

Board of Trustees:

- a. The Board of Trustees shall consist of no less than seven Members, shall be elected triennially and shall consist of the following positions:
 - I. President
 - II. Vice-President
 - III. Secretary
 - IV. Treasurer
 - v.-vii. Members at large;
- b. Four Members of the Board of Trustees will be Members of the Board of Directors of Manitoba Parents for Ukrainian Education at

- the time of election of Trustees, while three shall be elected from at-large;
- c. Trustees shall not derive direct financial benefit from their activities on behalf of the Foundation, but not including their own salaries, wages or honoraria;
 - d. The Membership may fill a vacancy on the Board of Trustees by election of a person to fill the vacant position for the expired portion of the term of the Board of Trustees.

Dissolution:

- a. The Foundation may be dissolved by a vote of two-thirds, that is five of seven of the Trustees voting and by a vote of two-thirds of the Members present and voting at a Special General Meeting of the Membership called for this purpose, which is to take place no later than 60 days following the first Meeting;
- b. Upon dissolution, all assets of the Foundation shall be transferred to M.P.U.E. Inc., if extant, otherwise to a charitable foundation, whose aims and objectives are sympathetic to the promotion of Ukrainian language programs, for the specific purpose of promoting Ukrainian language programs in Manitoba.

B.

Establish and maintain an incorporated publishing company, Dzyin. The Company is to be incorporated with share capital under the Manitoba Companies Act, with all of the shares to be owned by Manitoba Parents for Ukrainian Education Inc.

Officers:

- a. Members of M.P.U.E.'s Board of Directors will act as Trustees of the shares and will appoint a five-member Management Board for a one-year term to oversee the affairs of the Company,
- b. Of the five members, at least three shall be Members of M.P.U.E.'s Board of Directors or Advisory Board.

Management Committee:

- a. Has the right to employ people to maintain the daily operations of the Company,
- b. The Company will report on a monthly basis to M.P.U.E.'s Board of Directors;

- c. The Management Board and company employees will not, as a group or as individuals, be liable for any debts or decisions on behalf of the Company. All liabilities, if necessary, will be held by M.P.U.E. Inc.

The Company shall be known as Dzyin Publishers Inc. and the name shall be registered federally.

Source: MPUE, "Information Handbook on the English-Ukrainian Bilingual Program and the Manitoba Parents for Ukrainian Education Inc.," (Winnipeg, 1986).

APPENDIX D

Manitoba Parents for Ukrainian Education Inc.
Role and Function of Parents' Committees

**ROLE & FUNCTIONS OF PARENTS' COMMITTEES
ADOPTED 20 MAY 1982**

Policy Objectives:

1. To coordinate the activities of Parents' Committees to ensure that Parents' Committees currently in existence throughout Manitoba represent the interests of the E.U.B.P. in a uniform manner and to ensure that their activities conform with the policies and objectives of other Parents' Committees and M.P.U.E.
2. To set out the objectives of activities of Parents' Committees through the adoption of a uniform Constitution by each Parents' Committee.
3. To define the relationship between M.P.U.E. and the Parents' Committee.

The Functions of Parents' Committees:

1. To monitor the development of the Program in the local school divisions with particular emphasis placed on policies and guidelines developed by boards of trustees, superintendents and principals.

In this regard, Parents' Committees shall maintain close and open working relationships with the above to ensure that policies and guidelines which are developed serve the best interests of the E.U.B.P.

2. To assist teachers in the E.U.B.P. in the organization of special events for students including concerts, field trips, etc. Where necessary the Parents' Committee may be required to assist in the acquisition of books and equipment, the cost of which may not be covered by the school or school division. These activities must be coordinated with teachers and/or principals directly involved in the Program and may be subject to their approval.
3. To conduct an active recruitment campaign at periods designated by local school divisions for enrolment of students into the Program and to conduct such activities year-round which enhances the public prominence of the Bilingual Program.

M.P.U.E. & the Parents' Committees

1. M.P.U.E. is the province-wide Organization which coordinates the overall development of the Program, which includes its direct and indirect involvement in areas such as:
 - teacher development;
 - recruitment;
 - relations with governments;
 - development of teaching materials;
 - public relations.

M.P.U.E. conducts its activities on a province-wide basis and unless otherwise specified in this policy or by a decision of the Board of Directors does not become involved at the school division level.

2. Parents' Committees conduct activities parallel to those of M.P.U.E. at the school division or neighborhood level. The activities of each Parents' Committee reflects on the E.U.B.P. as a whole. Hence, Parents' Committees are branches of M.P.U.E. and shall be guided by the decisions, guidelines and policies of M.P.U.E.
3. In order to facilitate the coordination of issues and activities with other Parents' Committees and with M.P.U.E., M.P.U.E.'s Executive Director shall be advised of and should attend all meetings of Parents' Committees, including Executive Meetings and Meetings of the General Membership, as well as Recruitment Meetings.

Copies of each Parents' Committee's newsletters shall be sent, as a matter of course, to M.P.U.E.

4. M.P.U.E. may levy a voluntary donation for each family in the Program. The minimum amount of the donation shall be determined by M.P.U.E.'s Board of Directors on an annual basis. M.P.U.E. shall retain 75% of the funds received from each division with the other 25% returned to the Parents' Committees to cover a portion of their activities. Parents' Committees shall cooperate with M.P.U.E. in the collection of this donation.
5. M.P.U.E. shall not become involved in the affairs and activities of Parents' Committees unless there is proof of misappropriation of Parents' Committee funds or if it is determined by the Board of Directors of M.P.U.E. that the actions of a Parents' Committee are counter to the best interests of the Program as described in the M.P.U.E. Constitution and policies and guidelines adopted by M.P.U.E.

Where such evidence is presented in both cases, M.P.U.E.'s Board of Directors shall direct its Executive Committee to meet with the Executive of the particular Parents' Committee to conduct a thorough review of the

matter and shall make its recommendation to the Board of Directors which may include the following:

- approval of the actions of the Parents' Committee;
- dissolution of the Executive of the Parents' Committee and the calling of a Meeting of the Membership of the Parents' Committee to elect a new Executive;
- recommendation for remedial action to be conducted by the Parents' Committee's Executive under the guidance of M.P.U.E. , including direct control over the financial matters of the Parents' Committee.

6. M.P.U.E. will from time to time set out guidelines on activities of the Organization including Parents' Committee related to governments and their agencies. In general, Parents' Committees shall maintain open friendly ties with school boards and divisions in order to establish a personal commitment of trustees and divisional staff to the Program. Parents' Committees shall ensure that trustees and staff are invited to participate in all functions of the Program, including concerts, dinners and Meetings of the Membership and of the Parents' Committee Executive (where appropriate) so that they are totally familiar with the Program as a whole and with in individuals participating in it.

Parents' Committees should be mindful at all times of the financial aspects of maintaining the Program and ensure that requests to school divisions are considerate of those limitations.

Teachers

1. Neither M.P.U.E. nor Parents' Committees shall become involved in the professional activities of teachers unless such assistance is expressly requested by the teachers and/or principal. This shall include the teaching methods of the teachers, material selection and behaviour of teachers in the classroom. Neither M.P.U.E. nor Parents' Committees shall represent themselves to parents or other groups as having any role in these matters.

Any questions in these areas shall be raised only by the individual parents affected by discussing the matter with the teacher or the principal.

2. Parents' Committees shall at all times be mindful of the total workload of teachers, particularly in relation to special events. Teachers in the Program should be contacted only during the normal working day at school; their privacy must be respected by not contacting them at home.

Recruitment

1. Each Parents' Committee is responsible for the planning and management of effective recruitment campaigns at the school division

level. These campaigns may involve the following elements:

- a) meetings with the board of trustees and superintendent(s) to ensure that each parent enrolling a child into Kindergarten and Grade 1 receives full information about the Program and is able to easily register the child into the Program;
 - b) meetings with school board officials to ensure that children transferring into a school division during the school year receive information about the Program and are able to join the Program at an appropriate level;
 - c) distribute brochures prepared by M.P.U.E. about the Program to community organizations, nurseries, churches and other outlets in their division;
 - d) distribute posters developed by M.P.U.E. or by the Parents' Committee;
 - e) contact parents of children being enrolled into Kindergarten and Grade 1 to ensure that they are fully advised of the benefits of the Bilingual Program.
 - f) ensure that all children whose parents indicated interest and/or commitment to the Program are enrolled in the Program;
 - g) conduct other activities as may be beneficial to increased enrolments.
2. Individual Parents' Committees shall cooperate in their recruitment activities to ensure that all children whose parents are interested in the Program are directed to their own school division. As well, any posters-- and advertising materials dealing the Program in one school division should be restricted to use in that division only. In general, Parents' Committees which are promoting the Program in public places, such as shopping centres, shall advise the public of the availability of the Program in other divisions.

School Boards and Schools

1. Parents' Committees shall at all times abide by the regulation of their school boards. Where such regulations are detrimental to the best interests of the Program, the Parents' Committee affected may take remedial action through the normal channels using acceptable methods.
2. Parents' Committees should ensure that school divisions are aware that Parents' Committees are a part of the province-wide Organization which facilitates and coordinates the Program's growth and that the material developed by M.P.U.E. such as brochures, should be used by the school division in promoting the Program in order to save costs at the divisional level and in order to ensure that the information distributed is uniform throughout the Province.
3. The best public interests of the Program are served by having the Program share school facilities with either the Regular Program or a French Immersion Program or other immersion type programs.

When the growth of the Bilingual Program indicates that additional space is required, the problem should be alleviated by locating the overflow classes in another school which has room. At no time should an attempt be made to remove the local population from its neighborhood school, should school boards make a decision of this nature on their own and should the neighborhood community protest such a decision, Parents' Committee should publicly support the right of the neighborhood community to its own school.

4. Parents' Committees should involve students and parents of the regular Program in events such as concerts which may take place on the school premises and should participate in general school activities, including the Home & School Association.
5. While no regulations enforceable by law exist regarding the existence of E.U.B.P. Parents' Committees as separate entities, some school divisions may express strong preference that parents of children within the Bilingual Program organize only within the bounds of the local Home & School Association. Because this curtails activities in the best interest of the Bilingual Program, it is best to remain a separate organization. Members of Parents' Committees are, however, strongly encouraged to become active members of the Home & School Association to ensure that questions related to the Bilingual Program are dealt with objectively.

Organizational Matters

1. Each Parents' Committee shall maintain accurate financial records of all transactions and shall report on a monthly basis to the Executive of the Parents' Committee presented for approval. Similarly, an annual financial statement shall be presented for approval to the annual meeting of parents.
2. Parents' Committees shall prepare annual plans of activities and shall coordinate these with teachers in the Program and with M.P.U.E. Plans should be prepared and approved by the end of September of each year.
3. Each Parents' Committee shall adopt a Constitution to regulate its activities. This Constitution shall be based on the M.P.U.E. Constitution and shall include all of the points as shown below. Each Parents' Committee shall adopt this Constitution no later than October 1982.

CONSTITUTION

English-Ukrainian Program Parents' Committee
 _____ School Division, No. ___ or _____ School
 As adopted _____ 1982

1. The English-Ukrainian Program Parents' Committee in the _____ School Division, No. ____ (or - at the _____ School) is an unincorporated, not for profit, charitable organization, operating as part of Manitoba Parents for Ukrainian Education Inc.
2. Objective:
To ensure that each child have the opportunity to acquire a knowledge of the Ukrainian Language and culture through the development of the English-Ukrainian Bilingual Program and other Ukrainian Language programs in the _____ School Division.
3. Functions:
 - a. to conduct the recruitment campaign in conjunction with Manitoba Parents for Ukrainian Education in the _____ School Division;
 - b. to represent the interests of the Program before the school board and local public media;
 - c. to liaise with corresponding Parents' Committees and M.P.U.E. and to share information regarding the Program;
 - d. to assist teachers in the planning and preparation of events and in the acquisition of materials and equipment as may be required;
 - e. to organize such cultural events for parents of children in the Program which will be beneficial to the development of the Program;
 - f. to raise funds and conduct such activities as may be deemed necessary to the attainment of its objectives;
 - g. to coordinate activities with M.P.U.E.
 - h. to liaise with teachers in the Program to ensure that their professional needs are being met by the division.
4. Membership:
 - a. all parents of children in the English-Ukrainian Bilingual Program in the _____ School Division (or - at _____ School).
5. Annual Meeting:
 - a. the Annual Meeting shall be no later than 15 October of each year; the M.P.U.E. Liaison person shall be elected no later than 30 May of each year;
 - b. quorum of the Meeting shall be 5 members in good standing (where there are 50 or less families in the Parents' Committee) 10% of the members in good standing (where there are more than 50 families in the Parents' Committee);
 - c. notice of the Annual Meeting must be given in writing to members at least 15 days prior to the Meeting;
 - d. notice of amendments to the Constitution must be given in writing to all members 15 days prior to the Annual Meeting;
 - e. notice of amendments to the Constitution must be given in writing to M.P.U.E. for approval at least 45 days before the Annual Meeting of the Parents' Committee;

- f. all amendments to the constitution require two-thirds majority of members present and voting at the Annual Meeting.
6. Fiscal Matters:
- a. the fiscal year shall terminate no later than 30 June of each year;
 - b. the annual financial reports must be approved by the annual meeting;
 - c. the annual financial reports must be submitted to M.P.U.E.

7. Officers:

The offices of the Parents' Committee shall be elected annually and shall consist of the following positions:

- a. Chairperson
- b. vice-Chairperson
- c. Secretary
- d. Treasurer
- e. Immediate Past Chairperson
- f. M.P.U.E. Liaison

Other offices may be created by the Executive as the need arises and is subject to the approval of the next Annual Meeting.

Members of the Parents' Committee who are members of the Board of Directors of M.P.U.E. shall be members with full rights of the Executive of the Parents' Committee.

B. Responsibilities of Officers:

- a. Chairperson
 - shall chair all meetings of the Executive and Membership of the Parents' Committee;
 - shall convene all meetings of the Executive and Membership;
 - shall represent the Parents' Committee before public bodies and related community organizations;
 - shall coordinate the activities of the Executive.
- b. Vice Chairperson
 - shall fulfill the functions of the Chairperson when he/she is unable to fulfill these;
 - shall assist the Chairperson in public relations efforts;
 - shall coordinate the annual recruitment drive.
- c. Secretary
 - shall maintain written records of meetings of the Executive and Membership;
 - shall prepare and distribute notices of meetings;
 - shall conduct and correspondence as required.
- d. Treasurer
 - shall maintain the financial records of the Organization;
 - shall conduct the financial activities of the Parents' Committee, including the collection of monies receivable, payment of accounts, depositing of funds in registered banking institutions in the name of the

Parents' Committee, preparing monthly financial reports for approval by the Executive and preparing an annual financial report for approval by the Annual Meeting and M.P.U.E.

- e. Immediate Past Chairperson
 - shall advise the Chairperson and other Members of the Executive of the activities of the previous Executive;
- f. M.P.U.E. Liaison
 - is elected no later than 30 May of each year for the coming M.P.U.E. term;
 - shall represent the Parents' Committee as a member of the Board of Directors of M. P.U.E.;
 - shall ensure that the activities of M.P.U.E. and of the Parents' Committee are planned and carried out in a manner which will enhance the interests of the Bilingual Program.

Source: MPUE, "Information Handbook on the English-Ukrainian Bilingual Program and the Manitoba Parents for Ukrainian Education Inc.," (Winnipeg, 1986).

APPENDIX E

Manitoba Parents for Ukrainian Education Inc.
Board of Directors Rules and Regulations

**MANITOBA PARENTS FOR UKRAINIAN EDUCATION INC.
BOARD OF DIRECTORS
RULES & REGULATIONS
APPROVED 28 MAY 1981
AMENDED 9 APRIL 1986**

Purpose

1. The purpose of these Rules & Regulations is to define the nature of the Board of Directors and its activities, as well as to define the relationship between each of the areas.
2. The Constitution of M.P.U.E. will supercede these Rules & Regulations and shall govern the Organization in all respects.
3. These Rules & Regulations shall be deemed as by-laws. Members of the Board of Directors in violation of these by-laws may be subject to sanctions stipulated below.

The Board of Directors

1. The purpose of the Board of Directors is to:
 - a. develop policies for the Organization;
 - b. adopt program plans by defining objectives;
 - c. deal with major personnel matters;
 - d. adopt budgets;
 - e. control expenditures in line with budgetary frameworks;
 - f. raise funds;
 - g. evaluate activities of the Organization.

Members of the Board shall act as a liaison between M.P.U.E. and the community. With respect to personnel matters, the Board of Directors shall open positions as required by M.P.U.E.'s activities; in the case of senior staff members, the Board shall designate a committee to employ or terminate employment. In the case of other employees, the Board shall empower the Executive Director (or designated staff members) to conduct all activities pertaining to the filling of these positions subject to budgetary and wage guidelines.

2. The Board of Directors shall involve itself, as a group or individuals, in the operational activities of M.P.U.E.
3. The Board of Directors will meet monthly, but not less than four times annually, with the year defined as the fiscal period of the Organization. A quorum of meeting of the Board of Directors shall consist of no less than four members of the Executive and three other directors.

4. Agendas of the Meeting of the Board shall essentially consist of the following:
- a) call to order;
 - b) adoption of the agenda;
 - c) reading and adoption of the minutes of the previous meeting of the Board of Directors;
 - d) matters arising from the minutes;
 - e) delegations, either oral or written, received from bodies other than those within the membership of M.P.U.E.
 - f) reports:
 - President, including reports of the Executive Committee Meetings;
 - Executive Director,
 - Treasurer
 - Standing Committees
 - Parents' Committee
 - Ukrainian Professional & Business Club Representative
 - g) Informational accounts:
 - i) Ukrainian Consultant, Department of Education
 - ii) Funding agencies representatives
 - iii) Teacher Liaison Committee
 - h) New business
 - i) Adjournment
5. Reports of the President, Treasurer and Standing Committee Chairpersons may include recommendations as to accepted notices of motion by the Chairperson of the meeting.
6. Motions on action required brought forward by others shall be considered under new business as notices of motion unless they are deemed of an urgent and pressing matter. Notices of motion shall be considered in full at the following meeting of the Board of Directors under "Matters arising from the minutes".
7. All decisions of the Board of Directors, Executive Committee and Standing Committees are made by a simple majority vote.
8. The Board of Directors shall consist of the following positions:
- Executive Committee:
- President
 - Vice-President, External Matters
 - Vice-President, Internal Matters
 - Secretary
 - Treasurer
 - Chairperson(s) of Standing Committee(s)
 - Immediate Past President
 - Executive Director - ex-officio

Directors:

- one person representing each Parents' Committee as the Parents' Committee defines itself, but no more than one committee per affiliated group;
- one person representing the Ukrainian Professional and Business Club of Winnipeg.

9. Meetings of the Board of Directors shall be open to attendance by all members and staff of M.P.U.E., who may express their opinions on issues presented by the Board to the Meeting.
10. Meetings of the Board of Directors shall not exceed two hours in duration unless otherwise deemed necessary to resolve urgent matters.
11. Confidences gained while working as a volunteer for M.P.U.E. should not be used to discredit the Organization, its members or employees in any respect.

THE EXECUTIVE COMMITTEE

1. The function of the Executive Committee is to coordinate the activities of the Board of Directors and evaluate the results of the activities of M.P.U.E.
2. The Executive Committee may make any decision on behalf of the Board other than policy decisions, which decisions may include areas such as the approval of unbudgeted expenditures, changes in programs and other issues requiring immediate consideration between meetings of the Board.
3. The Executive Committee meets monthly or as required. A quorum of a meeting of the Executive Committee shall be no less than 50% of the Executive.
4. Constitutional amendments, personnel matters and budgetary items are voted upon by members of the Executive Committee.
5. The salaries of the staff shall be retained in confidence by members of the Executive. The Executive may designate other specific issues as confidential. In these cases, members of the Executive may not disclose the nature of these discussions nor the decisions made with persons other than members of the Board and minutes of these Executive Meetings shall be deemed confidential. Persons other than Executive Members in attendance at this time may be requested to leave the meeting for the duration of the discussion of the confidential matter.
6. The Executive Committee will review all projects as requested by Parents' Committees which will require staff time and will give direction to the staff.

7. All Executive Committee members shall provide training to their respective replacement officers.
8. The Executive Committee shall plan and attend Orientation Session no later than two weeks after the Annual General Meeting.
9. The Executive Committee shall be involved in long and short term planning for the organization.
10. The Executive Committee shall, with staff, prepare a budget which shall be ready by September of each year.
11. The Executive Committee shall be responsible for a parents' seminar annually in early fall.

FUNCTIONS OF EXECUTIVE COMMITTEE POSITIONS:

1. The President shall:
 - a) chair all meetings of the Board of Directors and of the Executive Committee;
 - b) represent M.P.U.E. at public functions;
 - c) maintain an ongoing liaison with elected officials of senior levels of government in order to maximize benefits accruing to M.P.U.E.;
 - d) coordinate M.P.U.E.'s relationship with all levels of government;
 - e) maintain M.P.U.E.'s relationship with other community organizations to accrue benefits to M.P.U.E.;
 - f) maintain an open and effective working relationship with senior staff to ensure the implementation of policies and plans;
 - g) act as chairperson of the Standing Constitutional Committee;
 - h) is a member, ex-officio, of all standing committees of the Board of Directors;
 - i) shall conduct other activities as may be required; and
 - j) delegate responsibilities or tasks to other executive members as required.
2. The Vice-President, External Matters shall:
 - a) represent the President in his/her absence;
 - b) assist and work with the Treasurer in the areas of financial matters;
 - c) coordinate the activities of the Fundraising Standing Committee;
 - d) conduct other activities as required by the Executive Committee and/or Board of Directors; and
 - e) represent M.P.U.E. on the Board of the Manitoba Intercultural Council; or other ethnocultural organization as designated by the Executive Committee or Board of Directors.
3. The Vice-President-Internal Matters shall:
 - a) assist the activities of the Recruitment Standing Committee;
 - b) liaise with the affiliated sadochoks standing committees;

- c) represent the President in the event that the Vice-President, External Matters is unable to do so;
 - d) coordinate the activities of the Public Relations Standing Committee.
4. The Secretary shall:
- a) maintain an updated record of meetings of the Executive Committee and Board of Directors;
 - b) maintain attendance records of meetings of the Executive Committee and of the Board of Directors; and
 - c) conduct other activities as may be required by the Executive Committee and/or Board of Directors.
 - d) in consultation with President and senior staff, develop a proposed agenda for Executive Committee and Board of Directors meetings two days prior to meeting; and
 - e) assist the activities of the Preschool Standing Committee.
5. The Treasurer shall:
- a) ensure that a monthly record of financial transactions is maintained;
 - b) ensure that accounting procedures fall within the financial policies and budgets of the Organization;
 - c) evaluate financial management procedures, review and initial invoices prior to signing cheques;
 - d) report to the Board of Directors on financial management;
 - e) sign all payroll cheques;
 - f) assist the President and Vice-President, External Matters in any evaluation of administrative procedures as may be required;
 - g) is a member of the Fundraising Committee; and
 - h) conducts other activities as may be required by the Executive Committee and/or Board of Directors.
6. The Standing Committee shall:
- I.
 - a) assist in the development of policies and monitor their implementation upon Board approval; and
 - b) assist staff in the conduct of activities in the given area.
 - II.
 - Fundraising Standing Committee Chairperson shall:
 - a) chair the fundraising Standing Committee with support of Vice-President, External and the Treasurer;
 - Fundraising Committee shall:
 - b) consist of fundraising representatives from each and all sub-committees of the organization;
 - c) in the case of rural communities, communicate by phone or by letter any proposals that are presented by the fundraising committee;

- d) In the case of rural committees, be encouraged (and paid mileage as required) to attend the planning, fundraising meetings;
- e) develop ideas in keeping with the legal and moral ideas of the organization;
- f) establish projects to meet the projected needs of M.P.U.E.; and
- g) be responsible to administer the fundraising projects.

III.

Preschool Standing Committee Chairperson shall:

- a) chair the Preschool Standing committee with the support of the Secretary and Vice-President, Internal;

Preschool Standing Committee shall:

- b) consist of representatives of all affiliated preschool subcommittees of the organization;
- c) serve as a resource to all affiliate preschool programs (includes research and development of material);
- d) identify needs in the preschool program and direct them to the appropriate organizations for funding in consultation with M.P.U.E. Executive;
- e) be responsible to affiliated preschool program under the M.P.U.E. umbrella; and
- f) endeavour to expand the preschool network within the Ukrainian community.

IV.

Public Relations Standing Committee Chairperson shall:

- a) chair the Public relations Standing Committee with the support of the Vice-President, Internal and Past-President;

Public Relations Standing Committee shall:

- b) consist of public relations representatives from each and all subcommittees of the organization;
- c) be responsible for internal public relations with the membership and external public relations with recruitment;
- d) establish relationships and submit articles to media;
- e) become the editorial board for the newsletter and direct the focus of same through the development of an annual content plan;
- f) be responsible for 50% of the newsletter articles;
- g) provide a budget to the treasurer; and
- h) provide support to the parents committees as required.

V.

Recruitment Standing Committee Chairperson shall:

- a) chair the Recruitment Standing Committee with the support of the Vice-President, Internal;

Recruitment Standing Committee shall:

- b) consist of recruitment representatives from each and all sub-committees of the organization;
 - c) meet as soon as possible after the Annual General Meeting to develop a recruitment plan for the upcoming year;
 - d) develop the overall provincial campaign as well as divisional recruitment projects;
 - e) maintain an informal liaison with all other standing committee chairs; and
 - f) provide a budget to the treasurer before the long and short range project planning.
7. The Immediate Past President shall:
- a) assist in the orderly transfer of power to the incoming Board of Directors, duly elected by the Annual or Special General Meeting;
 - b) chair the Nominating Committee;
 - c) be responsible for providing orientation and training to the duly elected M.P.U.E. liaisons;
 - d) conduct other activities as may be required by the Executive Committee and/or Board of Directors; and
 - e) be a member of the Public Relations Standing Committee.
8. The Executive Committee, individually or as a group shall not:
- a) prevent a standing committee from bringing forward proposals to the Board of Directors;
 - b) prevent the implementation of policies agreed to by the Board of Directors;
 - c) become involved in the daily operations of the Organization unless the administrative procedures are deemed by it and/or the Board of Directors to seriously impede the effective operations of the Organization.

STAFF

1. The Executive Director is responsible for the successful implementation of policies, plans and programs in accordance with the Board of Directors and/or Executive Committee instructions as described in the position's description.
2. The Executive Director may hire temporary office/administrative staff as may be required from time to time. He/she shall seek Executive Committee approval for this expenditure of funds if such expenditure is not allocated for in the annual budget.
3. The Executive Director prepares proposals for policies, programming plans and other proposals for submission to the Executive Committee and/or the Board of Directors.

4. Other senior staff members who may be employed periodically or in full-time positions may attend meetings of the Board of Directors.
5. The Executive Committee may assist senior staff in gaining expertise in given areas by assigning such members or others to train staff or by providing courses in these areas for staff.
6. The privacy of staff, shall at all times be respected specifically in not disclosing terms of employment, including salaries, performance evaluations and by maintaining contact with staff during office hours.
7. Senior staff should maintain an open consultative relationship with the Board.

TERMS OF EMPLOYMENT

1. An employee, hired for a probationary period, may be relieved of his/her duties without any reason with two weeks notice or pay in lieu of notice.
2. Permanent employees and employees on specified contracts may be dismissed with notice for activities detrimental to the best interests to M.P.U.E.
3. In the event that an employee is not fulfilling his/her obligations as defined by the terms of reference of the position and/or objectives of M.P.U.E.'s programs, the Executive Committee may delegate the President to speak in confidence to the senior staff member to advise him/her of this evaluation. If this staff member is other than the Executive Director, then, he/she should also be present.
4. The Executive Committee will issue a reprimand to the employee and place him/her on probation.
5. If there is no improvement in performance after the designated probationary period, the Executive Committee may recommend that the Board terminate his/her employment with due notice being given and due regard for the employee's future.
6. Confidences gained while working as a staff member for M.P.U.E. should not be used to discredit the Organization, its members or volunteers.

THE ADVISORY BOARD

1. The function of the Advisory Board is to assist the Board of Director in the conduct of the activities of M.P.U.E.
2. Members of the Advisory Board shall be individuals whose significant experience in areas relevant to M.P.U.E. and whose support of the objectives of M.P.U.E. make their involvement with M.P.U.E. desirable, but

whose employment or other considerations make their election to the Board of Directors impractical.

SANCTIONS

1. Members who are deemed by the Board of Directors to have broken a confidence of the Board of Directors or of a Standing Committee may be suspended from future participation in meetings of the Board of Directors and shall be denied materials pertaining to these meetings. The Board of Directors, upon determination of a breach of confidence, may cause that individual's membership on the Board to be terminated by a vote of two thirds of the Board of Directors.
2. Members who do not attend three consecutive meetings of the Board without cause and/or fail to conduct duties as assigned shall be relieved of their obligations as Board or Executive Committee members and shall not participate in further deliberations and activities of the Board of Directors or the Executive Committee.

Source: MPUE, "Information Handbook on the English-Ukrainian Bilingual Program and the Manitoba Parents for Ukrainian Education Inc.," (Winnipeg, 1986).

APPENDIX F

Manitoba Parents for Ukrainian Education Inc.
Financial Policies**MANITOBA PARENTS FOR UKRAINIAN EDUCATION
FINANCIAL POLICIES
ADOPTED 3 DECEMBER 1981
AMENDED 9 APRIL 1986**

1. The Board of Directors of Manitoba Parents for Ukrainian Education shall approve the annual budget and programming plans and will receive monthly financial statements for approval.
2. All approved monthly expenditures, which have been planned for and provided for within the annual budget, receive approval within the normal course of approving monthly financial statements.
3. The following approval schedule shall apply to expenditures replacing items in the annual budget for which funds shall be drawn from the general operating fund, special projects funds or other funds as may be controlled by M.P.U.E. and its agencies from time to time:
 - a) expenditures of up to and including \$250.00 per project will not require approval by the Executive or the Board of Directors, but may be expended by the Executive Director with prior consultation with the President and/or Treasurer,
 - b) expenditures of \$250.00 - \$1,000.00 per project shall be approved in advance by the Executive Committee and when feasible, in consultation with the Board of Directors.
 - c) expenditures in excess of \$1,000.00 per project shall be approved in advance by the Board of Directors.
4. All expenditures above and beyond the approved budget must be approved in advance by the Board of Directors.
5. The annual budget shall be prepared by the Treasurer, President, Vice-President, External Matters and the Executive Director and shall be presented to and approved by the Board of Directors no later than the third week of March of each year.
6. The Annual Meeting of M.P.U.E. shall appoint an Independent auditor who shall verify and comment upon the financial records and management policies and shall prepare an audited financial statement annually. The auditor may also be required to verify and audit projects for government or other funding agencies.

7. All cheques shall be signed by two authorized officers from amongst the President, Treasurer and Vice-President, External Matters. Where no duplicate of cheques is retained, the signees shall initial invoices and/or vouchers.
8. Revenues and expenditures shall be accounted for on an accrual basis.
9. The financial records shall delineate revenues and expenditures according to the functions of the Organization.
10. All capital assets shall be depreciated at an annual rate of 20% straight line.
11. Other stock, such as publications of supplementary materials shall be accounted for at acquisition cost.
12. Separate accounts shall be maintained for the general operating fund, special projects, Dzyin Publishers Inc., and the Osvita Foundation Inc., and any other agencies which may be formed.
13. M.P.U.E.'s accounts may be maintained as may be deemed by the M.P.U.E. Executive Committee.
14. A monthly list of accounts payable and accounts receivable shall be maintained and accounted for.
15. Funds in excess of monthly requirements will be deposited in short-term certificates.
16. Payables shall be remitted for the last due date on which interest shall be charged or on the 45th day following the invoice date.
17. M.P.U.E. shall assess its affiliate companies (Dzyin Publishers, Osvita Foundation, Sadok Yeselka, M.P.U.E. Choir) for administrative work done on their behalf.

Source: MPUE, "Information Handbook on the English-Ukrainian Bilingual Program and the Manitoba Parents for Ukrainian Education Inc.," (Winnipeg, 1986).

APPENDIX G

Chart of Key Individuals and Institutions involved in creating and developing Manitoba's English-Ukrainian Bilingual Program

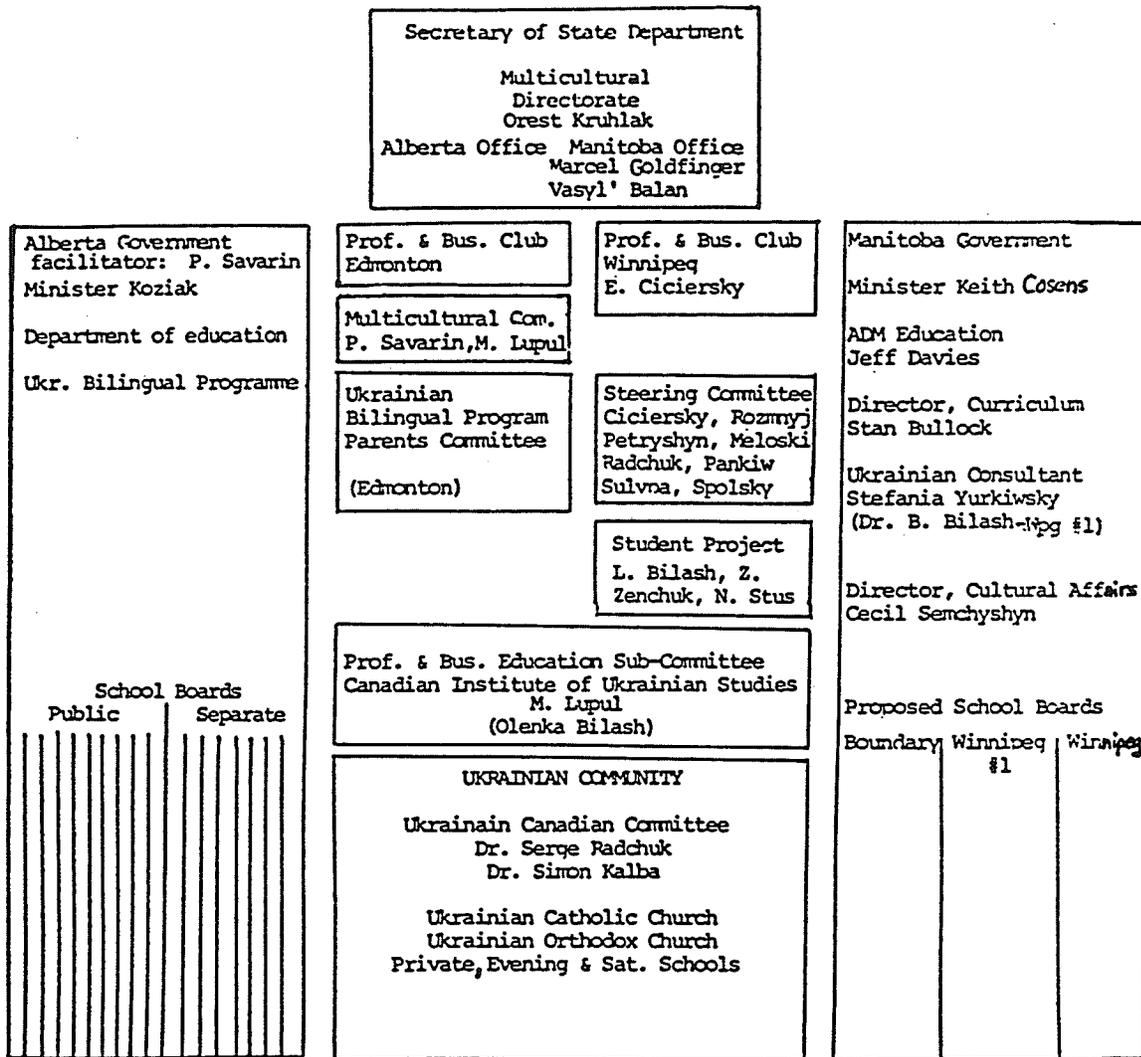


CHART SCENARIO OF KEY INDIVIDUALS AND INSTITUTIONS INVOLVED TO DATE
JULY 11, 1978 - STEERING COMMITTEE MEETING

Source: Summary of the Founding Meeting of the English-Ukrainian Programme Steering Committee, 11 July 1978, Archives of the MPUE, Ukrainian Cultural and Educational Centre (Oseredok), 1978-93, Winnipeg.

APPENDIX H

The Public Schools Act: Languages of Instruction

Public Schools Act

LANGUAGES OF INSTRUCTION

English and French as languages of instruction.

79(1) Subject as otherwise provided in this section, English and French are the languages of instruction in public schools.

Use of other languages.

79(2) When authorized by the school board, a language other than English or French may be used in any school in the school division or school district.

- a) for instruction in religion during a period authorized for such instruction;
- b) during a period authorized by the minister for teaching the language;
- c) before and after the regular school hours prescribed in the regulation and applicable to that school;
- d) in compliance with the regulations as a language of instruction, for transitional purposes;
- e) in compliance with the regulations, as a language of instruction for not more than 50% of the regular school hours for pilot courses as determined by the minister.

AMENDMENT:

Bill 70 - An Act to amend the Public Schools Act (Assented to July 17, 1987)

Subsec. 79(2) am:

Subsection 79(2) of the Act is amended by striking out the words "for pilot courses" where they appear in clause (e) thereof.

Source: Manitoba Education and Training, Heritage Languages (Winnipeg, 1990-1991), Appendix B.

APPENDIX I

Table 1: English-Ukrainian Bilingual Program Enrolment Comparisons
(Preliminary: As of September 30, 1990)

	<u>1979- 1980</u>	<u>1980- 1981</u>	<u>1981- 1982</u>	<u>1982- 1983</u>	<u>1983- 1984</u>	<u>1984- 1985</u>	<u>1985- 1986</u>	<u>1986- 1987</u>	<u>1987- 1988</u>	<u>1988- 1989</u>	<u>1989- 1990</u>	<u>1990- 1991</u>
K	16	58	139	123	149	83	115	71	115	77	101	112
1	97	125	135	155	151	146	137	123	138	134	117	131
2		93	118	117	121	143	138	127	107	119	128	117
3			88	109	104	107	142	123	119	99	117	122
4				84	104	95	105	125	119	104	91	103
5					79	97	92	100	124	106	98	87
6						79	89	84	98	113	104	94
7							35	49	51	50	54	60
8								22	45	41	47	50
9									10	43	37	40
10										9	5	18
11											9	7
12												9
	<u>113</u>	<u>276</u>	<u>480</u>	<u>588</u>	<u>708</u>	<u>750</u>	<u>853</u>	<u>824</u>	<u>926</u>	<u>895</u>	<u>908</u>	<u>950</u>

1990-91 SUMMARY

DIVISIONS - 6

SCHOOLS - 13

CLASSES - 60

TEACHERS - 42

STUDENTS - 950

Source:
Ukrainian Language Consultant Files,
Manitoba Education/Education Manitoba

Source: Marcella Derkatz, "Ukrainian Language Education in Manitoba Public Schools: Reflections on a Centenary," in Issues in the History of Education in Manitoba: From the Construction of the Common School to the Politics of Voices, ed. Rosa del C. Bruno-Jofré (Lewiston, NY: Edwin Mellen Press, 1991), 196.

APPENDIX J

Conclusions from An Evaluation of the First Two Years of the English-Ukrainian Bilingual Program: Summary Report

V. THE CONCLUSIONS

Conclusions are listed in order of the questions to be answered by the evaluation.

1. (a) After one year of instruction in the Ukrainian language, children scored 70 per cent or above, on average, on tests of understanding spoken Ukrainian. Following two years of instruction, children scored 70 per cent or above, on average, on tests of understanding, speaking, and reading Ukrainian.
- (b) Students in the bilingual program did at least as well as their counterparts in the regular program on tests of English language arts.
- (c) Students in the English-Ukrainian Bilingual Program did at least as well as their counterparts in the regular program in each subject area within the overall primary school program.
2. On the basis of opinions expressed by parents and teachers, it can be concluded that students in the English-Ukrainian Bilingual Program are acquiring an awareness of the Ukrainian cultural heritage in Canada through their participation in the program.
3. It was concluded that parents, teachers, principals, and superintendents had positive attitudes toward the English-Ukrainian Bilingual Program. Moreover, it was concluded that parents, teachers, and administrators want to see the program extended to the end of Grade Six.

Source: Emma Chapman, Research Branch, An Evaluation of the First Two Years of the English-Ukrainian Bilingual Program: Summary Report (Winnipeg: Manitoba Department of Education, Sept. 1981), 16.

APPENDIX K

Conclusions/Implications from An Evaluation of the
English-Ukrainian Bilingual Program: Final ReportV. CONCLUSIONS/IMPLICATIONS

- A. Analysis of Grade One Ukrainian language skills revealed that students are developing an understanding of the language. When compared with the Kindergarten and Grade One results reported in the interim evaluation, students in Grade One (1981/82) performed at a level comparable to pretesting of students' skills during the fall of the Program, and at a level below that of students' skills at the end of one year in the Program. Thus, it is likely that by the end of the 1981/82 school year, students in Grade One will be performing at a level comparable to that of students who previously completed one year of the Program.
- B. Analysis of Grade Three Ukrainian language skills revealed that students appeared to be continuing to develop oral, comprehension, identification, and reading skills. As well, students were beginning to develop writing skills in the Ukrainian language. If this level of achievement is satisfactory at this point in the Program, then it can be concluded that the English-Ukrainian Bilingual Program is achieving its stated objectives with respect to Ukrainian.
- C. Although students in Grade One of the Program performed less well on tests of English language development than students in a regular program, these differences disappeared by Grade Three. Moreover, assessment of scores reported in the interim evaluation suggests that differences in

language development should disappear by the end of Grade One. Therefore, it does not appear that participation in the Program hinders English language development by the end of the primary grades.

- D. Overall, from the results of both the interim and final evaluations, it appears as though students in the English-Ukrainian Bilingual Program are developing English language arts skills at a level comparable to that displayed by students in the regular program, as well as learning the Ukrainian language.

Source: Emma Chapman, Research Branch, An Evaluation of the First Two Years of the English-Ukrainian Bilingual Program: Final Report (Winnipeg: Manitoba Department of Education, Feb. 1982), 9.

APPENDIX L

Section 23.10: Proposed amendment to Section 23 of
The Manitoba Act

- 23.10 Every resident in every school division in Manitoba shall have the right to receive his/her primary and secondary education in English and/or French and in any other language, provided, however, that the right to receive his/her education in a language in addition to English and/or French shall only occur when there is a sufficient number of students located in a school division which warrants the provision to them, out of public funds, of such education, including the necessary educational facilities and transportation.

Source: Myron J. Spolsky, letter to the community regarding Section 23 of The Manitoba Act, 14 Oct. 1983, Archives of the MPUE, Ukrainian Cultural and Educational Centre (Oseredok), 1978-93, Winnipeg.

APPENDIX M

Manitoba Parents for Ukrainian Education Inc.
 Letter to the community regarding
 Section 23 of The Manitoba Act



Manitoba Parents for Ukrainian Education Inc.

Батьківський комітет сприяння українській мові у Манітобі

Association manitobaine pour l'éducation ukrainienne

14 October 1983

Dear Friend:

Manitoba Parents for Ukrainian Education has endorsed the inclusion of a section in Section 23 of The Manitoba Act to guarantee the rights of all languages as languages of instruction in the public school system.

The enclosed proposal provides the option to every resident in Manitoba to be educated in English and/or French and another language. This proposal repeats Section 10 of Chapter 26 of the Public Schools Act passed by the Legislature of Manitoba on 1 August 1897, which was repealed in 1916. The 1916 action closed 118 Ukrainian bilingual schools and it was not until 1978 that we once again were able to teach in Ukrainian.

We are deeply concerned that this amendment be made at this time for a number of reasons:

- 1) all organizations concerned with the promotion of the Ancestral languages agree that it is extremely difficult to introduce and maintain the steady growth of linguistic programmes in the Public School system without these rights being guaranteed in the Manitoba Act. It is not sufficient to simply amend the Public School Act because that Act can be revoked and repealed at any time while the Manitoba Act, as a constitutional document, is not subject to amendment because of the temporary biases of society on given issues;
- 2) the proposed amendment clearly specifies the responsibilities of the public school system to ensure equitable access by residents of a given school division to such programme;
- 3) by providing equitable access we ensure that these programmes are then treated as normal programmes and not as special programmes for the more advantaged sectors of society or as special programmes which may be discarded by the division at any time;
- 4) with the City of Winnipeg plebiscite at hand, we are deeply concerned that the majority of citizens of Winnipeg should vote in favour of the protection of minority rights.

Page 2

Manitoba Parents for Ukrainian Education

14 October 1983

However, as active members of minority ethnocultural communities in this city we are concerned that we will be not able to mobilize sufficient numbers of votes to oppose the intent of the plebiscite question unless we can provide a guarantee to these minority groups for their own linguistic needs;

- 5) provision of Section 23.10 does not change the effect of the Public Schools Act which provides for the use of languages other than English or French as languages of instruction in the school system (Section 79(2)(e)). This section of the school act does not guarantee that right but rather discretionary powers to be exercised by school divisions and the Minister of Education.

The Board of Directors of MPUE strongly urges that you, your family and friends contact as many N.D.P. M.L.A's and Cabinet ministers by Tuesday, 18 October 1983 to insist that they support the inclusion of Section 23.10 into Section 23 (which deals with French language rights). Do not back down if the M.L.A or Cabinet minister challenges you: insist on guarantees of your rights; insist that an amendment of the Public Schools Act is not enough because it can be changed at any time in the future by a government, while the Manitoba Act cannot be easily amended. Finally, tell them that you will vote NO on the referendum and you will be active in the campaign only if Section 23.10 is included in Section 23.

If you cannot reach the M.L.A. or Cabinet minister, leave your message of support with their secretary, wife, children along with your name. Contact as many as you can - do not limit yourself only to your own M.L.A.

This is an opportunity for us unlike any other in the past and possibly the last one in long time. Section 23.10 will for once and for all resolve our problems in introducing and continuing the English-Ukrainian bilingual programme and includes the right to transportation.

If you have any questions, please contact either Ted Paley, MPUE President () or me ().

Yours truly,

Myron J. Spolsky /
Executive Director

Source: Myron J. Spolsky, letter to the community regarding Section 23 of The Manitoba Act, 14 Oct. 1983, Archives of the MPUE, Ukrainian Cultural and Educational Centre (Oseredok), 1978-93, Winnipeg.

APPENDIX N

Executive Summary and Recommendations from a "Framework
for a Development Plan: A Needs Assessment for Survey and
Organizational Review" prepared for Dzvin Publishers Inc.

CULTURE INTER ALIA

DZVIN PUBLISHERS INC

EXECUTIVE SUMMARY and RECOMMENDATIONS

The Management Committee of Dzvin Publishers Inc.¹ engaged *CULTURE INTER ALIA* to conduct a needs assessment survey and organisational review and to make recommendations on the operations of and on the adoption of a general publishing plan for Dzvin.

CULTURE INTER ALIA conducted interviews and discussions in Winnipeg, Edmonton, Dauphin and Selkirk with almost fifty individuals, including teachers, principals, Ukrainian language consultants, potential funders and others to assess requirements for materials and the effectiveness of Dzvin's operations.

The study recommends that Dzvin alter the focus of its activities from general publishing activities to developmental and coordinating activities, working in consort with a number of agencies, publishers and individuals to ensure the rapid development, publication and distribution of materials for the English - Ukrainian bilingual programme.²

Dzvin's role should be to develop or to coordinate the development of the concepts, hire writers, illustrators and designers to prepare materials for the printing of supplementary Ukrainian language materials for the E.U.B.P. The materials should be edited under the supervision of the Ukrainian Language Education Centre.³ Dzvin should enter into a co-publishing agreement with the Canadian Institute of Ukrainian Studies⁴ to print, publish, market and distribute the materials.

The need for Ukrainian language materials for the E.U.B.P. is acute. Consultation, coordination and cooperation is required amongst the key institutions and agencies involved in the development of the E.U.B.P. to maximise community resources. Dzvin should maintain close contact with the U.L.E.C., C.I.U.S., and the Departments of Education in Manitoba and Alberta⁵ and should coordinate the development of materials with U.L.E.C. so that these materials form the stand-alone components of the NOVA programme.

Dzvin should engage the services of the part-time Project Coordinator to assist the Management Committee in its activities.

(ii)

¹ Referred to as "Dzvin" in this report.

² Referred to as "E.U.B.P." in this report.

³ Referred to as "U.L.E.C." in this report.

⁴ Referred to as "C.I.U.S." in this report.

⁵ Referred to as "Manitoba Education" and "Alberta Education" in this report.

RECOMMENDATIONS

1. The Board of Directors of Manitoba Parents for Ukrainian Education⁶ should adopt a General By-law for Dzvin.
2. The Annual Meeting of Dzvin should take place on the same day at the same place and immediately following M.P.U.E.'s Annual Meeting to give M.P.U.E.'s membership an opportunity to become acquainted with Dzvin's activities.
3. M.P.U.E.'s Nominating Committee should serve as Dzvin's Nominating Committee and nominate three members of M.P.U.E.'s incoming Board of Directors and/or Advisory Board, along with two others, to Dzvin's Management Committee.
4. M.P.U.E.'s President should be a member *ex officio* without voting rights of Dzvin's Management Committee, with the right to attend all meetings and receive all materials and information available to the Management Committee.
5. Dzvin's President should be a member *ex officio* without voting rights of M.P.U.E.'s Executive Committee, with the right to attend all meetings and receive all materials and information available to the Executive Committee and Board of Directors.
6. Dzvin's Management Committee should submit financial reports, statements of sales by title and activities reports to M.P.U.E.'s Board of Directors no less than six times annually. The report should be subject to discussion and approval by M.P.U.E.'s Board of Directors.
7.
 - a) M.P.U.E.'s administrative staff should continue to conduct the administrative activities of Dzvin, including bookkeeping, inventory control and responding to orders. Dzvin should reimburse M.P.U.E. for these services.
 - b) Position descriptions for M.P.U.E.'s staff should include responsibilities for Dzvin.
 - c) One representative of the Management Committee should be represented on any M.P.U.E. hiring committee and personnel committee which employs staff and/or evaluates staff performance.
8. Dzvin's Management Committee should hold an annual one-day planning session. The session should take place within the first two weeks following the organisation's Annual Meeting and should serve as the orientation meeting for new Management Committee members. Participants should include the Management Committee, teachers, principals, M.P.U.E. Board members, Ukrainian Language Consultant⁷, Manitoba Education and U.L.E.C.
9. Manitoba's U.L.C. should serve as a member *ex officio* without voting rights of Dzvin's Management Committee, with the right to attend all meetings and receive all materials and information available to the Management Committee.
10. Dzvin's annual plan should be ratified by M.P.U.E.'s Board of Directors and should be distributed for information to parents, educators and U.L.E.C.

(iii)

⁶ Referred to as "M.P.U.E." in this report. Similarly, Alberta Parents for Ukrainian Education is referred to as "A.P.U.E."

⁷ Referred to as "U.L.C." in the report.

11. Dzvin's long-range plan should identify in-class and in-home materials to be developed over a five-year period, with the plan's first year, commencing 12 months hence, providing more detailed information, the fifth year identifying general goals.
12. a) Dzvin should maintain an active public relations and marketing campaign to inform educators, parents and the general public about available materials.
b) Any agreement with a distribution firm should include an exchange of mailing lists to provide Dzvin with direct access to its market.
13. The Nominating Committee should ensure that the Management Committee is composed of individuals who, in addition to their appreciation for and support of the goals, objectives and activities of Dzvin and the E.U.B.P., provide the organisation with these skills: management, financial planning and control, publishing, marketing.
14. Dzvin's Management Committee should include at least one active E.U.B.P. teacher. The Nominating Committee should approach E.U.B.P. teachers for three nominations, of which at least one is elected to serve as a Management Committee member.
15. Standing Committees should be appointed by the Management Committee to undertake and complete specific projects according to objectives, timelines and financial policies established by the Management Committee.
16. Financial reports should identify revenues and expenditures for each project, along with a consolidated balance sheet and income statement.
17. Prior to reprinting of out-of-stock titles, Dzvin should ensure that they continue to meet an educational need and continue to respond to current parental and student interests.
18. Dzvin should retain its membership in the Association of Manitoba Book Publishers and should become a member of national publishers' associations, both of general and of children's literature. Active participation in these associations includes attendance at their seminars and conferences, and participation, where financially warranted, in book fairs organised by these associations.
19. Dzvin should adopt the following Mission Statement and Aims:

Mission Statement

 1. In general, to support and promote the development of the Ukrainian language and culture;
 2. Specifically, to conduct research with the aim of developing and publishing Ukrainian language print and non-print material for use in the English - Ukrainian bilingual programme.
 3. Specifically, to coordinate the development of these materials with other Canadian institutions and with educators involved in the English - Ukrainian bilingual programme.

Aims

 - a) to develop and publish supplementary material for Ukrainian language instruction and/or enrichment;
 - b) to develop and publish curriculum-support material for Ukrainian language instruction;

- c) to develop and publish Ukrainian materials for the educational and commercial markets;
 - d) to republish existing Ukrainian materials for the educational and commercial markets;
 - e) to translate and publish existing English language materials for the educational and commercial markets;
 - f) to participate in the joint development of learning resources and educational resource centres with Manitoba Education, U.L.E.C. and other agencies.
20. Dzvin should establish a close cooperative relationship with the Canadian Institute of Ukrainian Studies, particularly with respect to a possible C.I.U.S. agreement with Veselka Publishers, Kiev.
21. a) Dzvin should regularly receive and maintain an updated list of U.L.E.C.'s library holdings, including printed and audio-visual materials, videos and audio cassettes;
b) This list should be distributed regularly to teachers in Manitoba's E.U.B.P.
22. Dzvin Management Committee should propose to C.I.U.S. and U.L.E.C. that it be represented on U.L.E.C.'s national advisory board.
23. a) Dzvin should undertake discussions with the Ukrainian Cultural and Educational Centre⁸ and U.L.E.C. to establish a branch of U.L.E.C. in Winnipeg housed in Oseredok's library. Winnipeg U.L.E.C.'s holdings would include children's literature, audio-visual materials, curriculum guides and any curriculum-support and supplementary materials required by the E.U.B.P.'s teachers and students. W.U.L.E.C. could be adequately staffed by the present staff of Oseredok and should have such equipment as is necessary to rapidly access, duplicate and distribute materials to teachers and students. (See Recommendation #24.)
b) Dzvin should undertake discussions with U.L.E.C. to acquire duplicates of the current holdings of U.L.E.C., as well as curriculum guides, unpublished materials developed by teachers for the E.U.B.P. in Alberta, Saskatchewan and Manitoba, and any audio-visual materials, including videos, films, and music cassettes.
c) W.U.L.E.C. should be physically identifiable within Oseredok's library and should profile Dzvin's role in its establishment.
24. Dzvin's Management Committee and M.P.U.E. should meet with the Minister of Education to reaffirm the 1983 agreement with Manitoba Education with the following objectives:
1. To ensure that materials developed by E.U.B.P. teachers in Manitoba are accessible by all teachers;
 2. To provide the U.L.C. with support and assistance in the development, editing and in supervising the development of materials;
 3. To provide Dzvin and the NOVA programme with materials suitable for publication;
 4. To receive financial support for the establishment of W.U.L.E.C.

(v)

⁸ Referred to as "Oseredok" in the report.

25. Dzvin, through M.P.U.E., and in cooperation with A.P.U.E. and the Ukrainian Canadian Committee - Saskatchewan Provincial Council, should urge the Joint Ukrainian Bilingual Curriculum Project⁹ to:
 1. Distribute responsibility amongst the three participants for the development of curriculum-support and supplementary materials for the E.U.B.P., and oversee their development by establishing realistic deadlines for the completion of assignments;
 2. Develop uniform and acceptable vocabulary lists for the E.U.B.P.
 3. Review Ukrainian language educational materials to determine their suitability for use in the E.U.B.P.
26. Dzvin's role in the development of materials should focus on facilitating and coordinating the development of the concept, writing, illustrating and design, which activity is conducted in accordance with an established plan and in response to the E.U.B.P.'s in-home and in-class needs.
27. Dzvin should enter into an agreement with the Ukrainian Language Education Centre whereby U.L.E.C. will provide editorial services for all materials published by Dzvin, thereby ensuring consistency with the NOVA programme and with materials developed for the E.U.B.P. in the three prairie provinces.
28. Upon the filling of any outstanding orders for the first series of books, Dzvin should terminate the distribution agreement with Yevshan Corporation.
29.
 - a) Dzvin should enter into a co-publishing agreement with the Canadian Institute of Ukrainian Studies to take advantage of C.I.U.S.'s expertise in the printing, marketing of materials, of its extensive international distribution network and its inventory and financial control system.
 - b) Dzvin's agreement with C.I.U.S. should ensure that Dzvin's development costs are immediately recoverable and that both institutions receive equitable net financial returns.
 - c) The co-publishers may also enter into a subsidiary distribution agreement with other distributors, such as Yevshan Corporation.
30. Dzvin should coordinate the development and publication of materials with U.L.E.C. and Alberta Education; the materials in question should constitute the stand-alone elements of NOVA.
31. Dzvin, through M.P.U.E., should recommend to Manitoba Education that NOVA be piloted in Manitoba and that the necessary funds be allocated by the appropriate jurisdictions to the in-servicing of teachers involved in this pilot.
32. Dzvin should ensure that all materials developed, published and/or co-published by Dzvin for the E.U.B.P. maintain a high visual and tactile quality, which is equal to that of curricular and supplementary materials published for English and French language markets in Canada.

(vi)

⁹ Referred to as "J.U.B.C.P." in the report.

33. Dzvin should publish only Ukrainian language curriculum-support and supplementary print and non-print materials to satisfy the needs of the E.U.B.P.
34. Dzvin should publish no less than two of the books in the Canada Rainbow series. This should be a priority for Dzvin in the first year of the plan.
35. Dzvin should publish materials on a grade-by-grade basis to progressively satisfy U.L.A. needs and should coordinate publication schedules with NOVA.
36. Dzvin should review all supplementary materials prepared by teachers on a fee-for-service basis for the E.U.B.P. and, following consultations with U.L.E.C. and Manitoba's U.L.C., should publish these materials.
37. Dzvin should enter into agreements with publishers to acquire rights to popular English and French language supplementary readers and commence their publication in Ukrainian to satisfy student interests in contemporary topics and issues.
38. Dzvin should request that U.L.E.C. evaluate supplementary readers published during the past forty years for supplementary schools, acquire publication rights to them, and Dzvin should publish these books.
39. Dzvin's agreements with illustrators should include the right to have the illustrations printed for use as posters, flash cards and decorative visual aids. Illustrators should be made aware of this requirement prior to commencing a project so that illustrations can be developed accordingly.
40. Dzvin should enter into agreements to acquire Ukrainian language rights for English language educational software and computer games, and enter into agreements with programmers with Ukrainian language skills to translate these interactive programmes into Ukrainian. This should be undertaken simultaneously with the publication of reading and visual materials.
41. Dzvin should review the availability of Ukrainian language board games and should publish them, commencing this activity in the fourth year of its development plan.
42. Dzvin should enter into a co-production agreement with Yevshan Corporation to develop contemporary music and story cassettes, related to the U.L.A. and music curricula.
43. Dzvin should participate in C.I.U.S. discussions with Veselka Publishers of Kiev to develop suitable curriculum-support, supplementary and research materials for the social studies curriculum, including film strips, videos, maps and atlases.
44. Dzvin should hire a Project Coordinator to initiate, undertake and coordinate activities in accordance with a plan established by the Management Committee.

(vii)

Source: Myron J. Spolsky, "Framework for a Development Plan: A Needs Assessment Survey and Organizational Review," study prepared for Dzvin Publishers, Winnipeg, Dec. 1988, ii-vi.

APPENDIX O

Mayor's Proclamation



Mayor's
Proclamation

WHEREAS the English Ukrainian Bilingual Program has been available through the public school system since September 1979;

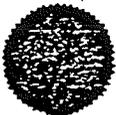
AND WHEREAS Manitoba Parents for Ukrainian Education Inc., Manitoba Modern Languages Association - Ukrainian Chapter and the Ukrainian Professional and Business Club of Winnipeg Inc. have planned several events to mark the 10th Anniversary of the English Ukrainian/Bilingual Program in Manitoba;

AND WHEREAS eight hundred English/Ukrainian Bilingual Program school children will gather at Assiniboine Park May 26th, 1989 in celebration of 10 years of the English/Ukrainian Bilingual Program;

NOW, THEREFORE, I, WILLIAM NORRIE, Mayor of the City of Winnipeg, in the Province of Manitoba, do hereby proclaim Friday, May 26th, 1989 as:

"ENGLISH/UKRAINIAN BILINGUAL EDUCATION DAY"

DATED at Winnipeg this 12th day of May, 1989.



"GOD SAVE THE QUEEN"

William Norrie, M.C.

Source: City of Winnipeg, Mayor's Proclamation, "English/Ukrainian Bilingual Education Day," 12 May 1989.

APPENDIX P

Manitoba Education's Special Language Credits Policy

SPECIAL LANGUAGE CREDITS POLICY

Manitoba high school students may claim special credit for languages in which they are competent, in accordance with the following guidelines:

- (1) One credit for one language only may be granted at each grade level by the school. The maximum number allowable is 3.0 credits out of the 20 credits presently required for high school graduation.
- (2) Only students enrolled in a regular high school program, adult or evening high school classes, are eligible for special language credits.
- (3) Languages eligible for special credit are classified in the following manner:
 - i) curriculum-based languages: Hebrew, Italian, Latin, Spanish, Ukrainian, German, Portuguese, Filipino, Polish, American Sign Language.
 - ii) non-curriculum based languages: all other languages, such as: Greek, Vietnamese, Urdu, Dutch, Native languages, etc.
- (4) Languages not eligible for special credit are English and French.
- (5) Credit to be awarded is as follows:
 - i) curriculum-based languages: "00" level.
 - ii) non-curriculum based languages: "05" level.
- (6) Exams for curriculum-based languages must be based on existing curriculum guidelines and reflect the stated goals and objectives. Exams for non-curriculum based exams must follow the guidelines for determining language proficiency as set out by Curriculum Development and Implementation Branch and Native Education Branch of Manitoba Education and Training.
- (7) Certification of language proficiency and competence will be accepted from qualified language teachers within the school system or other qualified persons outside the school system who have received Departmental approval to conduct such language examinations. It may not be possible to provide qualified examiners for all language groups.
- (8) Credit for the language competence will be awarded by the school and recorded in the student transcript at the appropriate "00" or "05" level.

- 2 -

- (9) Credit for competency should be granted on the basis of the level examined.

Further credit should only be granted after actual demonstration that increased proficiency has occurred.

- (10) Retroactive credit for students examined at the 300/305 level may be awarded for superior language competency, upon the recommendation of the examiner and with the concurrence of the school administration.

Schools should submit the completed report forms for verification as soon as they are available to:

- i) for all languages except Native languages

Eliana Handford
Curriculum Development and Implementation Branch
409- 1181 Portage Avenue
Winnipeg, Manitoba R3G 0T3
945-7961

- ii) for Native languages

Florence Paynter
Native Education Branch
408 - 1181 Portage Avenue
Winnipeg, Manitoba R3G 0T3
945-7882

Source: Manitoba Education and Training, Heritage Languages (Winnipeg, 1990-1991), Appendix A.

APPENDIX Q

Ukrainian Professional and Business Club of Winnipeg, Inc.
Presidents (1943-93)

1943-45	Dr. Boris Dyma*	1974	John J. Karasavich Jr.
1945-47	John Coral*	1975	Dr. Louis C. Melosky
1947-48	Dr. Vladimir F. Bachynski	1976	Dr. Ihor Mayba
1948-49	Alexander Malofie	1977	Orest Lazaruk
1949-51	John Shanski	1978	Ernest Cicierski
1951-52	Justice John R. Solomon*	1979	Walter Saranchuk
1952-53	Mark G. Smerchanski*	1980	John Pankiw
1953-55	John J. Thomas	1981	Michael Sawka*
1955-59	Fred James	1982-83	Theodore Glowacki
1959-60	Michael A. Mitenko	1983-84	Con Genik
1960-62	John M. Hawryluk*	1984-86	William Werbeniuk
1962-64	Vsevolod Swystun*	1986-87	Jack Pyra
1964-66	Michael Kepron	1987-88	Dr. Walter Lebedin
1966-68	Gregory J. Ratuski*	1988-89	Michael P. Ruta
1968-69	Serge Radchuk	1989-90	Nestor Mudry
1970	George Berko	1990-91	Wasył Nosaty
1971-72	Dr. Joseph Slogan	1991-92	Terry Hryniuk
1973	John Huyda	1992-93	Nick W. Diakiw

*deceased

Sources:

John Pankiw, Chairman, George Berko, Michael Kepron, Nestor Mudry, and Bill Nosaty, eds., 50th Anniversary Review: Book II The Second Quarter Century 1968-1993 (Winnipeg: Ukrainian Professional and Business Club of Winnipeg (Клуб Українських Професіоналістів та Підприємців у Вінніпеґу)), 1994.

Greg Ratuski, Chairman, John R. Solomon, John M. Hawryluk, and Fred James, eds., 25th Anniversary Review (Ювілейний Перегляд): 1943-1968 (Winnipeg: Ukrainian Professional & Business Men's Club (Клуб Українських Професіоналістів та Промисловців)), n.d.

APPENDIX R

The Osvita Foundation Inc. Honourees (1982-93)

1982	Dr. Louis C. Melosky
1983	Justice John R. Solomon*
1984	Dr. Isydore Hlynka The Hon. Wilson Parasiuk
1985	Mark Smerchanski*
1986	Chief Justice Benjamin Hewak
1987	Olga Fuga
1988	His Beatitude Metropolitan Wasyl Fedak His Excellency The Most Reverend Archbishop Maxime Hermaniuk*
1989	Walter Klymkiw*
1990	Dr. Peter Kondra
1991	Cecil W. Semchyshyn
1992	The Order of the Sister Servants of Mary Immaculate Sister Josaphata Michaelina Hordashevskas*
1993	Terry Prychitko

*deceased

Source: Osvita Foundation, Program of the 20th Annual Osvita Foundation Testimonial Dinner, Dr. Jaroslav Rozumnyj 2001 Honouree: In Support of the Manitoba Parents for Ukrainian Education, 22 Nov. 2001, Winnipeg Art Gallery, Winnipeg.

APPENDIX S

Chronology

- 1891 First immigration of Ukrainians to Canada
First Ukrainian immigrants: Wasyl Eleniak, Ivan Pylypiv (Pylypiw, Pillipiw)
- 1896 Arrival of Ukrainian immigrants to Winnipeg
- 1897 Ukrainian introduced as a language of instruction in the public school system by Laurier Greenway Government
- 1898 Vasyl Cichocky - first teacher of the first Manitoba public school established by Ukrainian Canadian immigrants
- 1899 Establishment of the first Ukrainian Canadian school district "Galicia" in Northern Rockwood
- 1905 Establishment of the first "Ridna Shkola" Ukrainian school in Winnipeg at St. Nicholas Parish
Establishment of the Ruthenian Training School
- 1907 First Ukrainian Canadian Teachers Convention organized
Establishment of Ukrainian Teachers' Association (renamed AUTC) in 1923
- 1911 Establishment of St. Nicholas School
- 1913 Publication of the first English-Ukrainian bilingual readers
- 1914 War Measures Act enacted
- 1915 Ukrainian Teachers' Association established the first Bursa in Winnipeg, called the "Adam Kostko Bursa"
- 1916 Ukrainian Bilingual education abolished
- 1917 War Time Elections Act enacted
Establishment of the Greek Catholic Metropolitan Andrij Sheptytsky Bursa

- Establishment of Ukrainian Canadian Citizens Committee
- 1917-18 Establishment of the Petro Mohyla Ukrainian Institute in Saskatoon and the Michael Hrushevsky Institute in Edmonton
- 1919 Establishment of Ukrainian National Council
- 1923 First Ukrainian Canadian Bilingual teachers convention in Winnipeg
- Establishment of Dominion Federation of Teachers and General Committee for Native Schools
- 1932 Establishment of UTNS
- 1935 Establishment of UPBC in Toronto
- 1940 Establishment of UCC
- 1943 First UCC Congress organized
- Establishment of UPBC in Winnipeg
- 1945 Ukrainian Studies in language, literature and history established at the University of Saskatchewan
- 1946 Establishment of St. Andrew's College
- 1947 Canadian Citizenship Act enacted
- Establishment of PAUK
- 1949 Establishment of Department of Slavic Studies at the University of Manitoba
- Establishment of Ntsh
- 1950-60 Ukrainian community lobbied provincial government to change The Public Schools Act to reintroduce and authorize the teaching of Ukrainian as a language of study in public junior and senior high schools
- 1951 UPBC established Ukrainian Studies Fund
- 1955 Establishment of UVAN

- 1956 UPBC established "The Ukrainian Professional and Business Men's Bursary"
- 1957 Royal Commission on the Study of Education established
- 1960 Canadian Bill of Rights enacted
- 1961 Taras Shevchenko monument erected on the grounds of the Manitoba Parliament buildings
- Establishment of Manitoba's first heritage language programs including an announcement by Premier Roblin of the teaching of Ukrainian in the public schools as an elective core subject in Grade 9 and upwards
- 1962 Ukrainian Core/Elective Language Program introduced into Grades 9-12
- UPBC established Tri-Club (annual joint meetings of German, Polish, and Ukrainian UPBC organizations)
- 1963 B & B Commission established
- Ukrainian community responded to the B & B Commission by lobbying the provincial government for a multicultural policy where language would receive government support
- 1964 UCC established Taras Shevchenko Foundation
- 1965 Establishment of UCPBF
- 1967 Establishment of WCFU or SKVU
- Ukrainian Core/Elective Language Program received accreditation with other languages taught in the public school system - Ukrainian language in education experienced a transition from a language of instruction of the late 1800s to a language of study
- Ukrainian recognized as a matriculation subject at the University of Manitoba
- Commencement of Correspondence Series in Ukrainian Language
- 1968 Establishment of NCUEC

- Ukrainian Language instruction introduced at the junior high school level from Grades 7-9
- 1969 Official Languages Act enacted
- 1970 Publication of Book IV of the B & B Commission called "Cultural Contribution of the Other Ethnic Groups"
- Bill 113, The Public Schools Act - permitted the teaching of any language other than French or English in any school where there was a sufficient demand for a given language, during a regular school day. A large number of heritage languages were introduced in the 1970s, resulting in an endorsement of the study of Ukrainian as a language of study from Grades K-8
- Ukrainian Language instruction introduced at the elementary level from Grades 4-6
- Manitoba Mosaic Conference organized
- Establishment of Ministerial Advisory Committee on Multiculturalism
- 1971 Proclamation of the Federal Government Policy of Multiculturalism within a Bilingual Framework
- Establishment of Multiculturalism Directorate within the Department of the Secretary of State
- Alberta became the first Canadian province to amend the School Act to permit the use of any language as a language of instruction in public and separate school systems
- 1972 Establishment of the CCCM
- Establishment of Manitoba Multicultural Policy
- Establishment of Multicultural Grant Program
- Establishment of Linguistic Support Program
- First Department of Education In-Service for teachers of Ukrainian in Manitoba Public Schools held at Lord Nelson School
- 1973 Heritage Language Programs introduced at elementary and junior high levels

- 1974 Alberta became the first Canadian province to introduce the EUBP in five Kindergarten classes (January 1974) and in a subsidized three year pilot project for Grades 1-3 (September 1974)
- 1975 Establishment of UBA
- UPBC Educational Committee assisted in the establishment of Ukrainian instruction in Winnipeg 1 from Grades 1-3
- UCPBF established CFUS
- 1976 UPBC lobbied the government for an EUBP in Manitoba
- UCPBF established CIUS
- 1977 Citizenship Act enacted
- Canadian Human Rights Act enacted
- UPBC Educational Committee assisted in the appointment of Ukrainian language consultant at the Department of Education
- Stephania Yurkiwsky seconded from Winnipeg 1 as Ukrainian Language Consultant at the Department of Education
- Alberta's EUBP ceased to be a pilot project and was permanently extended into Grades 4-6
- CIUS established Ukrainian Language Resource Centre in Alberta
- 1978 Immigration Act enacted
- Conference and workshops on Multiculturalism and Community Education organized
- Bill 57 - "An Act to Amend the Public Schools Act" was given royal assent, amending 252(2) of the Act, permitting languages other than English or French as languages of instruction for not more than 50 per cent of the regular school hours for pilot courses as determined by the Minister
- UPBC established Steering Committee called UBPC to facilitate introduction of the EUBP in Manitoba

UBPC lobbied the provincial government to formalize a structure in 1979 to facilitate the introduction of the EUBP in Manitoba

Minister of Education announced three year EUBP pilot in three school divisions (Winnipeg 1, Transcona-Springfield, and Agassiz) to be introduced in September 1979

Establishment of UMMAN in Montreal and Philadelphia

1979-80 Establishment of Manitoba Ad Hoc Committee on Multiculturalism

Alberta's EUBP extended into junior high schools Grades 7-9

Establishment of EUBP in Saskatchewan

The Public Schools Act - an amendment to subsection 79(2), "Languages of Instruction" - permitted bilingual program to be re-established in Manitoba public schools for not more than 50 per cent of the school day

Minister of Education approved the EUBP in non-pilot school divisions

Introduction of the EUBP - 126 students in a three year pilot project in four Manitoba school divisions: Agassiz, Transcona-Springfield, Winnipeg 1 (four Grade 1 pilot classes), and Seven Oaks (one Grade 1 class and the first Kindergarten non-pilot class)

Department of Education provided special funding to three official pilot classes for three years: Agassiz, Transcona-Springfield, and Winnipeg 1

Ukrainian Consultant position made permanent by the Department of Education

Department of Education hired STEP students to develop supplementary resource materials for the EUBP

Establishment of the EUBCC

Department of Education established an EUBP Inter-Provincial Curriculum Committee (Alberta, Saskatchewan, and Manitoba)

University of Manitoba, Faculty of Education provided for after-degree teacher training courses for the EUBP at St. Andrew's College during the summer months

Establishment of Parents' Committees

Regent Park Parents' Committee - first Parents' Committee to be organized

Establishment of MPUE

MPUE became first organization in Canada to receive a 3-1/2 year operational grant from the Department of State for Multiculturalism

Establishment of Symon Petlura Institute in Toronto

1980-81 First Canadian Conference on Multicultural Education organized in Winnipeg

EUBP established in River East and Dauphin-Ochre

1981-82 Constitution Act enacted

Charter of Rights and Freedoms

Establishment of Interim Committee on Multiculturalism

Extension of the EUBP on a pilot basis Grades 4-6

EUBP established at Immaculate Heart of Mary Ukrainian Catholic School

Inter-Provincial Curriculum Committee - Alberta produced language arts teacher units for Grades 1-6 and social studies units for Grades 1-2, and Manitoba produced social studies units for Grades 4-5

Establishment of Osvita Foundation and Dzvin Publishers

Evaluation of Grades 1-3 students in the EUBP by the Department of Education - results demonstrated that students in Grades 1-3 in the EUBP did equally well or surpassed their unilingual peers on tests of English language arts and in each subject area within the overall primary school program

- Establishment of EGBP and MPGE (1981) and EHBP and MPHE (1982)
- Establishment of CUCS at University of Manitoba (1981)
- Establishment of Ukrainian Catholic Theology Seminary in Ottawa
- 1983 Alberta's EUBP became an option in senior high schools Grades 10-12
- EUBP cancelled at Immaculate Heart of Mary Ukrainian Catholic School
- EUBP introduced in Boundary, Intermountain, and Lord Selkirk School Divisions
- Stephania Yurkiwsky, Ukrainian Language Consultant assumed total responsibility for all Ukrainian Language Programs from Karl Fast, Language Consultant, Department of Education
- Dzvin Publishers published full set of 21 supplementary readers for the EUBP
- MPUE entered into staff sharing and cost sharing arrangements with UCDC
- MPUE's Executive Director appointed Executive Director of UCDC
- Establishment of MIC
- MPUE President became first Chairperson of MIC
- Establishment of MAPAL
- MPUE Executive Director became first President of MAPAL
- Heritage Language Seminar
- MPGE, MPHE, and MPUE established MABE
- 1984 Appointment of Multicultural Education Consultant
- Conference on Multiculturalism in the School Curriculum organized
- EUBP cancelled in Intermountain

The Public Schools Act expanded to include a Policy for Core "Language of Study" Programs allowing for the teaching of heritage languages as a regular subject during the school day

Evaluation of Grade 6 students in the EUBP by the Department of Education - results indicated that Grade 6 students in the EUBP achieved as well as or better than their unilingual counterparts while becoming effectively bilingual in an academic environment. Also students in a bilingual setting readily accepted a trilingual concept with the introduction of French in Grade 4

Establishment of nursery schools "sadoks" in school divisions that have the EUBP

1985 CUCS at St. Andrew's College received a federal job creation grant and established the Job Re-Entry Program to train twenty EUBP paraprofessionals/teacher aides

Retirement of Stephania Yurkiwsky as Ukrainian Language Consultant at Manitoba Education

Lew Kurdydyk seconded from Boundary as Ukrainian Language Consultant at Manitoba Education

EUBP extended into junior high school

EUBP cancelled in Agassiz

EUBCC developed curriculum guides for Grades 1-6, Grade 7 language arts, social studies and home economics curriculum materials and Grade 8 language arts and social studies materials

Joint Ukrainian Bilingual Curriculum Project organized in Alberta, Saskatchewan, and Manitoba

1986 Establishment of Grades 4-6 choir "Bilingual Bells"

Establishment of Sadok Veselka

Establishment of HUG, an intercultural exchange program with students from the Hebrew, Ukrainian, and German bilingual programs in Manitoba

Osvita Foundation became sole beneficiary of Peter Chrypko's Estate

- UPBC established UPBF
- 1987 The Public Schools Act, amended by Bill 70, by striking out the words "for pilot courses" in clause (e) - removed the pilot status from the EUBP enabling it to be an approved educational program
- 1988 Canadian Multiculturalism Act enacted
- EUBP extended into senior high school
- EUBCC completed revisions of the Ukrainian language arts curriculum for Grades 1-6 replacing Alberta's curriculum that had been used for pilot purposes in Manitoba between 1978-87
- EUBCC completed interim format supplement to the Ukrainian language arts curriculum for Grades 7-9
- 1989 10th anniversary of EUBP - Mayor's Proclamation, proclaimed Friday, May 26th, 1989, "English/Ukrainian Bilingual Education Day"
- 1989-90 MPUE established "MPUE/Petro Chrypko Memorial Fund" for scholarships to be awarded to EUBP students pursuing post-secondary education
- 1990-91 Student exchange occurred between Grade 11-12 students from Springfield Collegiate, Transcona-Springfield and Lviv School No. 53 in Ukraine
- 1991 Establishment of the Department of Multiculturalism and Citizenship Canada
- Ukrainian Language Consultant position eliminated at Manitoba Education and Training and replaced by Eliana Handford, Coordinator for Heritage Languages (General) and Special Language Credits
- Osvita Foundation developed trust fund to establish scholarships for EUBP students
- MPUE established Scholarship Committee to award an annual "MPUE/Petro Chrypko Memorial Award" to EUBP students who have either complete six years in the EUBP or Grade 12 of the

Program and have enrolled in at least one program at CUCS,
University of Manitoba

"MPUE/Petro Chrypko Memorial Award" awarded to Transcona-
Springfield Grade 12 graduates of the EUBP

Independence of Ukraine proclaimed

1992-93 Establishment of Manitoba Multicultural Education Policy

Elimination of Coordinator for Heritage Languages (General) and
Special Language Credits, at Curriculum Services Branch,
Manitoba Education and Training - portfolio replaced by
Antonio J. Tavares, Multicultural Consultant

1,130 students from Grades K-12 enrolled in the EUBP in six
Manitoba school divisions: Winnipeg 1, River East, Seven Oaks,
Lord Selkirk, Transcona-Springfield, and Dauphin-0chre

Note: Selected from primary and secondary sources in this study

APPENDIX T

Letter of authorization to access Archives of the Manitoba
Parents for Ukrainian Education Inc., Ukrainian
Cultural and Educational Centre (Oseredok)



Manitoba Parents for Ukrainian Education Inc.

Association manitobaine pour l'éducation ukrainienne

Батьківський комітет сприяння українській мові у Манітобі

1574 Main Street, Winnipeg, Manitoba R2W 5J8 Telephone: 338-0395 Fax: 334-8277

March 24, 1993

To Whom It May Concern:

Manitoba Parents for Ukrainian Education authorizes Patricia Schur access to M.P.U.E. materials stored in the Oseredok archives and to photocopy same as required for research purposes.

Russell Turyk
President

Affiliated Organizations

Dzvin Publishers Inc.
1574 Main Street
R2W 5J8

Sadok Veselka Inc.
110 Disraeli Street
R2W 3J5

Osvita Foundation Inc.
1574 Main Street
R2W 5J8

Source: Russell Turyk, letter to Whom It May Concern, 24 Mar. 1993, Winnipeg, Archives of the MPUE, Ukrainian Cultural and Educational Centre (Oseredok), 1978-93, Winnipeg.

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