

СТУДЕНТ

STUDENT

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DECEMBER
1975

ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО
СТУДЕНТСТВА КАНАДИ

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ВСІМ НАШИМ ЧИТАЧАМ

ВЕСЕЛИХ СВЯТ ТА ЩАСЛИВОГО НОВОГО РОКУ



from the Collection of Slavko Nowytski
from an original Glasspainting by Yaroslava Surmach Mills

СТУДЕНТ

STUDENT & ETUDIANT

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Articles and editorials do not necessarily represent the views of the National Executive of the Ukrainian Canadian University Students' Union nor of the Congress of Ukrainian Canadian Students under whose mandate this newspaper is published.

Only signed articles will be accepted. The Editorial Board accepts only signed materials, and may publish them signed with initials or pseudonym if so desired by the author.

STUDENT is the newspaper for Ukrainian Canadian students. It is an open forum for articles and comments by students and for comments and criticisms by non-students.

The opinions and thoughts in this newspaper represent the particular situation in which the Ukrainian Canadian student movement finds itself, both within the Ukrainian Canadian community and within the Canadian society.

Effective December 25, 1975, the new office of the Ukrainian Canadian Students' Union (National Executive) and of the Editorial Board of "Student" will be:

191 Lippincott Street,
Toronto Ontario.

The new telephone will be announced later.

NOTICE TO OUR READERS

Due to the exorbitant costs of typesetting, STUDENT will now be typed. This is due to a lack of funds to match the increasing expenses. Until such a time that we are able to ensure ourselves financially, we ask that you excuse the occasional misprints and distortions that may occur with this system.

РЕДАКЦІЯ -- ПРО СЕБЕ

Знову розпочався новий шкільний рік: відбувся Конгрес СУСК-у і вибрано нову національну ексекютиву та редакційну колегію. Враз із цим прийшов час редакційній колегії сказати декілька слів про себе та про свою "творчість".

В першій мірі заявляємо що ми бачимо як наше завдання вглядатися в сучасний стан української канадської суспільності та громадських установ які тим суспільством кермують. З одного боку ми дуже свідомі великого вкладу цих організацій та інших провідів в затримання сутті цього суспільства в тяжких обставинах: ми це бачимо в перспективі минулщини. На жаль, наше становище тепер не може сприйняти ті ж самі організації та тих самих одиниць які не можуть усьогодні свої методи, свої політичні чи етичні підстави, свої напями. Їхню прещею, чи в зовнішньому секторі /зв'язки з урядом, виміни з не-українцями/, чи на внутрішньому форумі, вони здержують зріст і цього ж суспільства.

Ми віримо що ролю студентства в кожному суспільстві це ввдження нових принципів, нових думок, нових шляхів в розвиток кожного суспільства. Тільки такою динамікою із сторони молоді та студентства може дане суспільство зростати, примінюючи себе до сучасних обставин. В другій мірі, ми заявляємо що редакційна колегія не репрезентує будь-якої організованої чи неорганізованої політичної думки, чи політичного угруповання. Наші редакційні статті, за які ми відповідаємо вповні, є мотивовані вірою що наші установи мусять в першу чергу придержуватися демократичних принципів в своїй праці. Нам є дуже сумно заявити що в більшості наші установи такого не придержуються. Далше, наші установи мусять зрозуміти їхні обов'язки супроти спільноти та її добра.

Заявляємо недрозначно що всі підписані статті в "Студенті" чи листи до редакції віддзеркалюють в першу міру погляди авторів а не конечно редакційної колегії чи Конгресу СУСК. "Студент" це відкритий форум для всіх поглядів українського канадського громадянства. Тому, так як і в минулих числах "Студента", ми бачимо важливість розпочинати дискусію над різною тематикою.

На наших сторінках ми будемо, знов так живе, друкувати статті над різними подіями: політичні, культурні, товариські, вістки про студентські організації, т.д. Щодо справи української мови ми є вповні свідомі конечности друкувати статті в українській мові. Але, з другої сторони, нашим завданням є засягнути якнайбільше число українського канадського студентства: поза меншиною яка розуміє цю мову, більшість замало розуміє мову щоби читати цю чи другу все-українсько-мовну газету чи журнал.

Перед нами більше завдання: усвідомити українське канадське суспільство, а в тому і студентство, про конечність вимагати урядове удобрення та уфундування для дво-мовних шкіл, такі які існують тепер в Едмонтоні. Тільки таким шляхом ми зможемо вимагати /за кілька літ/ щоби статті в "Студенті" були більшою українською мовою. Такі вимоги в сучасних обставинах тільки відчужують ту молодь та те студентство яке шукає своєї національної приналежности.

Вкінці, категорично заявляємо що ми не хочемо входити в емоційну полеміку із українськими емігрантськими установами. Такі полемічні статті не приносять користі для розвитку цього суспільства. Ми не можемо сприйняти критики в стилі статей "Гомону України", "Америку" чи "Шлях Перемоги". Критика нас словами "опортунізм", "підплачені КГБ" і т.п. тільки виявляють невмілість того ж середовища зустрітися з сучасністю.

MULTICULTURALISM :

BACK TO THE

HARBUZ PATCH

By Marijka Hurko



JOHN MUNRO

The government's recent revelation that it's multiculturalism programme will now emphasise "intergroup understanding" to fight discrimination of the 'real' minorities, that is, non-whites, convinces me that the Liberal government has absolutely failed to understand even to this day the differences in the rights, reflected by unique needs, between immigrants and indigenous Canadians of non-English and non-French background.

The manoeuvring of the multicultural programme to embrace racism and immigration stinks of political expediency: a cashing in on a public swing to the right on a law and order platform and making it sound as if it was part and parcel of an existing programme. To kill a second bird with the same stone - the clamouring 'ethnics' would be pushed into the back seat, perhaps indefinitely, by a word-juggling bureaucrat who over night created a 'real' minority out of the non-whites. Does this imply that the white non-dominant cultures are false minorities? Is the government blatantly racist by recognising a 'real' minority only on the ground that its colour is different? Is it in the same breath discriminating against the traditional minorities (to use a government term)?

The needs of immigrants, whether Jamaican, Japanese or Portuguese, are basically related to a need for acceptance. The needs of cultures already established, and not being regenerated by immigration, are ones of proper atmospheric conditions for their cultures to thrive - and this is true for both whites and non-whites. Both categories are obliged to contribute to this country in labour and taxes, and in return can demand their rights. The distinction that should be made is, thus, not between white and non-white, but between immigrants and indigenous Canadians.

The needs of immigrants should find response in the programmes of the Ministry of Manpower and Immigration, the Citizenship Branch of the Secretary of State, and so forth, while their rights, as all others are guaranteed by the Canadian Bill of Rights. But to transform multiculturalism into a white knight programme battling racial discrimination of recent immigrants is an admission that what the government made multiculturalism to be over the past four years did nothing to prepare us for mutual tolerance. That is why tolerance, which had to be intrinsic to the multiculturalism programme, is now the emphasis - for it was the most glaring failure. The correct solution, however, is not Munro's, but one which would intensify tolerance & understanding between the host multi-cultures. For discrimination is not created by immigrants, but is a product of our own host's, intolerance, egoism and greed. The solution is not one which enables me to know more about my German neighbour than that he makes good kuchen, but one that gives me access to his literature, art and history in Canada. This is the groundwork for respect.

Unfortunately, all this - although philosophically quite intelligible to the government - is largely irrelevant in the context of politics, or what the Liberal government feels it must do for the sake of political expediency. The proper question, then, is why the Liberals feel that political expediency dictates the abandonment of a multiculturalism policy that is meaningful for the minority cultures indigenous to Canada.

To answer the question - the Liberal policy of multiculturalism has become a royal pain in the neck for the government. The euphoria and benevolent intentions which

arose after Trudeau's introduction of the policy in 1971 have become a big yawn, as Canadians over the past four years have had about all the 'sensitisation' they can stand to painted Easter eggs, bright national costumes, and other transplanted cultural traits. It had become quite obvious to all that multiculturalism needed drastic revision, urgently - or the Liberals could claim credit to financing the biggest fad in Canadian history.

Cries for revision came from the minority ethnocultures themselves, the Ukrainians being the most vocal. They articulated that the multicultural policy ignored language maintenance, and was by that very fact a farce and a failure. Their demand was that government de-emphasize multicultural grants for activities that simply perpetuated certain cultural traits: the culinary arts; restoration of shivarany; X to the power of ten number of choirs; and the like - and pour much needed funds into areas that would promote the development of our culture: education in the Ukrainian language in public schools; a living language in the media; and in the arts. Make Ukrainian a working language and we would have a living culture.

The government, of course, understood the aptness of these demands. After all they were vocalised by the Quebecois, and recognised as rights in the government's bilingualism policy. Obviously if bilingualism is a right of the French- and English-speaking, multilingualism is a right of all Canadians.

The government, however, will not politically understand this. The proof - they have drowned the demands of minority ethnocultures in a sea of paper work created by a tangle of committees all studying each other. If a government research team produced something worthwhile, it was counteracted. A case in point is the excellent Non-Official Languages Study (NOLS), finished in 1974. It is 1976, and what of it? First it had all its punch removed, and then stalled, while the government embarked on a Majority Attitudes Study to make damn sure that none of the NOLS recommendations interfered with the rights of the majority groups. What kind of attitude is this, we may well ask?

This treatment goes beyond bureaucratic incompetence, to outright schematic planning. Multiculturalism was created not only to pacify East European voters angered by Trudeau's ignorant analogy of Soviet Ukrainian dissidents to the FLQ. Multiculturalism was also created as a handy tool with which to stem the flow of Quebecois aspirations into sacred bastions, specifically, in the socio-occupational sphere in the form of controlling positions in government and the economy. The government denied Quebecois aspirations with excuses that the pie now had to be shared with the minority groups. It is not by accident that French-Canadians and the other ethnocultural minorities are pitted glaringly against each other over the proverbial pie with the attitude of my gain = your loss.

Meanwhile the Quebec question has gathered more momentum than most ever imagined. Bill 22 catalyzed events to an unprecedented

degree. It proved that the Quebecois are desperately serious about survival, and that they know it does not lie in the sensitisation of Canadians to pea soup. No, much more - it lies in socio-occupational parity with the 'other founding race' throughout the social fabric of Canada. The result: government financed bilingual training; French as a language of media and air traffic communication; a rising Quebecois technocracy; and anti-multiculturalism.

The Liberal government found itself in a rather painful position. The slogan of a bilingual Canada had gone out of hand. It was alienating western Canadians who were being irrationally shoved into ill-planned bilingual districts; as well as eminent Anglo chauvinists, staunch believers in English as the language of internationalism. Worst of all, was the fear that multiculturalism was a vehicle for the Quebecois pattern of development, on the part of the other ethnocultures with their sophisticated demands.

A combination of factors indicated a seemingly clear plan of action to the Liberals. These factors were: first, that the Liberal electoral stronghold was seated in Quebec; secondly, that the last election showed that multiculturalism was not a burning issue to the western voter; and, thirdly, that the strides in bilingualism were shocking non-French Canada. The plan of action - without alienating Quebec, freeze bilingualism to pacify the non-French, and phase out multiculturalism with the same stroke.

This process was first evident with the demotion of multiculturalism from the sphere of a Minister of State to a drawer in the desk of the Minister of Labour. Then came the budget cuts: from \$10 million to \$5.3 million; the slow death by committees; and the final humiliation of the Canadian Consultative Council on Multiculturalism - the government's own advisory body - whose intelligent report was disregarded.

However, this, the government's final cop-out is not necessarily a post mortem on a meaningful multiculturalism policy. Munro's report, prepared by Jameson Bond and Rosanna Scotti, will be deliberated by the Cabinet in January. There is time to act: it is up to us, in solidarity with the other groups to put an end to this shaft and demand our rights. First, and foremost stands our right to formulate a policy which is aimed at our welfare. Multiculturalism has never been consciously defined - we should be defining that policy and everything that it implies! Time is running out before the so-called "Multicultural Reality" of today becomes the multicultural myth of tomorrow!

MEANWHILE...

Tell Why Ukrainians Love to Sing

EDMONTON, Alta. "It's my thing," said Education Minister Julia Kozak, relaxing during a break in a traditional Ukrainian singalong news. "It's an outlet, spiritual, cultural or whatever you want to call it," he said in a Canadian Press dispatch, printed in the Saturday, October 18, edition of The Winnipeg Free Press. The weekly singalongs, held in the Trynada Restaurant which opened in Nov. 1974, feature about 130 songs written in Ukrainian only. "Ukrainian people love to sing and they never can seem to get enough of it," said Mary Anne Palyk, an Edmonton school teacher who attends the singalongs regularly. "There we can come and mix with people of Ukrainian extraction we haven't seen for a while and who have one thing in common: they love to sing," she said. Walked in by the restaurant's decor of Ukrainian motifs and artifacts, many of the patrons are several generations removed from Ukraine. "We're not Ukrainian; we're Canadians of Ukrainian origin, and we're proud of it," Mrs. Palyk said. The restaurant, brainchild of Mr. Kozak and several local businessmen, features traditional recipes, decorating ideas and materials collected in Ukraine. A local artist was hired to decorate the walls with ceramics and traditional Ukrainian designs.

NOT AS GLORIOUS AS IT SEEMS



Зустріч Прем'єра Міністра П. Е. Трудо з Екзекутивною КУК у Вінніпегу, 12 вересня ц.р.

Earlier this year, the National Presidium of the Ukrainian Canadian Committee (UCC) met with Prime Minister Trudeau and some of his sidekicks from Ottawa and Winnipeg. This is not the first time that Trudeau has met with representatives of the Ukrainian Canadian community: in 1971 he had met with representatives of the Ukrainian Canadian Committee following his return from a trip to the Soviet Union, during which he had compared Ukrainian dissidents with Quebec separatists. There was also a meeting between Trudeau and representatives of students in Winnipeg who demanded that Trudeau take a supportive stand on the question of Valentyn Moroz and make his views known to the Soviet Union. Needless to say, Trudeau's wishy-washy attitude brought few results.

However, a few words must be said about UCC's tactics and approach to issues of concern to the UC community and its meetings with Trudeau. The latest meeting held between Trudeau and the (entire) Presidium of the Ukrainian Canadian Committee was far less successful than what the Ukrainian Canadian press had reported. In fact, it can be said that the Prime Minister made no commitments and laughed all the way to his next engagement.

The Ukrainian Canadian Committee did not see fit to consult its member organisations in preparing the presentation to Trudeau, nor did it solicit advice from various individuals within the community in the preparation of the presentation. This is especially strange in the light of knowledge that Trudeau is a very capable performer when it comes to such presentations. It is my information that very little time was spent by the executive in the preparation of the presentation; once the various sections were written up, there was little discussion on who would make the presentation and with what kind of strategy, and most importantly - what issues should receive priority in presentation.

Instead, the executive met one week before the Trudeau meeting with the discussion centering on the nature of the gift to be given to Trudeau for his children, and when everyone would sign the books. Really gentlemen, is this not

bordering on the absurd? Is this not the height of irresponsibility? Could not this time have been spent more wisely to prepare the presentation, to decide on the priorities of presentation, and to perhaps consult with others on the strategy?

The UCC brief itself raised some issues: the question of government funding for the building of Ukrainian centres and other funds for the Ukrainian press, the question of multilingual broadcasting on the CBC networks, and finally the question of Canada's stand on human rights in the USSR. As matters of specific demands these questions are as old as motherhood and fatherhood, and hence beyond reproach. But these issues alone fail to raise the problem of the Federal Government's irresponsibility in implementing the policy of multiculturalism across the board. They fail to challenge the government's sincerity in implementing the policy. To use the words of the brief, the Ukrainian Canadian Committee is interested in the 'preservation' of the Ukrainian culture in Canada.

Why does the Ukrainian Canadian Committee use the word "preservation"; after all, why have Ukrainian Canadian organisations such as the Business and Professional Federation and SUSK been fighting for the development of the Ukrainian Canadian culture and community? Nobody is interested in preserving Ukrainians in antiquated shells dating to the 1930's: is it not this preservation that has led to a flight from the community by countless numbers?

Why did the brief not raise the question of the government's sincerity in implementing the policy? Why is it that multiculturalism is still a policy enclosed in a minor directorship within a ministry: isn't it time after four or five years of this nonsense to have a Commissioner of Multiculturalism, much like the Commissioner of Official Languages, who will see to the implementation of the multicultural policy at all levels of government? And why is it that the government still actively pursues a bicultural policy when the multicultural policy was to do away with that unrealistic view of Canada? Why does the government not fund third language instruction through pro-

vincial departments of education, and why is the policy not shoved down everyone's throat by the federal government until it is accepted by all, especially in light of the government's pushiness on the bilingual policy.

On the question of multilingual broadcasting the UCC did little more than restate the demand for regional air time on CBC for Ukrainian-language broadcasting. Again some consultation with other interested parties in the Ukrainian Canadian community would have told them that we don't need any more amateur hours: the demand must be that the CBC/government pay for national Ukrainian programming on the CBC radio and television in the three languages in order to allow for coast to coast communication within the Ukrainian Canadian community, in order to have the CBC bring out Ukrainian cultural talent, to provide it with a professional outlet that it cannot possibly find within the community, in order to utilise the Ukrainian language in a contemporary setting, in order that it develop in circumstances that it presently cannot achieve.

More time definitely should have been spent on the principles of the issues, and not just on making demands which would not lead to the conclusive development of the community. The issues raised by the brief were not the major issues confronting the community; they do nothing for the development of the community. At best, they can only be seen as attempts to convince the convinced Ukrainians. Why can't more time be spent worrying about the whole of the community?

Finally, the hour came. The Executive, Trudeau and his local sidekicks were comfortably eating in the hotel and making their presentations. Trudeau dictated the topics; discussion started on the question of human rights. Far too much time was spent on this, and as a result there was not enough time to discuss issues of primary concern to the Ukrainian community - the community itself and its demands. Why? Because each section was presented by a different member of the executive, because they were not prepared with short statements. In Trudeau's own words, the Executive of the Ukrainian Canadian Committee must learn how to speak more effectively to the government and get its point across.

Well, the hallowed halls of the former Credit Foncier building, (now housing the Ukrainian Canadian Committee and the City of Winnipeg Welfare Department) will echo in dismay and anger at these words, and many words will hail down upon the SUSK rep to KYK. But really Messrs Radchuk, Kondra, Bashuk et al, isn't it time that you stopped trying to criticise these editorials and articles and started acting like the central representative body of Ukrainian Canadians? And isn't it time that the Ukrainian Canadian Committee started being that central representative body in fact, instead of trying to prevent various interest groups from going to the federal government directly? Perhaps if you would take the lead and not just hold on to the tail you would succeed. Let's get with it.

Y. Harun

KYK Ontario Meets to Discuss Changes In Multicultural Policy

The Executive of the Ontario Provincial Council of the Ukrainian Canadian Committee held a meeting on Saturday, December 6 in Toronto. During the meeting, the major topic of discussion was the recently-announced change in the policy of multiculturalism made public by John Munro, Minister responsible for Multiculturalism.

During the meeting a concrete rationalisation for Munro's move was discussed. Citing the initial political expediency with which the policy was introduced in 1971 as an attempt to win votes in the West for the Liberals, and the failure of this move, as well as the pressure of the Quebec caucus of the Liberal Party against the policy, members of the Executive saw that this was equally an expedient time for the government to cancel the policy. With the approaching Christmas and 'malanka' season, and the accompanying preoccupation with various events by the Ukrainian organizations, as well as the present battle by the Jewish community against Palestinian presence in Canada at UN Conferences, the government is expecting that there will be little response to its moves.

In view of the governments's reversal in its position regarding multiculturalism, the Executive has demanded that Munro and Trudeau come to a meeting with the National Executive of the Ukrainian Canadian Committee and with representatives of the various provincial UCC bodies. It is hoped that this will insure that Munro does not ignore the community organizations in his discussions with local communities. Other measures to combat Munro are the publication and distribution of a leaflet to the Ukrainian community, calling on the writing of letters to MPPs and letters to the editors, the publication of a news release, and the staging of a meeting with representatives of non-Ukrainian Canadian community organizations. It is believed that these measures will prevent the government from moving into the new but foolish area of action of multiculturalism.

ESTABLISHMENT OF UKRAINIAN RESEARCH FOUNDATION, INC.

The UKRAINIAN RESEARCH FOUNDATION was recently established in Englewood Colorado for the purpose of supporting Ukrainian Studies. The objectives of this non-profit organization are the following:

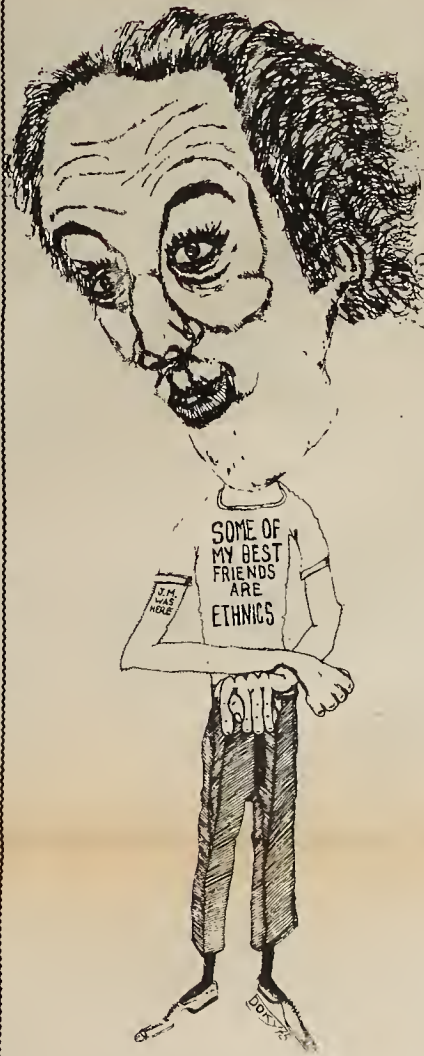
- To encourage scholarly research and writing relating to Ukraine and Eastern Europe, and to provide publishing opportunities for these writings.
- To study Ukrainian ethnic minorities in several countries (primarily in the United States and Canada) and to promote wider knowledge and appreciation of Ukrainian contributions to these countries.
- To cooperate with research associations and organizations that have similar goals.
- To establish and maintain a research library to support Ukrainian studies.

The Advisory Council of the URF, which oversees the research activities of the Foundation, consists of such distinguished scholars as: Dr. Marko Antonovych, Dr. Alexander Baron, Dr. Bohdan R. Socjurskyj, Dr. Jurij Bojko-Blochyn, Dr. Taras Hunczak, Dr. Yelocynyr Kubijowych, Dr. George S.W. Luckyj, Dr. Vasylyl Markus, Dr. Ivan Lystak-Ruynskyj, Dr. George Shevelov, Dr. Grant Sushynskyj and Dr. Lubovyn R. Wyman. The Chairman of the Advisory Council is Dr. Alexander Chichibin, a noted historian of international recognition and president of the Ukrainian Free Academy of Arts and Sciences in the U.S. as well as of the Ukrainian Historical Association.

Some of the activities of the URF include publishing the following: CHYZHEVSKY'S HISTORY OF UKRAINIAN LITERATURE in English; Kulish's SONATA PATHETIQUE in English translation; the first documentary study of Cossack history in English under the title HASSBURGS AND ZAPOROZHIAN COSSACKS: THE DIARY OF ERICH LASSOTA VON STEBLAU, 1594.

Similarly the URF has released two monographs: UKRAINE 1917-1921: A STUDY IN REVOLUTION, edited by Professor I. Hunczak and with a preface by Professor R. Pipes; and Sverstiuk's CLARINETTE ESSAYS, translated into English and edited by Professor G. Luckyj.

The Advisory Council welcomes suggestions and hopes to receive widespread support for its goals. The offices of the Ukrainian Research Foundation are located in the metropolitan Denver area, at 6931 South Yosemite Street, Englewood, Colorado.



House of Commons Debate

• (1450)

MULTICULTURALISM

REQUEST FOR APPOINTMENT OF MINISTER

Mr. Steven E. Paproski (Edmonton Centre): Mr. Speaker, in light of the growing interest in multiculturalism in Canada I should like to ask the Prime Minister to indicate to the House when this government intends to appoint a minister whose sole responsibility is multiculturalism?

Right Hon. P. E. Trudeau (Prime Minister): Mr. Speaker, we have the Minister of Labour who is entrusted with this special aspect of policy in Canada. I think the hon. member should not be pressing the government to set up a ministry for every special interest group in Canada.

Some hon. Members: Oh, oh!

Mr. Trudeau: We would have a great deal many more members of Cabinet—

An hon. Member: Keep on

Mr. Trudeau: I will keep on if you will shut up. Excuse me, Mr. Speaker, that was not directed to Your Worship.

Some hon. Members: Oh, uh!

Mr. Paproski: Mr. Speaker, in view of the fact that more than one-third of Canada's population is composed of people who are not members of the two dominant groups in Canada, does the Prime Minister not consider the needs of this rather large group as being important enough to warrant their own minister and their own ministry?

AN ONTARIO MPP REponds TO MUNRO

Last week Tony Grande, MPP from the Toronto area, and active supporter of the policy of multiculturalism was interviewed by our reporter from the Toronto office. Mr. Grande has been active within the Italian-Canadian community, particularly in the introduction of bilingual programmes in the Toronto School Board for recently arrived Italians. The aim of these programmes is to integrate the children and their parents in to the Canadian system without causing a loss of the Italian language by the children, or the development of a "split cultural personality" within the children and the family. The programme has been funded by the Toronto School Board and by the Italian Consulate. The Federal Government has not extended any support.

Mr. Grande's initial reaction to the remarks made by Mr. Munro was that this move in fact ends the government's policy of multiculturalism. In seeing the recent changes made within the Multicultural Directorate, starting with the firing of Haidasz, Mr. Grande says that the whole policy was a result of some political expediency of the government originally. The government never had any intentions of implementing a policy, and it was only the IV Volume of the Report of the Royal Commission on Bilingualism and Biculturalism which put it into that position. Even so, the government's 'implementation amounted to no more than tokenism, he stated.

The only way to fight racism and discrimination, Mr. Grande stated, was by increasing the awareness of groups within the country and about each other. Such a move can only be made by aiding groups to develop in the Canadian setting through a policy of multiculturalism. In making the decision to fight discrimination and racism as isolated issues, Mr. Munro is going against all recommendations of both the recently released Non-Official Languages Study and the IVth Volume of the Bilingualism and Biculturalism Commission, Mr. Grande feels.

Mr. Grande intends to question the Premier of Ontario on the Provincial Government's position on multiculturalism, to ensure that this government does not renege on its policy.

ЦІНА ПЕРЕДПЛАТИ

В Канаді	\$400 для осіб
в США	\$7.00 для підприємств
в Англії	£1.80 для підприємств

Веселих Свят Різдва Христового і Щасливого Нового Року

бажає

CRAVATS TAILORS

1050 MAIN ST.

Winnipeg, Manitoba

March 25th, 1975 marked the date when Canadian broadcaster Casimir Stanczykowski succeeded in becoming the first non-Anglo-Saxon/French/Jewish broadcaster to join the venerable 'corporate elite' ranks of the McDougalls, the Wators, the Stirlings, the Rogers and the Tietolmans - the corporate network Broadcasters of this country. I'm referring to the opening of Mr. Stanczykowski's second ethnic radio station, CKJS in Winnipeg and the sixth in Canada where programs in seventeen languages are broadcast 40% of the time. The questionable 40% ruling invoked by the Board of Broadcast Governors, on January 22nd, 1962, has to this day been upheld by the Canadian Radio Television Commission (CRTC).

Despite the creative constraints in programming content imposed by a conservative management, the initial Ukrainian program team of Ryssia Sitnick, Roman Onufreychuk, Bohdan Zaitsev, and Yaroslav Bochinsky succeeded with two 1½ hour daily programs in attracting a widely diversified audience, responsive to the fast-paced programming based on a well-orchestrated musical interplay of traditional homeland and local contemporary recordings, blended in with community-interest blurbs, public affairs capsules and children-oriented discovery montages.



CKJS's ROMAN ONUFREYCHUK

There is no doubt that the Canadian Radio-Television Commission's endorsement of an ethnic radio outlet in Winnipeg comes directly in response to the public outcry which surfaced when the CBC sought CRTC approval for the wholesale purchase of Winnipeg radio station CKSB for the purpose of establishing a full-time French broadcasting service in francophone (?) Manitoba. At that time, the programming on CKSB represented the primary source of relevant ethnic content programming for most ethnic listeners in Southern Manitoba.

Despite the massive opposition and a public hearing at Montreal (sic) where all the intervenors were flown in (at public expense), CBC, as expected, was given the green light to operationalize it's essential 'French life support' link to those few 'culturally deprived' francophone Manitobans.

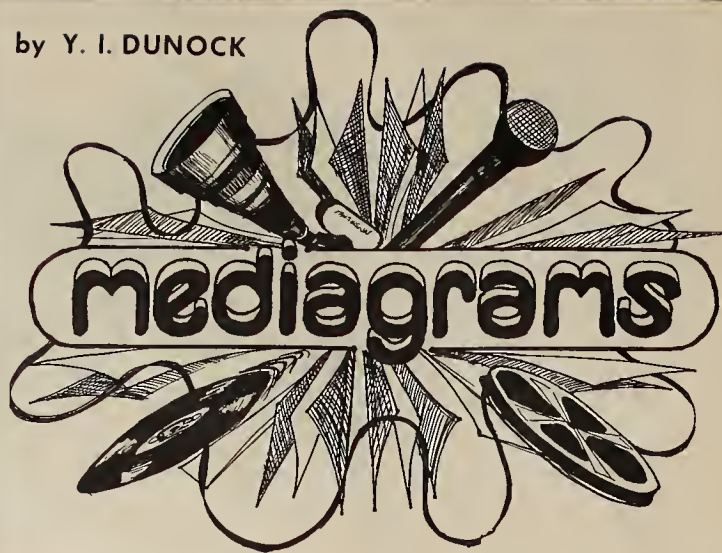
Following the gap created by the loss of CKSE ethnic programming, Mr. Stanczykowski, sensing the 'moment of opportunity', filed an application with the CRTC on Nov. 5, 1973, for authority to establish a full-time ethnic radio broadcasting outlet in Winnipeg. In a gesture that can only be interpreted as a pacifying tactic, the Commission demonstrated its 'overwhelming generosity' in granting the Polish Canadian the authority to go ahead with what newspaper/broadcasting magnate Lord Thompson once called 'a licence to print money!'

While many critics viewed this move as a victory, few of them knew that the battle to establish ethnic broadcasting in Winnipeg had been won by Mr. Stanczykowski only after an unprecedented five applications over a period of eight years.

The first application was heard on September 13th, 1966 before the Board of Broadcast Governors, and denied on the basis of being contrary to the Board's policy of foreign languages as given in its Public Announcement of January 22, 1962:

"By mixing some periods of foreign-language (sic) broadcasting with English and French over a broadcasting station, the broadcaster can assist in not only making the newcomer feel less lonely in a new

by Y. I. DUNOCK



land but can help to inculcate instruction in the Canadian way of life - government, customs, traditions, culture - more easily than would otherwise be the case.

...The broadcaster is permitted to devote from 25 to 40% of his time on the air between 6 a.m. and 12 midnight to special programming aimed at foreign-language listeners. ...The Board will not consider recommending a licence with such a notation unless it can be demonstrated to the satisfaction of the Board that between 150,000 and 200,000 potential listeners with mother tongues other than English or French live within the confines of the area that the proposed station would serve, and no such foreign-language service will be authorized except in multi-station markets."

These unwarranted demographic constraints limited the extension of ethnic programming to Montreal and Toronto at that time. While this regulation has since been modified allowing for more extensive ethnic programming expansion, the 40% ceiling on multilingual programming still applies to this day.

Casimir G. Stanczykowski:

it took five applications before his Winnipeg licence was granted.



The second application was filed October 28, 1966, but the frequency applied for, 1190 kilocycles, was instead granted to Soo Line Broadcasting Co. Ltd. in Weyburn, Saskatchewan. The third application was filed for the 810 kilocycles frequency with the Board on March 6, 1967. This application was never heard and in his letter of August 6, 1967 (five months later), the then Secretary of the Board, Mr. Foster informed Mr. Stanczykowski that the matter was being brought to the attention of the Board. No action resulted from these assurances.

After the Board of Broadcast Governors was restructured in 1968, and the Canadian Radio-Television Commission was established, a fourth application was filed with the Commission on July 25, 1968 for the same 810 kilocycle frequency. A letter dated October 17, 1968, signed by the chairman Pierre Juneau informed Mr. Stanczykowski that, "Your application for a Winnipeg radio station is presently being studied and a decision regarding the possibility of placing it on the agenda of an announced public hearing should be forthcoming.

Again, the application was never heard and it was four years later, on January 21st, 1972 that Stanczykowski received further communication in reference to his 1968 application which read: "Your submission is being returned herewith so that you may bring it up to date in the event that you may wish to proceed with it." During this four year period, another ethnic language radio station CJSB was licensed to operate in Vancouver, Mr. Stanczykowski's associates and financial partners had understandably lost interest in the application and the transmitter site and studio land costs had risen dramatically.

The fifth and last application was filed on November 5 1973 and with public pressure building up, it was apparent that the CRTC was only too happy to grant the CKJS licence. After all, someone might begin asking some embarrassing questions about all those unjustifiable delays encountered in the previous applications.

PRESENTING RADIO STATION CKJS-MANITOBA

A new sound has been wafting over the Manitoba Steppe these days. CKJS, Manitoba's first multilingual radio station, has been broadcasting since March of '75. Owned by C.G. Stanczykowski, who also operates a similar station in Montreal, CKJS is geared toward making the concept of Multiculturalism an actuality. The major portion of the non-English programming is done in the Ukrainian language. The Ukrainian program, headed by Director Bohdan Zajcew, consists of 20 hours of programming per week.

One of the station's strong points has been its continuous attempts to acquire contemporary as well as traditional Ukrainian music. Ukrainian Canadian culture need not stagnate if given a chance to develop. The Ukrainian program sees its role in the Ukrainian Canadian community as being a new-found method of promoting solidarity within a community that is rapidly losing its ghetto structure. Unfortunately, however, the station is having a difficult time trying to convince the Ukrainians of Manitoba of this very fact.

Radomir Bilash

CKJS
Radio 810 Winnipeg

Manitoba's First Multilingual Radio
Your Community-minded Station



MONTREAL MEDIA/THEATRE GROUP

In what appears to have emerged as a monumental undertaking this past summer, the theatre and media enthusiasts in Montreal have combined their collective expertise in producing a one-hour television play adaptation of Joan Forman's brilliant "WESTWARD TO CANAAN", considered by many critics as the most poignant theatrical interpretation of the blistering Ukrainian pioneer life in Canada's central provinces.

Produced by director-actor YURI KELEBAY, the play attracted a wide range of knowledgeable artisans, including actors YURI MYKYTIUK, MARIKA VITENKO, PETRO KRAVCHUK, ANDRIJ HUKALO, IHOR MANDICZ, and BOHDAN PANCHUK; producers NADIA BONDARCHUK (Radio-Quebec) and YURI SZENCZUK (CBC-TV); filmmaker-stage director VOLODYMYR HAYDUK; and technical consultants YAROSLAV BORYS & IHOR KIES (both from Montreal's Cable TV Ltd.)



YURI KELEBAY, YURI MYKYTIUK, TARAS HUKALO and YURI SZENCZUK in "Westward to Canaan"

Unfortunately the completion of the television play has been delayed after it was discovered that the final out-door scenes had been irreparably spoiled due to technical shortcomings. However, YURI KELEBAY assures us that the play will be completed next spring and it is anticipated that a purchase agreement with CBC-TV might be negotiated.

THE CBC RIP—OFF

Once again, this year, CBC-TV launched its new television season with the usual fanfare and catch phrases in an attempt to lure Canadians to watch the dazzling array of 'first choice' blend of American content, and Americanized Canadian content.

With the evident fragmentation of the potential viewing market (a wider selection of stations available via cable corresponds to a decrease in viewers per station), the survival of the CBC, in attempting to actualize its role of unifying catalyst through two-way information and entertainment, has never been more in jeopardy. The manner in which CBC President Albert Johnson and TV Manager Norm Garriock resolve the central question of 'Do we provide a mediocre product for the widest possible audience (as in the case of American tv), or do we sacrifice quantity for quality?', is critical for the future of our television network.



CBC PRESIDENT ALBERT JOHNSON

Perhaps a look at CBC Radio might provide the answers to creating a harmonious balance between public affairs, (Identities, As It Happens, Concern, Judy, Cross-Canada Check-Up, Ideas) and entertainment (Royal Canadian Air Force, The Entertainers, Inside From the Outside) programming. While much of the current CBC-TV programming produced here is indeed highly significant and stimulating, the public corporation policy planners appear once more determined to minimize their commitment to the CBC mandate of "contributing to the development of national unity and provide for a continuing expression of Canadian identity," as expressed in the Broadcasting Act. By failing to reflect in its programming the multilingual and multicultural character of Canada, the CBC stands legally and morally in violation of the public trust.

In response to criticism, the CBC mandarins argue that the third force in Canada is adequately represented in established weekly programming, drawing our attention to the prominence (sic) given to minority groups in programs such as 'House of Pride' and the new ethnic situation-comedy - 'The King of Kensington' - CBC's 'better late than never' answer to CTV's 'Excuse My French' and the proliferation of American black, Chicano, Italian, Greek and Slavic situational-comedies. The poorly scripted plot centers around a Jewish shopkeeper in Toronto's multi ethnic Kensington Market and contains all the ingredients of a monumental flop. TV Manager Norm Garriock last week confirmed the obvious by admitting that the 'figures are not good'!



KING OF KENSINGTON'S AL WAXMAN

The fact remains that over one third of this country's television viewers are paying over \$80 million annually to look at almost exclusively Toronto-based Anglo-Saxon perceptions of this country.

MULTILINGUAL BROADCASTING

Whatever became of the Federal Government Task Force on Multilingual Broadcasting? A fair question considering the fact that this Task Force studying the formula for the implementation of third language broadcasting on the CBC, has yet to present any final proposal or even interim report after almost two years of deliberation.

The whole issue of multilingual broadcasting in this country was raised in 1973 when the use of Gaelic language on 'Mactalla An Eilean', a weekly radio program on CBI-AM in Sydney Nova Scotia was banned by LISTER SINCLAIR (of Gaelic origin himself), the then Executive Vice President of CBC English Division Services. A strong protest from the Gaelic and Ukrainian communities (who also lost air time in St. Boniface, Manitoba) in Canada brought the entire issue to the House of Commons Standing Committee on Broadcasting, Film and Assistance to the Arts.

From September 21, 1973 to January 9, 1974 the Committee held ten sittings during which time evidence was heard from a wide range of witnesses including LAURENT PICARD, past-President and LISTER SINCLAIR of the CBC; KEITH SPICER - Commissioner of Official Languages; PIERRE JUNEAU (former Chairman of the CRTC); and HARRY BOYLE (current acting Chairman) of the Canadian Radio Television Commission; LEON KOSSAR, Executive Director of the Canadian Folk Arts Council; Mr. LINDEN MACINTYRE, Representative of the Gaelic Society of Cape Breton and Mr. B. ONYSCHUK, President of the Ontario Provincial Council of the UKRAINIAN CANADIAN COMMITTEE; Dr. I. HLYNKA, member of the UCC National Executive and Mr. ANDRIJ SEMOTIUK, Past-President of the UKRAINIAN CANADIAN UNIVERSITY STUDENTS' UNION.



HEWARD GRAFFTEY

The Standing Committee, which included such notable MP's as PATRICK NOWLAND, MONIQUE BEGIN, ROD BLAKER along with Dr. PAUL YEWCHUK and HEWARD GRAFFTEY, both candidates for the leadership of the PC's, stated in its Fourth Report to the House:

"Evidence from the CBC showed that there was nothing in Government policy prohibiting the use of languages other than English and French. It appeared that the so-called prescription of Multilingual Broadcasting was strictly an interpretation of policy on the part of the CBC Board of Directors. Therefore it is not the legislation which must be changed but only the interpretation of the Board, if it is desirable for third language broadcasting to take place on the Canadian Broadcasting Corporation."

The 'if it is desirable' qualification reflects the Committee's wishy-washy endorsement of Multilingual Broadcasting, a position supported by the Committee's non-committal attitude in recommending a study to determine a formula for third language broadcasting on the one hand, while neglecting to provide directives ensuring the implementation of this formula on the other. The text of the Recommendations is as follows:

"Your Committee recommends that the government consider the advisability of taking whatever action is necessary to accomplish the following:

1) That the Gaelic program in Sydney, Nova Scotia, should remain as it was, until a multilingual broadcasting policy has been determined.

2) That, in recognition of the widespread interest illustrated by the many ethnic groups who appeared before the Committee in an attempt to contribute something positive, research studies be pursued by a group comprised of representatives of the CBC, the CRTC, the Secretary of State, and the Minister of State for Multiculturalism, whose duty it would be to determine a formula for third language broadcasting in a way that would not diminish the status of the two official languages of Canada.

3) That until the study mentioned in recommendation No. 2 be completed, other third language programs that were provided already on the CBC be maintained, if the groups in question so request."



PIERRE JUNEAU

HOUSE OF COMMONS

Issue No. 26

Thursday, November 15, 1973

Chairman: Mr. Ralph W. Stewart

Minutes of Proceedings and Evidence

of the Standing Committee on

Broadcasting, Films and Assistance to the Arts

RESPECTING:

Subject-matter of the use of the Gaelic language on a weekly radio entertainment program in Cape Breton.

Tabled in the House of Commons January 9, 1974, the recommendations were upheld by Secretary of State HUGH FAULKNER and a few weeks later, the Task Force on Multilingual Broadcasting was born. It has become increasingly obvious that the four Task Force members; MICHAEL ANDRASSY, Multicultural Program Director; DES LOFTUS, Secretary of State Policy Planning Chief; PIERRE CHARBONNEAU, CBC's Planning Executive; and MICHAEL SHOEMAKER, CRTC's Planning and Development Chief, have failed to recognize the urgency in determining a formula for third language broadcasting.

Despite the shrouds of tight-lipped secrecy surrounding the Task Force deliberations, it has been learned that the members have met on infrequent occasions, perhaps only four to six times, the last meeting dating back to March of 1975, over nine months ago.

It seems that the delay can be explained by the fact that the CBC has yet to present a report requested by the Task Force 'concerning estimated third language broadcasting operationalization costs.' Not surprising, considering CBC's 'enthusiasm' for the whole philosophy of third language broadcasting.

Quite obviously these delays could have been avoided had the Standing Committee in its recommendations, outlined a realistic target date for completion of the report. When questioned about the delay, Des Loftus assured us that the final Task Force Report was currently being drawn up and would be presented to Hugh Faulkner by early 1976.

At this point, Third Force groups are unanimous in agreeing that anything resembling a formula based on occasional low-budget and regionally-restricted, non-prime time token multilingual programming would be UNACCEPTABLE.

THE DAUPHIN UKRAINIAN FESTIVAL



Taras Hukalo

"For all those imprisoned Ukrainians who are here with us spiritually"
-Cecil Semchyshyn

The Dauphin Ukrainian Festival has traditionally been presented as an exclusively 'cultural extravaganza' and rarely have the festival organizers attempted to highlight a local or international political issue. (Conceivably no one has bothered to sensitize them to the subtleties of certain issues, as in the case of Soviet Ukrainian dissent.)

For this reason, it was refreshing to note this summer the initiative taken by Master of Ceremonies CECIL SEMCHYSHYN in dedicating the sold-out Saturday night Grandstand Show to the plight of imprisoned Ukrainian dissenting intellectuals, and in particular, to VALENTYN MOROZ.

While it was apparent that certain organizers had reservations about this marriage of culture with politics, including the Grandstand Show Orchestra leader, Ted Komar, who allegedly walked off the stage in protest, it was also obvious that the audience of 7,000 was extremely receptive to the M.C.'s words of tribute and to the musical salute offered by the popular recording group RUSHNYTCHOK.

RUSHNYTCHOK, still sitting comfortably on top of the polka-rock pile, has recently released their 3rd LP recording and after only a few spins on the turntable, one discovers that essentially we've got an instant replay of the first two recordings - lack of original compositions and mediocrity in the recording and arrangements, not to mention the unnecessary gimmicks of 'echo chambers' and 'phasing'.

Has Rushnytchok exhausted its creative potential? Not necessarily. At a time when Contemporary Top 30 commercial music has reached a depressing level of repetitive and unimaginative 'garbage', while Bobby Vinton and Al Martino are spearheading a popular ethnic musical revival, one can see no reason why a jazzed-up toe-tapping Ukrainian kolomeyka with English lyrics wouldn't sell like Nalysnyky. In merchandizing terms we've already lost the Cossack boots, embroidered shirts, flowered shawls, borscht and arkan as items identifiable with Ukrainians. Let us not lose our music to someone else. What say you RUSHNYTCHOK, SYNY STEPIW, YASENY, CHOROMORTSI, CHEREKHOSH, KALYNA TRIO. VODOCHAI.....?

CRTC CABLE POLICY PROPOSAL



Why was KYK not at the June Cable Public Hearing?

Ever since the Canadian Radio-Television Commission presented its Policy Statement on Cable Television on July 16, 1971, in which the concept of a local community channel to enrich community life by fostering communication among individuals and community groups was proposed, the Commission has allowed the industry to define its own methodology in implementing these concerns.

It has taken the CRTC 3½ years of observation to realize that without strict regulations the cablecaster, primarily and in most cases exclusively concerned about maximizing the return on investment, would continue to reap astronomical profits receiving (at no cost) distant TV signals and distributing these (at \$90/annum average) to customers, while neglecting to recycle any significant amount of this profit into programming on the commercial-free community channel.

In response, the Commission, this past February introduced proposed regulations which would require cablecasters to:

- provide a community channel on their basic service on a priority basis;
- exclude any advertising material, feature motion pictures, off-air broadcast programs or re-runs of such programs;
- provide for opportunities for expression by the various multicultural communities within their licensed areas;
- extend a minimum of 10% of their gross annual subscriber revenue for the annual operation of their community channel;

Reprint from VIDEO AND FILM COMMUNICATIONS, July 1975.



Getting The Story Straight

- provide facilities and staff for the training of people and groups in the community and make such equipment available for use by these and assist in defraying out of pocket expenses such as those for materials and transportation.

Not surprisingly, at the June 1975 Public Hearings, the cable industry expressed its strong opposition to what it called 'draconian measures' and most observers agree that the initial 10% profit recycling proposal once finalized, will essentially be less forceful. However, with Pierre Juneau stooping down to be replaced by acting Chairman Harry J. Boyle (who more than anyone else on the Commission senses the need to provide subsidized access broadcasting), there are indications now that the Commission may stick to its guns. In view of the fact that some large metropolitan operators gross up to \$5 million annually, the prospects of a legislated injection of half a million dollars into the voicing of the community channels are indeed encouraging.

While awaiting the finalized regulations, many groups producing cable programs for national consumption (syndication), (as in the case of Toronto's children-oriented Ukrainian language instruction group - IITKA KVIITKA), are concerned about the Commission's proposed position on 'bicycled programs'. The Commission states, "The primary objective of licences must be to develop programming within their licensed areas. Programs from other sources 'should form a part of' or else be related to locally developed community program productions. The survival of IITKA KVIITKA, or the prospects of creating a national Ukrainian public affairs/news network program hinges on the Commission's final interpretation of "should form a part of" and "be related to", and it was distressing to note that not one ethnic cultural group had taken the opportunity to

officially express its concern and reservation regarding this proposed ruling at the June Cable TV Public Hearings in Ottawa.



CRTC CHAIRMAN HARRY BOYLE

On a brighter note, the proposed cable regulations have already been instrumental in activating the creation of an Ottawa-based cable group including MARIKA HURKO, NADIA RUZYK, SUSANKA GERUS, CHRYSTIA SOKULSKA and YURKO BOHDARCHUK. Despite initial delays in reaching scheduling and equipment booking agreements with Ottawa and Skyline Cablevision Limited, the young group has to this date taped numerous local interviews and community events, including the unveiling of the LESIA UKRAINKA monument in Toronto's High Park on Sunday October 18th.. The group expects to initiate program exchanges with Bohdan Kozak's Thunder Bay cable program - BITAYEMO, who this summer, funded by the Secretary of State, taped extensive cultural and political events across the country.

With the existing Edmonton cable outlet, along with talk of reactivating Winnipeg's "STEPPE TO PRAIRIE" and Montreal's "PODIYA", the creation of a Ukrainian cable network based on national simultaneous programs together with program exchanges may be just around the corner. Now if only Toronto could.....



NFB focusing on Ukrainians

I've Never Walked the Steppes

One of the commitments outlined in the Federal Government Policy on Multiculturalism as announced in October 1971, called for the portrayal of an "ethnocultural reality" in Canada on film, through the services of the National Film Board.

Confronted with the embarrassing realization that the exploration of ethno cultural themes had been up to that point critically neglected by its filmmakers (and policy planners) the Board responded by selecting a few of its 'quasi-ethnic content films for dubbing in 19 languages, including 'Kurelek' and 'Canadians Can Dance'. While the Ukrainian narration by Cecil Semchyshyn in itself was excellent, a rotten apple wrapped in candy coating still remains a rotten apple.

In what appears to be phase two of NFB's discovery of the 'Canadian identity', Ukrainian Canadian filmmaker SLAVKO KREPAKEVICH was commissioned to write the screenplay and direct the first NFB multicultural feature film, appropriately dedicated to the Ukrainian Canadian Community.

What followed was three years of controversy during which time the script was shelved, rewritten, shelved again after critics, claiming to have read the initial draft, felt the film would present an inaccurate interpretation of

the difficult Ukrainian experience in this country. Despite the unfortunate polarization this situation created, the film, written, directed and edited by a somewhat wiser and hopefully not cynical SLAVKO KREPAKEVICH, was recently released under the title "I've Never Walked the Steppes". Not having yet seen the film, I can only add that the film focuses on the self-image of prairie Ukrainians as expressed by these people, and includes soprano Joan Karasevich and politician/actor Cecil Semchyshyn. It may be of interest to compare the official NFB promotional blurb with the manner in which the film registers with you.



Winnipeg Free Press, Mon.

SLAVKO KREPAKEVICH

For Canadian-Ukrainians, as for most Canadians, there are strong emotional ties with "homelands" they may never have seen. In this film, one of a series on the ethnic character of Canadian groups, the scene is the Winnipeg home of a prosperous lawyer where his children and grandchildren are home for Christmas celebrations.

Because of the strong family resemblances are a natural part of the gathering. Old family photographs are brought out and stories are told about the Canadian beginnings of this family, at the turn of

the century. Filmed by photographer David de Volpi, this family occasion is a rich blend of warm domestic life, of cultural nostalgia expressed in songs and stories, and of pride in hard work and intelligence that, in half a century, brought these descendants of immigrants respect and financial success.

What it means to be Ukrainian, although born in Canada, is well established through what is seen here. There is little use of the language

apart from the Christmas carols that are heard. Even the meaning of Canadian-Ukrainian is questioned by some of the younger family members. Still, in the ambience of this holiday celebration, in the pictures on the wall, in the rich ceremony of the midnight Mass, the sense of what being Ukrainian does still mean is genuinely communicated.

None of the people here, however, is the "darling land" of the songs, and yet through them and their feeling for the old country something of that distant land does emerge.

World Conference of Ukrainian Students Conseil Mondial des Etudiants Ukrainiens

Consejo Mundial de Estudiantes Ucranianos
Welt-Zentralverband Ukrainischer Studentenschaften

Програма

1. П'ятниця, 30-го січня

до 6:00 -- Приїзд і реєстрація учасників.

6:00 -- Відкриття.

6:15-9:30 -- Перша Сесія: Український Студентський Рух.

а) Доповіді:

1) ЦЕСУС - роля і діяльність.

2) СУСТА - роля і діяльність.

3) СУСК - роля і діяльність.

4) ТУСМ - роля і діяльність.

б) Дискусія.

9:30-12:00 - Товариська зустріч.

2. Субота, 31-го січня

9:00-10:00 - Сніданок.

10:00-1:00 -- Друга Сесія:

а) Доповіді:

1) Чи концепція "української діаспори" оперативна в нашій дійсності?

2) Чи українські церкви спонсорять пророзу супроти українського суспільства?

3) Українська освіта і наука.

б) Дискусія.

1:00-2:30 - Обід.

2:30-6:00 -- Третя Сесія: Організоване Студентство і Українська Громадсько-Політична Структура

а) Доповіді:

1) Студентство і суспільно-громадські організації.

2) Студентство і політичні угруповання.

3) Студентство і ОКВ.

6:30-7:30 - Вечера.

8:00-11:00 - Студентська забава.

3. Неділя, 1-го лютого

11:00-3:00 -- Четверта Сесія: Україна та Зовнішні Зв'язки.

а) Доповіді:

1) Становище українського студентства до України.

2) Зв'язок українських студентів на території студентства в Україні.

3) Перспективи оборони українських дисидентів на базі міжнародного права.

4) Зв'язок українських студентів ЗСА і Канади з не-українськими організаціями.

3:00 - Закриття.

Північно-Американська

КОНФЕРЕНЦІЯ ЦЕСУС

Центральний Союз Українського Студентства повідомляє, що в дня 30-го січня до 1-го лютого 1976 р. в приміщенні домівки "Три-зуб" в Філадельфії відбудеться

Північно-Американська Конференція ЦЕСУС

Управа ЦЕСУС передбачує, що в Конференції візьмуть участь понад 150 українських студентів ЗСА і Канади. Також передбачена ширша участь українського громадянства.

Програма Конференції включас ділові сесії з доповідями і дискусією, товариську зустріч, та студентську забаву. Доповідачiami будуть переважно студенти активні в українському студентському русі. Конференція проаналізує чотирьох головних тем: український студентський рух; проблематика української діаспори; організоване студентство і українські громадсько-політичні установи; Україна і зовнішні зв'язки. Точна програма Конференції буде подана в скорому часі в пресі і по радіо.

Конференція дасть змогу студентам Америки і Канади проаналізувати ряд важливих питань, обмінятися поглядами, та ближче з собою запізнатися. Також, ширше українське суспільство матиме нагоду познайомитися з студентською аналізою української діаспори та сучасної України.

На конференцію до Філадельфії від'їде з Торонто автобус. Від'їзд о год. 6:30 рано в п'ятницю, 30-ого січня. Кошт переїзду - 30 дол. За дальшими інформаціями та резерваціями на автобус писатися на адресу ЦЕСУС:

ЦЕСУС
World Conference of Ukrainian Students
P.O. Box 73, Station P,
Toronto, Ontario.
M5S 2S8

Акція 29. січня 1976р.

З огляду на це, що на Україні в сучасну пору щораз більше поширюється рух опору проти русифікації та що завданням українського студентства є стати в його обороні, ЦЕСУС проголошує 29.січень 1976р., річницю дня Крути, як день солідарності світового українського студентства з рухом опору в Україні. Управа ЦЕСУС закликає всі українські студентські громади, крайові студентські союзи та всіх українських студентів зааніжестувати з цей день своєю солідарністю з сестрами й братами в Україні з їхньою боротьбою за українські права.

UNVEILING THE LESIA UKRAINKA MONUMENT

UKRAINIANS GATHERED IN T

Meanwhile... Back at the Kremlin ...

The month is October. Recent reports of Brezhnev's illness appear to be true: his eyebrows are drooping; he has been missing croquet games with his grandchildren; he has not been bear-hugging his quota of workers. In fact, the First Secretary of the CPSU is sick, sick with worry. And his comrades, the once proud patricians of the workers' paradise are in no position to console him. Developments in the West have become threatening, to be dismissed lightly. The crisis is being resolved at the highest level, at a secret meeting of the Supreme Soviet.

Brezhnev opens the meeting. "Comrades, we face a crisis of unprecedented gravity. The constellation of forces is extremely threatening."

"Something must be done about it, before it gets out of control!" says Podgorny in distress.

Scherbytsky looks at his comrades. They are all tense. "What, comrades! What's wrong?"

Alexei jumps from his chair. "You fool!" He points his finger at Scherbytsky. "It's all your fault!"

"Mine? Comrades, ... I ... I'm ...

"Silence! You featherbrain!" Leonid shouts regaining his sense of authority. Scherbytsky begins to quiver. "Dear comrades, please tell me what is wrong?"

Podgorny gives him a look of disgust. "We have evidence that the Ukrainian revanchist in the West are forming a united front. 'It's the revival of UPA!' " gasps Suslov, placing a handkerchief to his forehead. "How could you let this get out of control Scherbytsky?"

"Comrades, I have no control over those nationalists in the West."

"That's no excuse!" snaps Brezhnev. "But, but I guarantee you, that I have full control over those rubble-raising nationalists at home. You know that comrades, you assisted me."

Scherbytsky sits quietly. He looks sheepishly at his comrades. "Scherbytsky, we'll deal with you later!" declares the President. "The evidence is unmistakable." Alexei clears his throat. "Our people in the West have information of numerous phone calls, many letters and trips, all leading to Toronto - the heart of the movement."

"Comrades, what will happen to me?" exclaims Scherbytsky.

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"Obviously, Scherbytsky has not been paying attention to what we have been saying grumbles Brezhnev.

"The same thing that happened to Khrushchev and Shelest, you idiot!" yells Alexei.

Scherbytsky sits back in his chair. He covers his face with his hands. He begins to whimper.

"Yakovlev, our man in Ottawa, tells us they have planned a massive gathering to gain more support," says Brezhnev, nervously holding the secret message.

"When and where is this gang of bandits gathering?"
"Tomorrow."

A sudden silence amongst the members.

"Contracts with metal dealers! Suspicious activities at Acton and Montreal! Unprecedented appeals for money! Two nationalist conventions! What more evidence do we need?" Podgorny can no longer contain himself.

"Yes, tomorrow," Brezhnev continues, tearing the paper to shreds, "at exactly 1500 hours, under a huge maple tree. It's very difficult to find."

"Of course, that's where they have their arms cache!" says the President.

"What is worst, those nationalist reptiles have been making contact with bourgeois governments!" exclaims Alexei.

Podgorny jumps up and pounds the table. "Those double-dealing bureaucrats!"

Scherbytsky quivers. "What should we do comrades?"

"Alia iuncta est! All we can do now is wait for further developments," sighs Kosygin.

"Yakovlev is on the phone... I am listening comrade!... What have you found out? No!... Where?... Brezhnev grips the receiver. "Are you sure, is this possible?... Spasibo... Do svidaniya."

"Lyonya, what is it?"

Sweat is pouring from Brezhnev's eyebrows. He chokes, gasps for air. "The dagger is pointed to our heart! The fatherland is in danger! Comrades, enough talk, it is time for action! Call in the fraternal forces - we'll invade High Park by night.





VYACHESLAV CHORNOVIL



For the last ten years my status in Soviet society has been determined not by my educational level, abilities or aspirations, but by the dictates of the KGB. For my attempts to hold my own opinions on a number of aspects of Soviet life and to express these opinions openly I have been deprived of everything: the opportunity to work in my field and to publish; the inviolability of my private life and the protection from slander. Ultimately I was deprived of my freedom for a period of many years.

The organs of repression have assigned to me a role of their own invention--the role of 'material' evidence of the validity of the dubious theory that ideological struggle and ideological diversion are becoming more intense in the period of detente in international relations.

Not only did the KGB resort to a thoroughly fantastic interpretation of existing facts in its concoction of my 'case', but it did not hesitate to indulge in outright fabrication of a considerable portion of the charges.

In the conditions that currently prevail in the Ukraine, having once been placed on the KGB's black list means that I will remain a target of repression for the rest of my life, if I refuse to become a moral monster, an eventuality I absolutely reject.....

....and so, finally, there is no guarantee that I will not be physically destroyed or deliberately crippled.

Having no wish to remain a victim of the KGB for the rest of my life and vegetate in conditions in which fundamental human rights and my very life are under constant threat, I ask the Presidium of the Supreme Soviet to relieve me of my Soviet citizenship after my release and to grant me permission to leave the USSR.

At the same time, not wishing to sever my spiritual ties with my homeland, without which I cannot imagine my existence, and in the event of my official change of citizenship, I will consider myself a citizen of Ukraine, where I will return when Ukrainian patriotism is no longer regarded as a crime and is removed from the 'protection' of the KGB.

Irrespective of your reply, from the moment of the submission of this statement, that is, from March 1, 1975, I cease to consider myself a citizen of the USSR.

Until the time that I granted (in person or in absentia) citizenship by any democratic country in the world, I will regard myself as a person without official citizenship with all the consequences that this decision entails.

VYACHESLAV MAKSYMOVYCH CHORNOVIL, a journalist by profession, was born Jan. 1st 1938 in Cherkassy province of the Ukrainian S.S.R.

After graduating from the Faculty of Journalism at the University of Kiev in 1960, he worked as an editor in the Lviv television studio and on the editorial staffs of several publications. He was also formerly a member of the Komsomol (Young Communist League).

Chornovil's first encounter with the KGB authorities came in 1966, when he was sentenced to three months at hard labor for refusing to testify at a Lviv trial of four Ukrainian dissidents (on the grounds that the trial proceedings were closed).

CHORNOVIL is best known for writing the CHORNOVIL PAPERS published by McGraw-Hill, 1969, as an expose of judicial violations perpetrated by the KGB in the trials of 30 Ukrainian intellectuals arrested in 1965. CHORNOVIL was re-arrested on January 13, 1972 during a wave of arrests of Ukrainian intellectuals and dissidents by the KGB.

He was sentenced the following year on April 12, 1973 to seven years hard labor and five years exile, on the charges of anti-Soviet agitation and propaganda under article 62 of the Ukrainian S.S.R. criminal code.

He was transported to a Mordavian Labor Camp. His present address is: 5110/1 Moskva, Mordovskaya A.S.S.R., P. Ya. Zh. Kh. 385/19.

The following statement was submitted by Soviet Political Prisoner VYACHESLAV CHORNOVIL, from Mordavian Camp 19, dated March 1st, 1975 to the chairman of the Supreme Soviet of the USSR N.V. Podgorniy. In this statement the author renounces his Soviet citizenship. CHORNOVIL also writes an appeal to the Canadian Embassy in Moscow petitioning for Canadian citizenship but is certain that the camp authorities have not forwarded his petition to the Canadian representatives.

By Stevan Huzan

It's exciting to think of Chornovil... living on Jane St.... say he has a column in HONIN UKRAINY... imagine the new explosion of readership... the column as a window to the Ukraine... even as a syndicated Ukrainian press columnist... even to the SUN, or the GLOBE & MAIL, or the MONTREAL GAZETTE, or the WINNIPEG FREE PRESS, or the daily Ukrainian paper SVOBODA.... What a profitable experience of journalism it would be for him... and undoubtedly for his editors, employers, sponsors.... So the above is absolutely possible... after receiving citizenship--in absentia... he could fill a role no one else could fill.

Imagine the above, it's exciting, but it's not the main significance of Chornovil's statement. The significance lies in the new relationship revealed between the emigration, and those in the Ukraine.

From Chornovil's statement, from Brezhnev's plea in the Toronto Star, Dec. 10, against "the campaigns of misinformation, of slander against socialist countries, and all sorts of pin-pricks designed to cause reaction and poison the situation."

From Radio Free Europe's and Coca Cola's presence in the USSR. From telegrams to political prisoners and from statements and works coming out of the deep camps of Siberia; the permeability of the mythical Iron Curtain becomes absolutely clear.

Are the discussions of global detente really gossip about neighborly agreements?

Is in fact Kissenger's running from the Israeli house, to the Arab house, to the Chinese house, to the Israeli house, and so on, just like a village-feud-settler's running, or a matchmaker's? Yes. Even the global communications systems make it clear that we indeed live very, very close to each other.

This understanding that we live in a "global village" is very important to the Ukrainians outside the Ukraine. It is because of this global technology that Valentine Moroz is nearer to us than most people living in that bungalow across the street.

We know what Moroz eats, how he looks, how he feels, his almost daily conversations with his wife. We know more because we have a trans-global connection to the details of his person.

What this implies is that global mobilization is as possible as a village uprising; that we can, and in fact have worked together through the global campaign concerning soviet political prisoners, with Plyushch in Paris, Washington, London, Australia and Toronto. This is plowing a stake into the black political heart of the USSR.

Chornovil's statement is a reinforcement of our efforts. It is exciting proof of what we can do.

Chornovil living here in Canada, would be a power boost greater than, if not equal to the power boost of his book THE CHORNOVIL PAPERS, or that of others like the book EDUCATION IN THE SOVIET UKRAINE.

The realization that the Ukraine can be free as a culturally sovereign unit is at this time more probable and possible than ever; simply because Ukraine can grow outside of the skin of it's boundaries, through kursy, language courses in Slavics, poetry courses Harvard's Ukrainian Institute and so on.

Ukraine has been like the queen bee, stuck in the Soviet web of a cocoon. Now her colonies' regenerative vibrations are pulsating stronger and stronger.

CHORNOVIL RECEIVES ENGLISH JOURNALISM AWARD

LONDON, England. — Vyacheslav Chornovil, a 37-year-old Ukrainian political prisoner and former journalist, received the 1975 Tomlin Journalism Award, sponsored by the London Times.

Chornovil was awarded the prize for his documentary on the trials against Ukrainian intellectuals during 1965-66. The compilation appeared in the West under the title of "The Chornovil Papers."

In selecting Chornovil for the award, the review board said in its release, which was reported by several wire services, that "The Chornovil Papers" is "a classical example of documentary journalism."

The Tomlin Journalism Award carries with it a cash prize of 500 pounds-sterling, approximately \$1,200. He was nominated for the award by Amnesty International.

Chornovil was arrested for the first time in 1967 at the time of the publication of his book. He was sentenced by a Lviv court to three years in a concentration camp, but served only half of the term because of a general amnesty.

Due to his alleged connection with the "samvydav" publication, "The Ukrainian Herald," Chornovil was one of the first to be arrested in the January 1972 KGB dragnet, aimed at silencing the journal.

He was charged with anti-Soviet agitation and sentenced to seven years severe regime confinement in a labor camp and three years exile.

Renounced Citizenship

Chornovil, who is incarcerated in a Mordovian concentration camp, recently wrote an open letter renouncing his Soviet citizenship and requesting Canadian.

He and his wife, Olena, are the parents of a son, Taras. The journalism award is given each year since 1973 in memory of London Times correspondent, Nicholas Tomlin, who was killed during the Arab-Israeli war, to journalists who are not allowed to fulfill their obligations, or to those who have no financial means to complete their assignment.

LETTERS AND OPINIONS

Vera Dumyn
Myron Spolsky

O.I. Marunchak



In the last year various groups and individuals have attacked STUDENT for printing articles which condemned the visits of the Argentinian Moroz Committee and of members of the Anti-Bolshevik Bloc of nations to the Chilean junta. (see Student v. 8 no.31). The attacks have come from the Organization of Ukrainian Nationalists-Banderivtsi and from the Argentinian Moroz Committee.

The articles published in STUDENT initially attacked the above two groups for developing relations with this Chilean junta, which has come to power illegally by overthrowing the democratically-elected government of Salvadore Allende. It was the position of the published articles and letters to the editor in STUDENT that the contacts and the requests that this totalitarian government under General Pinochet intercede on behalf of Valentin Moroz were in fact an act of support of this government.

Absolutely no attempt was made by these two groupings to justify their actions in light of the criticism. Among the Ukrainian newspapers which did attack Student were *Homin Ukrainy* of Toronto, *America* of Philadelphia, *Shliakh Peremohy* of Munich, as well as the Ukrainian Central Council of Argentina.

Following the trend of the above newspapers, the Ukrainian Central Council of Argentina (UCCA) responded by simple red-baiting. The statement attacked in particular the STUDENT response to the newspapers. The article in STUDENT had given a factual accounting of the political, social and economic conditions in Chile following the coup. (STUDENT, v.8 no.32).

The Argentinian statement claims that the information received by STUDENT was from an "active communist." In particular, they mentioned the letter to the editor published in STUDENT v.8 no.31 and in fact, the refugee referred to in B.K.'s letter was a 'radical Christian'.

Anyone who has a minimal understanding of the events in Chile following the coup by Pinochet will not be surprised by this. The junta has repressed not only Communists, but activists of all political grouping which are opposed to it. Nothing demonstrates this more clearly than the trials of Christian Democrats for "subversive activity." This illustrates the broad opposition to the junta: initially, following the coup, the Christian Democrats had maintained a neutral position towards the junta.

It must be further illustrated that the press in Europe and North America has widely attacked the Chilean junta for overthrowing a democratically elected government, for repressing social, political and human rights, for arresting approximately 50,000 for some form of "subversive" activity, for executing a countless number of individuals with court trials and with closed court trials, and for totally ruining the economy of what once was among the more prosperous countries in Latin America. We are not speaking here of simply the left - wing press, but of 'respectable' magazines such as *Time*, *Newsweek*, *Der Spiegel*, *Le Monde*, and others.

The Argentinian statements accuse the editors of STUDENT of being in the way of the Soviet KGB. They claim that the STUDENT articles sabotaged their attempts to discredit the Kremlin. In approaching the Chilean junta in the manner that it did, the Argentinian Committee as well as the ABN have in fact discredited themselves. To use only an example, it is equated to the approaches of Stalinists to the Soviet Union, or of the approaches of individuals during World War Two to Hitler. To accuse STUDENT of being subsidised by the KGB is to also say the same for the other world press which had similar positions, including the press of the *melnykivtsi* and other Ukrainian groupings.

In all of the newspapers, authors expressed concern for the state of democracy in Chile. Articles in STUDENT have expressed concern that certain groupings within the Ukrainian emigre community, and in particular, the *banderivtsi*, have compromised (again) the very concepts of democracy in approaching this repressive regime.

On the one hand, we have the *banderivtsi* making claims about the liberation of Ukraine from totalitarianism, and on the other hand, this group has consistently approached the most repressive governments of the world for support for their cause. We consider that this form of opportunist undemocratic politics of the Argentinian Committee and in particular of the *banderivtsi* cannot be accepted by the Ukrainian community. These politics are dangerous to the community and must be rejected. In attacking STUDENT for publishing articles taking a democratic position on the question of Chile, the *banderivtsi* and the Moroz Committee of Argentina have shown their true anti-democratic faces.

The Ukrainian community outside of Ukraine which is involved in the struggle for the liberation of Ukraine must learn once and for all that our actions must be based on strict democratic principles. We can not accept any departures from this principle. Even more harshly, we must condemn the attempts, albeit futile, of the *banderivtsi* led by Slava Stetsko and Ihnat Bilinsky to isolated those individuals and groups who have criticized these anti-democratic elements. They cannot ignore the fact that the community has fully accepted at least the principle of democracy, if not social and political equality. Finally, they must recognize the principle of plurality of views in the community, without attempting to stifle them in order to sustain their own personal and group status quo in the community. We, for one, reject the attempts by Stetsko and company to monopolize the Ukrainian communities' leadership.

What are we as Ukrainians struggling for? A simple question with a simple answer? Perhaps. Without a doubt the predominant idea in Ukrainian revolutionary ideology is of a sovereign independent Ukrainian nation, existing not only in theory (as the Soviet Ukraine does); but in working practice also. This much is clearly evident and indisputable. No matter to what party you may belong, or to what party your political outlook is most similar - the basic premise on which all our subsequent political ideology and argument is based upon is that of independence from Russian domination.

The majority of exiled Ukrainians however never look beyond this point. They might call themselves this or that but in the vast majority of cases they have never looked through this keyhole to the room beyond. Within our philosophy and political ideology what we loosely term as "communism" is frowned upon and dismissed with contempt and without further thought or discussion. This dismissal of a term, very general and broad, encompassing within itself, as it does, many different types of political ideology, none of which may necessarily be said to exist in the contemporaneous world, is a grave and serious error, as well as, I hope to convince you, a political miscalculation.

The very fact that we use the word "communism" so generally is misleading and puts us on the wrong path so to speak from the beginning. Consider for example how different Russian "communism", so blatantly imperialist in outlook and deed, is to the national communism of the People's Republic of China. The liberational ideals that were once adopted by workers and students in the old Russian empire have been so altered, mutilated and then spat out by the Russian totalitarianists that they have lost all semblance to what they were originally. What first began as a movement for the freedom of the oppressed masses in czarist Russia has now deteriorated to a fascist debacle with concentration and labour camps for all dissenters from the official party line as propagated by Moscow.

Yet we still call this "communism" when quite clearly it is not. It might be referred to as "Russian communism", but it would be misrepresentation if we merely referred to this state of affairs as "communism".

In the Russia of Nicholas Romanov, there was one supreme dictator - the tsar. The Modern "Soviet Union" through increasingly reactionary Russian policies has produced an equal and modern counterpart - the First Secretary of the Central Committee of the Communist Party of the U.S.S.R. He, like the tsar, wields absolute power and is intolerant to the point of repression with respect to any challenge to his rule. Under the Romanov's there existed a class structure, with the

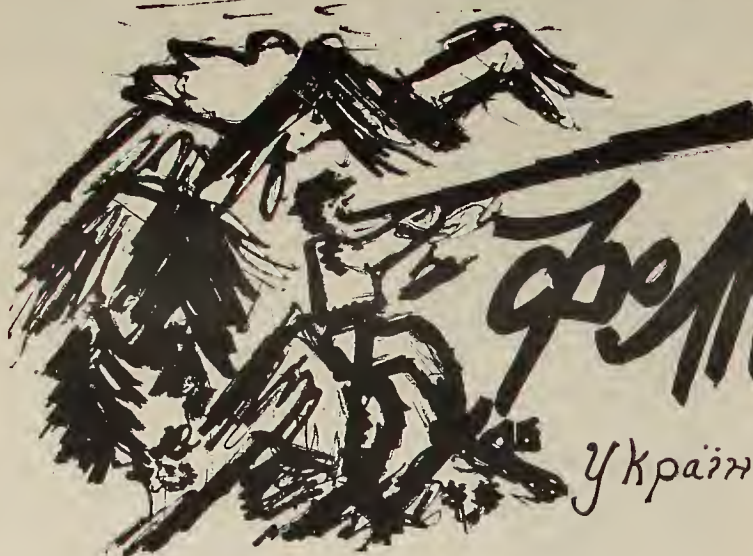
continued on page 15

Victor Jablonsky

A person who knows just where he stands and what he wants has a better chance of getting what he wants because this type of person is best able to affect and direct the variables in his environment. Since working with people is a fact of life and since the largest homogeneous group of people an individual has personal identity with is generally what we call a nation, it is a good idea for a person to know exactly with which nation his primary loyalties and identity lie.

For a member of an ethnic minority in Canada the question of one's nationhood is not an easy one to answer. As Ukrainians born in Canada but of Ukrainian descent, we are immediately faced with two obvious but conflicting variables which naturally both play a part in the decision we make. These are, of course, the variables of heredity and environment.

continued on page 15



Фольклор

Українська Народна Словесність

Українську народну словесність, або фольклор, зачали записувати

у 18-ому столітті. Перед тим все було передано усно, від покоління до покоління. Одна з найцікавіших ділянок в українському фольклорі є "Замовляння" /також звали їх "заговори", "шептанья", й "закликання"/. Замовляючі вірили в магічну силу слова, значить, що слова можуть змінити події і явища природи. Коли людина замовляла, то старалася впливати на полію так, щоб, нахилити чи відвернути ці події від себе. Замовляли, наприклад, щоб викликати успіх в полюванні, відвернути якусь нещастя або накликати собі щастя в особистому чи родинному житті.

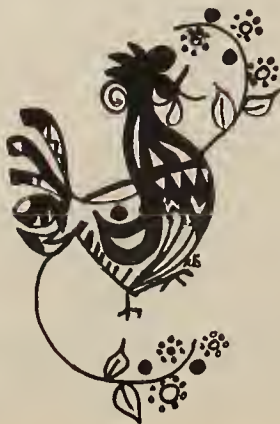


Замовлення в давнину були відомі серед асирійців, жидів, вавилонців, римлян, греків і інших народів. На Україні вони почалися в дохристиянському періоді. В 10-ому та 11-ому столітті замовляння були християнізовані, набрали християнських елементів.

Того, що замовляв, себто замовляючого, звали знахарем або зна-



харком. Це була звичайна людина, яка мала давню пам'ятати формули замовляння. Та людина дуже сильно вірила, що вона досягне свого результату, коли будуть виконані необхідні умови.



Коли замовлення не здійснилося думали, що час не був відповідний, перемонію не був дотриманий, знахар не був морально чи етично відповідний, або переплутано формулу замовлення. Тоді шукали сильнішу форму й навіть сильнішу людину, щоб замовляла.

Замовляння можна поділити на чотири категорії: господарські, лікувальні, родинно-побутові й суспільно-громадські. Загально кажучи, уява, дія, сово й голос були разом зв'язані в прозо-



вій або віршовій формі. Ритмічна мова та риторичний діалог були характерні прикмети стилю замовлянь. В замовляннях бачимо багато метафоричних формул.

Дуже цікавими й оригінальними були дівочі замовляння. Коли дівчина хотіла повернути коханого хлопця, вона зверталася до сил природи, вживаючи епітетів, порівнянь та символіки.

Сьогодні в нашій українській фольклорі збереглися від наших предків величезна кількість замовлянь. В цій селекції хочемо дати нашим читачам погляд і уяву про цей дуже стародавній і цікавий жанр нашої багатогранної спадщини.

Тарас Павлович
Вінницький

Редакція хотіла б подякувати проф. Я. Розумному, який викладає курс українського фольклору /одиноким такий курс в Канаді/ на Манітобському університеті, за його дорожечинні зауваги та поради в цьому проєкті.



Marunchak continued from page 13

minority - the aristocrats - imposing their opinions, beliefs and rule on the majority - the workers and peasants. Here again the modern "Soviet Union" has a close virtually identical parallel - namely the communist party of the Soviet Union. The members of this so-called "communist", but in modern reality and practice aristocratic ruling clique, impose their unwanted ideas about Russian imperialism not only on those nations which were formerly part of "Holy Russia", but on millions of other people whom they have since conquered through force of arms. Can this system be called "communist"? I don't think so. Rather the term "communist" implying some sort of international brotherhood, has often been used to disguise the true motives behind Russian aggression - the chauvinism of the undivided and one "Mother Russian" policy so fervently pursued by Moscow.

I wonder how many of us can say, in all honesty, that we would not be willing to live in a sovereign independent Ukrainian state, which had a regularly and freely elected national government, even if it was Ukrainian communist. (Of course the basic prerequisite to this would be that there should be more than just the one official party and that once any party had been voted into power it should allow regular and free elections to take place in competition with other Ukrainian parties).

By generally abusing and condemning "communism" we are doing grave injustice to what many people might consider to be genuinely national communist governments like those of the People's Republic of China. The Chinese Communists have thrown off the colonial yoke of Moscow and proceeded with an ideology which will eventually remove the last trappings of Stalinist doctrine. The internal policies of the Peking government are genuinely designed to ameliorate the living standards of the Chinese People, all the Chinese People - not just the party members or aristocrats as in the modern Russian empire.

Our emigre politics must undergo changes and adaptations in order to keep pace with the nationalist feeling, sentiment and opinion within the Ukraine itself. This is especially true if we are to continue existing as a force with some influence of Russian imperial politics and policies. Indeed these changes are virtually being forced upon us through the writings of prominent Ukrainian dissidents like Moroz and Chornovil and also through the modern thinking and new political awareness of our young. We must therefore be willing to recognize and acknowledge certain errors that we have made in the past.

After years of complicity with the politically and ideologically bankrupt regime in Taiwan, we find that the very people whom we thought were our friends and allies are now our enemies. The death of the reactionary Chiang-Kai-Shek and with him, we hope, the death of his unrealistic and impractical anti-Maoist politics, heralds the entrance of a new lackey of Russian imperialism. Chiang-Kai-Shek's son, Chiang-Ching-Kuo, was educated and lived in Moscow. He has a Russian wife. Are we then expected to equate this fact with what we have thus far been led to believe about Formosa? Whilst WACL conferences were being sponsored and held in Taiwan, the alleged "leader" of the Chinese People was grooming his protégé in a country which those same WACL conferences were supposed to be denouncing. What better example of the hypocrisy of our "friends" must I cite?

Can we really be expected to believe that Chiang the second will be an ally of ours and as such support our anti-Russian politics? Naïveté amongst some of our ideological intellectuals has sometimes stretched far, but surely not even it can reach these new boundaries of unreality.

Revolutionary Ukrainian organizations throughout the world are wealthy, thanks to the contributions of their working class membership. We can afford to choose our "friends". We have the capital to begin the financing of a different type of politics. The revolutionary Ukrainian emigre movement does have political power, although that power has not yet been coupled with force. It is, I believe, only a matter of time before Ukrainian organizations coordinate to form an effective and efficient organization or organizations of the type existing in the Middle East. I refer of course to the equivalent to the Palestinian Liberation Organization.

We must realize that we cannot expect to achieve our goals simply by means of talk and ideology. Inevitably when confronted with Russian imperialism we must use force to combat force. Envisage Ukrainian revolutionaries hijacking Russian airliners and holding the

planes, passengers and crew as hostages for the release of Ukrainian political prisoners. Assassination of Russian imperialist diplomats is a logical progression in our war for liberation. Although such attacks would be expedient, and it is important for us to realize that this would be so, it really is necessary to give our youth more dynamic and constructive ideas. We have had too much idle talk for too long. Ideology in itself can begin revolutions but inevitably a physical struggle has to ensue when it is confronted not with another ideology but with brutal repression. We stand at the crossroads. Our politics must change or we shall cease to exist as anything other than a group of culturally minded individuals living in Britain, America Canada or Australia. We are fighting for the freedom of the individual and the freedom of nations. That freedom will not wait another thirty years in chains. How long would it be before tactics such as those I have described spread to revolutionaries fighting for their freedom from Russia in Czechoslovakia, Hungary, Poland, East Germany and Bulgaria, and on an organized scale to Ukraine itself?

We have already seen the reluctance of conscripted Russian imperial troops to use force. The Prague Spring was a good example. Students and workers mixing with the soldiers until the invading army was on the very verge of mutiny. The Kremlin only saved the situation and prevented the outbreak of a revolt on the part of its own troops by swiftly withdrawing certain divisions and substituting them with special politically indoctrinated units. How long would it be before an armed struggle by Ukrainian revolutionaries spread to Ukrainian, Byelorussian, Estonian, Lithuanian and Latvian troops serving on the frontier with China? And how long before these troops themselves mutinied against the tyranny that they have been duped into enforcing with their blood and sweat. Would Ukrainian, Byelorussian, Estonian, Lithuanian, Latvian, Estonian, Georgian, Armenian, Azerbaijani, Uzbekistani, Kazakhstani, Turkmeni, Kirghizian and Tadzhiki troops be willing to die for the preservation of "mother Russia" if presented with an alternative that they knew to be viable? Would they fight knowing that revolutionary movements existed for the overthrow of the regime occupying their respective countries? Would they fight knowing that the Russian imperialists had been forced to swap Ukrainian revolutionary Valentyn Moroz or Vyacheslav Chornovil for the Russian Ambassador to Canada, America, Britain or Australia?

This is not an idle dream. It can happen. But first we must have a friend and ally capable of helping us. A friend who does not only talk but one who can act also. A friend who can give us weapons for our revolutionary struggle and sanctuary and training to our revolutionaries. A friend whose interests do not and cannot conflict with ours. America with her spineless, divisive politics and internal disunity can never provide the single mindedness that we must expect. American politics have not proved to be a friend to Ukrainians in thirty years of struggle. What have they given us that we could not have done without? Money? Everything we have is our own. We owe nothing to anybody. We have built with our own hands all the Ukrainian institutions that exist in the world today. Neither has Britain given us anything. We received sanctuary for their own peace of mind when they saw what the Cossacks did rather than return back to the Soviet Union.

In Great Britain, there always existed reactionary authority, until the latter years the transformation of the reactionary force was cut away by international policies.

There is only one nation that is able to withstand direct opposition from Russian hostility - China. For them, these threats by the Russian imperialists are similar to those directed towards us. But China has the strength to resist! Against their rights is only one enemy, but against us there are many. That's why our goal has to be identical - China should become our ally. They can give us arms for our political struggle, they can give us refuge for our revolutionaries and rebels, and they have the strength to disregard any capitalistic howlings from America or Great Britain. They are not scared of Russia's threats or political ideology; which as our ally can give us recognition, support and probability.

Perhaps the time is truly not far away, when a spokesman from the World Congress of Ukrainian Liberty, or perhaps of a similar organization will stand up at a platform to speak at the General Academy of Defense Organization. There is only one U.N. - where else can one speak out politically?

I have already mentioned previously how between the Chinese and the Russian there is a great

ideological-political duel. Not because these two ideologies could be logically comparable, but, how can Moscow confront Peking's ideology? Chinese leaders and diplomats have to realize for themselves how the best means of avoiding the evasive conflicts of imperialistic Russia and her ruins. How is the best way, as to help the Ukrainian people (nation) to obtain their independence, their own policies, as well as their own economical rights; free them from the present violated rights and from Moscow's colonization. Presently, the Ukrainian nation numbers 60 million, but at any rate, perhaps it is better for China to be our ally.

Jablonsky continued from page 13

To say that one must necessarily be Canadian because one is born in Canada is a tragic oversimplification. It does not take into account the fact that a person cannot change the circumstances of his race. To identify with a group that one is a part of by fate is a perfectly natural phenomenon. When assimilation occurs, it is usually because of outside forces acting on a person often simple peer-group pressures.

Pressure to conform is felt in all aspects by all people in this society. The only courageous person in this society is the one who refuses to conform, whose internal strength can match the force that Anglo society puts against it. Conformity is an act of internal weakness. Total assimilation due to societal pressure is an act of abject cowardice.

On the other hand, to say that one must be solely Ukrainian because one is born of Ukrainian parents is illogical because it fails to take into account the environmental variable of one's birthplace. All of us live outside of the geographic entity that one generally associates with the Ukrainian people. Probably most of us have never even seen the place. As functioning members of this society it would be ridiculous to reject the fact that we are Canadians. Thus it is necessary to view this seemingly unresolved conflict with another variable. This third variable is that of the present world situation.

Canada at this point in its history is a stable, democratic country with a great many faults, but none that cannot be solved with or without our help. The state itself and the people in it are, without a great many exceptions, well off, in terms of the rest of the world.

The Ukrainian people however, the people you are innately a part of, the people with thousands of years of history and cultural development behind them are a terrible state of affairs. The enormous wealth of the country is simply stolen by a ruthless imperialist power. The culture is suppressed and human freedom has been crushed. In the past 60 years over 20 million Ukrainians have died unnatural deaths. This is more than any other people at any other similar time in history. The last 800 years for our people have been like one great holocaust. The land itself, the earth that our ancestors, the Scythians worshipped as their Mother-God is now one vast graveyard filled with Ukrainian bones.

All this suffering and all the horror that is still occurring can be changed in the near future. As with every empire the Russian empire must eventually peak and decline. For all intents and purposes it should have done so a long time ago, but for various reasons it is only now reaching its zenith.

The Soviet Union produces only 2/3 of its own food supply. It is now dependent on the United States for its economic and political survival. Wheat shortages in Poland have toppled governments; it could do the same in the Soviet Union. The nerve center of the entire empire is Moscow. If anything happens to this holy city of theirs, it would send the whole state into chaos. Russia itself is racked with internal strife while the national movements in side the Soviet Republics and most importantly Ukraine are growing. The fear of Ukrainian nationalism by the elite of these

Continued on page 16

Jablonsky continued from page 15

countries is evidence by their treatment of those who are willing to open with their views. They know that for every Ukrainian willing to suffer for his beliefs there are tens of thousands who are sympathetic and who would support them in any other situation but the one they are in at the moment.

Every empire in the history of this world was able to sustain itself until external forces began to pick it apart. Internally the Soviet Union will be able to sustain itself for an indefinite period of time, but once outside pressure is applied, the system will collapse. This is what happened in the second world war during Hitler's attack, but the Soviet Union was saved by Russian nationalism.

As Ukrainian students in Canada we can contribute tremendously to the outside forces that will eventually bring about the downfall of the present imperialist system. We can influence action by the Western powers. We can even organize ourselves militarily. At any rate, anything that we can do will be looked on with great interest by our brothers in Ukraine from whom the final actions eventually must come. We should be an example to them, an inspiration to them.

At last the winds of fortune seem to be blowing in our favour. Its up to us to make the most out of what we have. It should be more than enough to accomplish our aims. The greatest thing we have going for us is the fact that our cause is just. It may seem funny, but we are the good-guys.

This is why I feel that until there exists an independent and secure Ukrainian State, Ukrainians in Canada and particularly the Ukrainian youth should look more and work more towards helping their people rather than the Canadian State, though this must be done without forgetting the fact that we have been born in Canada.

Let us be the last generation of Ukrainians to have to fight for the goal of national liberation. Until this goal is accomplished, Ukrainian Canadians should consider themselves Ukrainians first and anything else second. This means setting all petty religious and ideological prejudices aside. We should do so not because necessity is stronger than environment for this varies with the individual, but because the particular situation we are in dictates that we must do so.



Вивчасмо Живу Українську Культуру

Ми живемо тепер в найважливіших часах, в критичній добі. Молодь /діти останньої великої еміграції/ залишають родинне гніздо і переходять в професійний світ. Пробуючи зрозуміти всі напрямки, молодь питається: що для нас найважливіше? де його знайти? як зрозуміти українців в канадському суспільстві? Спостерігаючи діяльність деяких існуючих організацій ми зауважуємо що не все те, що вони роблять виходить на добрі.

Я, особисто, переконаний в тому, що знання української мови й культури буде для мене корисним бо не частина мого життя. В сімдесятих роках в Торонто не вистачало мені часу займатися всім тим що мене цікавить. Мої зацікавлення різні, але українство не просто зацікавлення, а є щось ніби вродження і ввесь час передбуває в мені.

Я люблю Україну, її культуру, мову, звичаї, традиції і хотів би щоб в нашому часописі появлялися дописи про потребу підтримування українства в Канаді. Це треба робити тепер бо для чогого може бути й запізно усвідомити всю цінність українства. Наш часопис повинен представити цю справу якнайширше.

Така розмова в нашому часописі може наелектризувати нас до справи української канадської культури. Аж тоді через зрозуміння живої української культури буде наш поступ вперед.

Юрко Тарасович



In the August 1975 issue of STUOENT an incomplete and incorrect list of donations was published. Below we publish a corrected updated list. To our donors, please accept our apologies.

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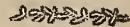
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ERATUM:

According to our last issue it was reported that Yuri Fedyk filled the position of Treasurer and Maria Huska filled the position of Corresponding Secretary. In fact he was Corresponding Secretary while she was Treasurer.

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Розбудова нової, сучасної творчої української культури є кайважливішим завданням Діаспори України.

Аргумент I:

Культура, актуальна сучасним змістом і сучасною формою вислову, стає природною частиною людського життя. Тільки така українська культура може збудити національну свідомість і суспільну активність найширшого загалу, а насамперед молодого покоління.

Аргумент II:

Культура, яка у нових формах вносить нові своєрідні гартости у загальну культурну світу, ставить націю в ряди передових націй світу. Тільки така культура може здобути повне призначення для української нації і стати могутньою зброєю у пропагуванні української проблеми у світі.

Аргумент III:

Культурний розвиток нації залежить від правильного наставлення та ініціативи зорганізованого суспільства і кожної свідомої одишки. Тільки товке зрозуміння потреби нового призовного українського культурного життя і відповідні громадські прогами, які поставлять зміцнення сучасної культурної творчості на певній ґрунті, можуть забезпечити існування і позитивний розвиток українського суспільства в діаспорі і української культури взагалі.



"Dzin' (Bell), Montreal Brass Band, 1919

Культура - це зміст і спосіб життя такої людини чи такого народу. Це специфічна людська духовність і темперамент висловлені у:

- а/ поведінку життя кожної людини - її вілігія, ідеали, думки, дії, поведінка, розваги, устаткування, одяга, зачіска, їжа тощо;
- б/ творча одишка, які дають наповня цьому поведінку життя - філософія, література, архітектура, театр, фільм, музика, образотворче мистецтво, наукові і технічні винаходи, політичні, суспільні й економічні системи тощо.

Треба зкати різницю між "творчою культурою", історичною культурою, фольклором і наукою:

- а/ творча культура - це індивідуальні твори і спосіб життя, які відповідають обставинам і потребам сучасності;
- б/ історична культура - це колишня творча культура, яка відповідала обставинам і потребам минулого;
- в/ фольклор - це олик з аспектів історичної культури, який через нескладність асоціативних творів був легким до заслідування і через те став призовним частиним поведінки життя широкого загалу аграрного суспільства;
- г/ наука - це діяльність, яка досліджує, аналізує, інтерпретує і класифікує історичну і повно минулу творчу культуру.

Історична культура, фольклор і наука є тільки підставою творчої культури і не можуть її заступити.

Рівень культури даного народу залежить від інтенсивності і якості його творчої культури.

Якість культури полягає, в основному, на трьох критеріях:

- а/ доречкості і глибини твору чи дії - актуальність змісту;
- б/ оригінальності і природности вислову - сучасність стилю;
- в/ абсолютности і консеквентности мистецьких принципів - досконалість форми.

Тільки твори і дії, які задовольняють всі три висловлені критерії - які є і актуальні змістом, і сучасні стилем, і досконалі формою - зачисляються до великих вислівів культури. Кількість таких творів і подій в історичній культурі свідчить про вартість і духову силу минулого даного народу.

Кількість таких творів і дії в сучасній творчій культурі /а ке сліпе наслідування минулого, чи псевдо-сучасне шарлатанство/ свідчить про сучасну вартість і духову силу даного народу.

Культуру творять:

- а/ творці - Богом обдаровані і професійно висколені одишки, які осягають нові ідеї і нові форми вислову чи дії;
 - б/ суспільні провідники, публіцисти, виховники і йешекати які розуміють політичну, суспільну і особисту вартість творчої культури і впроваджують її в життя загалу.
- Ні без одних, ні без других розвиток культури - ке правдоподібний.

Не кожна людина, яка має загальну протесійку освіту є автоматично творцем, і видир фахівців до творчої суспільної праці мають бути відповідальний і оснований ка культурних і професійних, а не партійних чи особистих критеріях. Тільки правильне зрозуміння сучасних культурних процесів і високий особистий культурний рівень суспільних провідників - необхідні для розбудови високоякісної творчої культури.

Провідні культури другої половини 20-го століття - так, як і всі великі історичні культури - ке насамперед убажистичні культури, які, завдяки сучасним засобом комунікацій, охоплюють в короткому часі найширше віддалені місцевості країн чи світу.

Великі народи світу мають - залежно від специфічних географічних чи суспільних обставин місця поселення - ряд унікальних, поноватістичних варіантів своєї культури /кпр., англійська, кастільська, галісійська, мексиканська, перуанська чи аргентинська еспанська культури/. Подібно, поуч з відомими варіантами української культури /кпр., лемківська, галицька, волківська, карпатська чи слобожанська українська

TOUR TO UKRAINE

The National Executive of SUSK is organizing a tour to Ukraine which would take place at the beginning of the summer of 1976. It is hoped that by flying to a point in Europe and then taking a train or driving into the Soviet Union, members of the tour will be able to save a substantial amount of money (about \$150). However, before a formal contract is signed for this tour, the National Executive is asking for a response to this suggestion: please write to SUSK, 191 Lippincott Street, Toronto, with the following information:

- 1) Is the end of May and beginning of June a good time;
- 2) Would you be favourably disposed to camping instead of living in a hotel (a saving of about \$10.00 per day);
- 3) Which centres would you prefer to see;
- 4) Travel by car, by train, or by charter bus.

Please let us know by January 15, 1976 at the latest. If we do not have a sufficient response by that time, we will not proceed with this plan. We are planning for 80 people.

„Багатокультурність стала постійною урядовою політикою“

Достойний Джаң Мунро, як міністер відповідальний за багатокультурність, дає директиви в діяння загального впливу багатокультурності в усіх міністерствах Уряду Канади. Його спеціальне зацікавлення спрямоване на багатокультурну програму Міністерства Державних Справ, як також на програми спеціальних культурних агенцій, завданням яких є проводити в життя цю політику.

У МІНІСТЕРСТВІ ДЕРЖАВНИХ СПРАВ

Багатокультурна програма має за завдання допомагати в плані культурного розвитку всіх канадійських груп, які бажать зблизити свою спадщину й тим збагатити Канаду. Для досягнення цієї мети діють:

ВЗАЄМОДІЯ ЕТНІЧНИХ ГРУП

Ця програма дає до диспозиції свої професійні сили на те, щоб допомагати групам на національному й локальному рівнях у ділянках комунікації та організації.

ПРОГРАМА КАНАДІЙСЬКОЇ ІДЕНТИЧНОСТІ

Намагається скріпити культурну ідентичність меншин та плекати розуміння і поширювати знання про культурну різноманітність Канади за допомогою мистецтва, театрів, фестивалів народної творчості та літератури.

КАНАДІЙСЬКІ ЕТНІЧНІ СТУДІЇ

Під керівництвом Дорадчого Комітету для канадійських етнічних студій діють програми дослідів етнічних студій в Канаді. Цей Дорадчий Комітет також спонзорює гостинні виклади професорів і лекторів у канадійських університетах.

ТЕХНІЧНІ ЗАСОБИ ДЛЯ ВИВЧЕННЯ НЕОФІЦІЙНИХ МОВ

Призначає фонди на опрацювання і продукцію навчального матеріалу для курсів мов.

ПРОГРАМА БАГАТОКУЛЬТУРНИХ ЦЕНТРІВ

Допомагає добровольчим групам організувати центри багатокультурності в локальних громадах.

ПРОГРАМА ІНТЕГРАЦІЇ ІМІГРАНТІВ

Допомагає різним групам у ділянці партиципації іммігрантів у канадійське суспільство.

ПРОГРАМА ДОТАЦІЙ

Призначає фонди для добровольчих груп для підтримки широкого спектру багатокультурної діяльності.

НАЦІОНАЛЬНА РАДА ФІЛЬМІВ

Як частину свого вкладу в програму багатокультурності, Національна Рада Фільмів випродукувала понад 400 фільмів у 19 різних мовах. Їх можна безплатно отримати в бюрох Національної Ради Фільмів у Вінніпегу, Ванкувері, Торонті, Монреалі, Оттаві й Галіфаксі.

НАЦІОНАЛЬНИЙ МУЗЕЙ ЛЮДИНИ

Національний Музей Людини в Оттаві документує історію всіх етнокультурних традицій в Канаді. Цей музей зібрав величезну кількість експонатів, звуко-візувальних записів і фільмів. Спеціальну увагу звертається на такі елементи — як народня архітектура, хатне устаткування, передіндустріальна техніка харчової продукції та ручних виробів, традиційні прікраси, родинне і комуніальне життя, свята та обряди. Також підготовляється культурні виставки та передви́зні покази.

ПУБЛИЧНИЙ АРХІВ

Програма Національного Етнічного Архіву має за завдання віднаходити й охороняти етно-культурні рекорди перед утратою, пошкодженням чи знищенням. Персонал фахівців почав збирати рекорди цього багатого й важливого аспекту нашої спадщини через контакти з етно-культурними організаціями, товариствами та індивідуальними особами.

НАЦІОНАЛЬНА БІБЛІОТЕКА

Національна Бібліотека організувала багатокультурне бібліо-обслуговування. Воно має за завдання постачати книжки в неофіційних мовах, які вживаються в Канаді, для публичних бібліотек, поширювати збірники книжок у неофіційних мовах у більшості бібліотек. Першу колекцію книжок вислано з Оттави у березні 1975 р. Плянується додавати річно по п'ять нових мов, що має досягнути загальне число 70.

Подавайте свої погляди, або звертайтеся по інформації листовно до:

Multiculturalism, P.O. Box 366, Station A, Ottawa, Ontario K1N 8Z9



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L'hon John Munro
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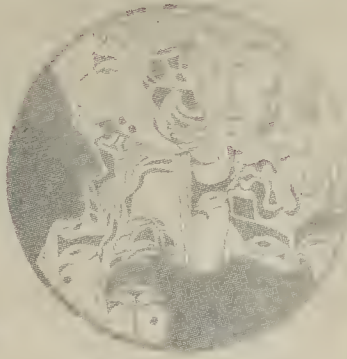
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ART STUDENTS' EXHIBITION

In this year's exhibition at the institute which lasted from July 19th through September 6th, the following young artists participated: EUGENE BOJARSKY, PETER BOSY, CHRISTINE JANCYSZYN, VICTORIA KULCZYCKY, SUSAN KRALK, MARTA NAWROCKY GIDEJ, CHRIS OSTAP AND IRENE POPOWYCH.

We, a group of Ukrainian art students, have organized an art exhibit, Ephemeron, for the public. At the exhibit you will encounter our paintings, photographs, prints, ceramics and sculptures. Each of us possesses a stronger and a weaker preference for specific fields in art thus far experienced. We all aspire to master a more specific art form and technique on the basis of individual interests, and recognized strengths and weaknesses. Therefore, we view the progress in our artistic development as a learning process and appreciate objective criticism.

All are from the University of Illinois in Chicago with the exception of Marta Nawrocky who is from Queens College in New York. They have chosen a name for themselves - EPHEMERON.

There is a special need among Ukrainian students of art, who often do not find support in their immediate surroundings, to have an institution of art that they can look toward for recognition.

Canadian Ukrainian

Art Foundation

TORONTO, Ont. — The local Ukrainian community inaugurated the opening of the Canadian Ukrainian Art Foundation and Gallery Saturday, November 29, in the presence of Ukrainian Catholic and Orthodox clergy, noted artists and civic leaders.

Bishop Borecky led off the list of speakers by stressing the role of Ukrainian art in the development of Canada.

The gallery was funded by Michael and Jaroslawa Shaf-raniuk, who donated the three-story building housing the gallery and their collection of works by major contemporary Ukrainian artists.

Among the artists present at the opening ceremony were Omelian Mazuryk from Paris, France, Leo Mol from Winnipeg, Man., William Kurelek, and Yuriy Kozak, who represented his father, Edward.

The gallery, located at 2395 Bloor Street West, is open Mondays through Saturdays, 12:00 noon to 8:00 p.m., except Wednesdays.



ЛІТЕРАТУРНИЙ КОНКУРС ОПЛДМ

З метою стимулювати прояви молодих літературних талантів серед нашої молоді та заохотити їх в процес розвитку українського мистецького слова, Управа Об'єднання Працівників Літератури для Дітей і Молоді /ОПЛДМ/ ім. Леоніда Глібова проголошує

2-гий "Конкурс Молодого Пера"

Учасниками конкурсу можуть бути автори у віці від 18 до 25 років життя. Тема твору мусить затримувати проблеми сучасного життя нашої дорослої молоді. Жанр твору довільний: оповідання, нарис, репортаж, драматичний етюд, скетч, або віршова поема.

Нагороди:

- 1-ша нагорода - \$100.00
- 2-га нагорода - \$ 50.00
- 3-тя нагорода - \$ 25.00

Реченець конкурсу: 31 серпня 1976 р.



Йдучи назустріч зацікавленням нашої молоді та бажаючи збагатити тематичну нашої літератури, Управа Об'єднання Працівників Літератури для Дітей і Молоді /ОПЛДМ/ проголошує

КОНКУРС

на оповідання з історичною, науково-фантастичною або пригодницькою тематикою для юнацтва від 12 до 16 років життя. Заохочуємо всіх наших письменників у ділспорі взяти участь у цьому конкурсі і таким чином заповнити брак цікавої літератури для молоді дорослого віку.

Нагороди:

- 1-ша нагорода - \$500.00
- 2-га нагорода - \$300.00
- 3-тя нагорода - \$200.00

Реченець конкурсу: 31 жовтня 1976 р.

Конкурсні твори треба надсилати в трьох примірниках машинопису друкованого через інтервали. Головні герої мусять бути українці. Кожен твір треба позначити псевдонім-гаслом. В окремій конверті мусить бути подане гасло-псевдо і правдиве ім'я та адреса автора твору, як також літературний псевдонім, якщо такий є. Нагороджені твори залишаються власністю авторів.

Склад журі обидвох Конкурсів буде проголошено пізніше. Твори переслати на адресу:

NASHYM DITIAM -OPLDM
c/o St. Mary's Credit Union
278 Bathurst St.
Toronto, M5T 2S3, Ont.

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"Student" depends on the support of its readership in order to continue publishing. Each year we have greater difficulties publishing regularly due to a lack of funds. Please help us publish regularly by supporting the "Student" Publishing Fund. Please make your cheque or money order payable to:

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The Ukrainian Canadian Students' Union can operate only with the generous support of members of the community. We depend on community support for over 90% of our funds.

Please help us continue our activities by donating to the SUSK Fund.

Your donation is income tax deductible. Please make contributions payable to the Ukrainian Canadian Committee Trust and mail to:

191 LIPPINCOTT ST., TORONTO

ПОЯВИЛАСЯ ФУНДАМЕНТАЛЬНА ІСТОРІЯ УКРАЇНСЬКОЇ ЛІТЕРАТУРИ ПРОФ.Д.ЧИЖЕВСЬКОГО В АНГЛІЙСЬКІЙ МОВІ.

(П.С.УАВ-во) В Українському Академічному Видавництві вийшла в англійській мові монументальна Історія Української Літератури проф.Дмитра Чижевського / D. Čyževs'kyj. A History of Ukrainian Literature. Translated by D. Ferguson, D. Gorsline, and U. Petyk; Edited by G. S. N. Luckyj. 1975. 696p. /

Проф.Д.Чижевський досліджує розвиток української літератури від її початків аж до кінця XIX стол.Окремі розділи охоплюють доісторичну добу,перекладку та позичену літературу,добу монументального стилю(Київська Держава), добу орнаментального стилю,літературу 14 і 15 століття (ренесанс і реформація,барокко),літературу національного відродження(класицизм),романтизм, літературу XIX стол. і реалізм в українській літературі.При кінці праці подана обширна бібліографія і покажчик імен.

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