

СТУДЕНТ

STUDENT

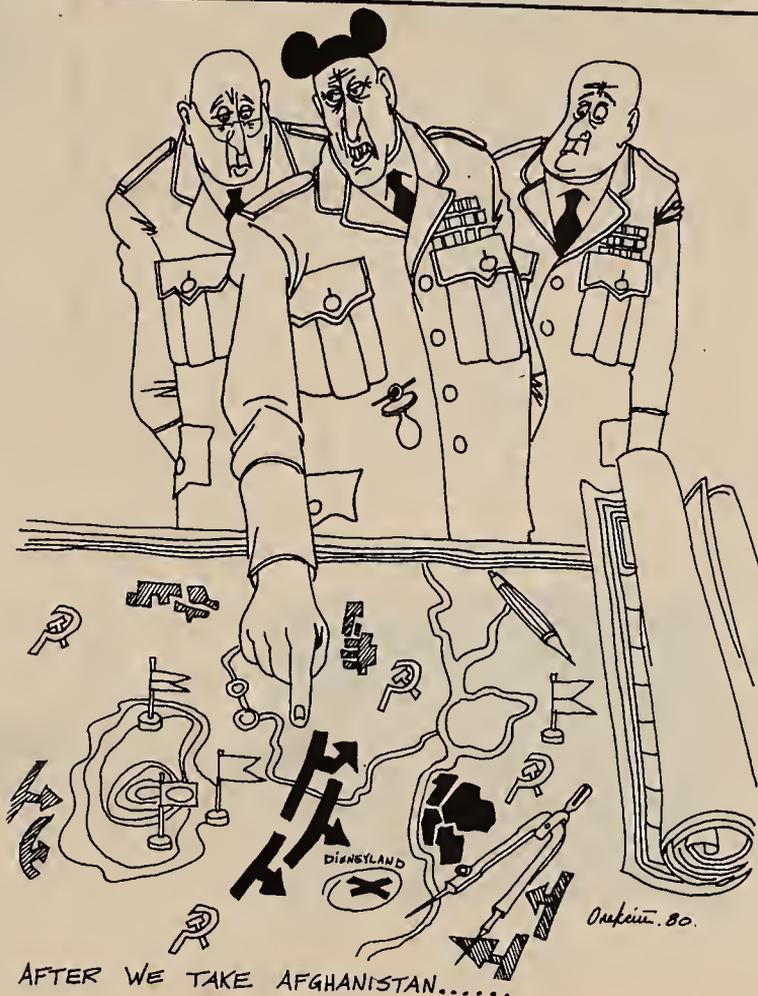
January 1980
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ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

50 cents

CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS



AFTER WE TAKE AFGHANISTAN.....

STUDENT granted full voting membership

Jars Balan

CUP Welcomes STUDENT

42nd National Conference Canadian University Press



With an almost unanimous vote in the affirmative, followed by a round of generous applause, delegates at the 42nd Annual Conference of the Canadian University Press (CUP) welcomed the Kvas Society publication Student into their inky fold.

The decision was the climax of a year-end-a-half long courtship between the paper and the umbrella organization, which represents most of the student newspapers at universities and community colleges across Canada. Delegates from as far afield as British Columbia and Newfoundland were quick to express their congratulations and best wishes to Student representative Jars Balan, who attended the 26 December to 3 January gathering at the Westbury Hotel in Toronto. Expected opposition to Student's entry into the national body — from Communist Party (CPC) sympathizers who object to Student's coverage of events in the Soviet Union — failed to materialize in the discussion on the plenary floor.

The formal motion granting

full membership (by The Varsity) did, however, stipulate that the paper's performance be reviewed at next year's national conference, which is to be held in either Montreal or Lennoxville, Quebec. Some concern was also expressed by the Membership Commission regarding the paper's ability to pay its annual CUP fee, which will go up from the \$382 that was assessed in 1979-80 when Student was only a prospective member. These fears were allayed, however, by a positive report from CUP western region fieldworker Nancy McRitchie, and a cautiously optimistic account of Student's plans for the future.

Student's admission into the organization was but one of the recommendations made by the hard-working Membership Commission; in another more difficult decision, they urged the expulsion of a troubled University of Toronto paper, the *Grad Post*. Nor was the original intention to grant Student full membership: initially, National Executive members reviewing the paper's application had recommended that it be given "special subscriber" status. This would have meant that

to all of the services offered by CUP (news exchanges, educational workshops, fieldworker visits) without being given the vote or the right to make motions at conferences. Acting on the suggestions of delegates and after consultations with staffers in Edmonton, the paper decided to make a bid for full membership status in the belief that only the vote would enable Student to fully enter into the mainstream of the student press in Canada. Without the vote, Student would be forced to work through sympathetic intermediaries whenever it wanted to launch initiatives or exert an influence within the organization.

Delegates agreed with this position, and the outcome of the final vote was never really in question as the way was first paved by two constitutional amendments (moved by the University of Lethbridge Mellorist and seconded by the University of Alberta's Getewey) that were necessary because Student didn't fit any of the existing categories in the constitution. In fact, the paper is unlike any other in CUP, being ethnically oriented and serving a national readership. Earlier, a successful fee appeal had cut

Student's assessment for the current publishing year by half (the balance owing being deferred by the next conference), further indicating the feelings of goodwill delegates had for the publication.

In other conference deliberations, member papers gave their support to Quebec's right to self-determination and launched a national magazine that will appear as a supplement in campus papers six times a year. They also elected a new national executive, headed by Michael Belagus of The Projector, which he presently edits at Red River Community College in Winnipeg. Belagus expressed concern about the future of the organization in a period of cutbacks and declining enrollment, but was optimistic about CUP's ability to meet the challenges of the 1980's.

Not all of the conference activities, however, were quite so serious or devoted to business. The *Chevron*, expelled at the last national conference after three years of often bitter debating, provided considerable excitement and entertainment by showing up to protest the decision. A motion at the first session encouraged them to leave the conference, but they continued to hand out leaflets and skirmish with the National Executive throughout the week-long gathering. Delegates, of course, also participated and socialized in the best of



CUP's festive tradition, celebrating the New Year total of six times as the magic hour of midnight was reached in each of the time zones across the country. There was much toasting, talking and singing of *Solidarity Forever*, and generally a good time was had by all.

Carter steals plank from SUSK

Bohdan Somchynsky

Hell no! We won't Go

To boycott or not to boycott, that is the question. In recent weeks, the headlines have been dominated by the Soviet invasion of Afghanistan and the resulting American response. Along with the cancellation of grain sales, B-52 overflights and military aid to Pakistan, Carter's reaction included a demand raised at last year's SUSK convention — a call for a boycott of the upcoming Moscow Olympics. Since recent world events have changed the framework of the SUSK Resolution, I believe a debate should be initiated dealing with this issue. This article is conceived as an initial contribution.

Before we can study how Carter's actions should cause us to reconsider last year's resolution, we should be clear about the reasons why SUSK supported a boycott in the first place. The first obvious assumption that should be made explicit is that sport is political. Contrary to the beliefs held by many and trumpeted by the representatives of the international sports world, international sporting events like the Olympics are political events and are understood as such by those who sponsor them. To believe that the Olympics are events where individuals are brought together in order to compete, is to believe in an idealistic mythology. Supposedly for the United States to place third behind the Soviet Union and East Germany is a defeat for the "free" world and a victory for "totalitarianism." To be the country that sponsors the Olympics is a mark of prestige. To be able to hold the Olympics in the Soviet Union or the World Cup of soccer in

Argentina, is to use sport as a means of propaganda that veils that country's disrespect of democratic and human rights.

Understanding that sports are political and that the boycott of the Moscow Olympics is not simply a moral question, but a political question, enables one to raise the issue of repression of democratic rights in the West and to provide support to the oppositional movement inside the Soviet Union. The call to boycott the Olympics is an easily understood demand that allows us to involve the broad public and not just the limited sectors that we traditionally work with. Likewise, a broad response to this call enables us not only to show international public support for the oppositional movement but also influences the general population inside the Soviet Union. In such a way this campaign could be one of the most effective and influential actions undertaken by defense groups in the West.

In calling for a boycott it is important to remember not only why we call for a boycott but how this issue should be raised.

If the issue of repression of democratic rights inside the Soviet Union is to receive widespread support from the general public it must not be identified solely with any particular political current. The question of democratic rights is a principled question whose support cannot be qualified according to one's own political views. We focus in on the issue of repression of democratic rights in the Soviet Union, not because we are anti-communists, but because we are principled supporters of democratic rights in general.

This entails that we raise this issue in a principled way and do not attach various qualifiers. Not only do we defend democratic rights in the case of the Soviet Union but also in the cases of South Africa or Ireland. Principled defense of democratic rights leads us to concentrating our defense work among the general public and not in appeals to governments who are subject to their own ulterior motives. We have had enough experience with a "human rights" policy that is active in relation to the Soviet Union and inactive in relation to the Nicaragua of Somoza, active when there is need for a defense budget increase and inactive when a Salt treaty needs passing...

Nevertheless, when we call for a boycott of the Olympics we do this regardless of the political forces that may associate with us in the campaign, whether it is ABN in all of its selectivity or the French Communist Party in all of its ambiguity. We do this realizing that the principled defense of democratic freedoms is our chosen political terrain and that anyone who joins us in this campaign must either be consistent or be denounced as hypocrites and opportunists.

One objection that has been raised is that a boycott of the Moscow Olympics would prevent us from contacting Soviet citizens in support of dissidents end to agitate against the systematic attack by the regime against democratic and human rights. However it must be kept in mind that although our defense of democratic rights is a principled one, our support for a boycott is purely tactical. Our

principle aim is to educate the public in the West, it is the dissidents themselves who raise the issue of repression inside the Soviet Union. It is obvious that the task of education can be done much more effectively here where we enjoy the rights of doing political activity among the public, instead of in Moscow itself where obviously the situation is much more controlled. Since the boycott is a tactical question there is no reason why we cannot send representatives of defense groups to Moscow who can explain our activity to the oppositional movement and the general public, if circumstances permit.

How has the Soviet invasion of Afghanistan and the American reaction changed the applicability of the above mentioned motivation? Unfortunately it has turned everything upside down. Whereas before we challenged Carter to be consistent in his "human rights" policy, now it is Carter who is challenging us to be consistent in our objections to Soviet expansionism. Whereas previously we were concerned with the defense of democratic rights, now we are told we must be concerned with American strategic interests in preserving its oil lifeline.

Our defense of democratic freedoms is a principled one, but the call for a boycott is a tactical one. We understood that a campaign calling for a boycott of the Moscow Olympics would be a most effective method in publicizing the fact of the Soviet regime's repression of democratic freedoms. The attempt by Carter to persuade American allies to support a boycott would mean that the

defense groups would be elying their activities with American foreign policy on the political terrain chosen by Carter himself. Our defense work would cease to be defense work but instead would be transformed into political support for Carter's cold war fever. In this way our work which hitherto has had a consistent democratic history and which has won us respect among student, civil rights and labour groups would be discredited and would inevitably provide further ammunition for the Soviet regime to use in its campaign to smash the democratic movement inside the Soviet Union.

There will be those who will argue that supporting the boycott due to the added motivation of the Soviet invasion is consistent with our denunciations of the Soviet regime's internal policies. This may or may not be true, however if our defense of democratic rights we must be clear of the basis and foundation for our work. To confuse the geopolitics of world supremacy with the principled defense of the democratic opposition is the most effective way to transform ourselves into an incoherent political sect. We are seeing a process of polarization in world politics but there is no reason for us to paint it simply black and white. If SUSK is to remain active in the field of defense work, the SUSK executive should reconsider last year's resolution calling for a boycott and instead plan alternative methods of publicizing the plight of Ukrainian and Soviet dissidents.

EDITORIAL

Election Reflection

During our winter election the media has taken on a most crucial role in making our hustling hustlers available for general consumption. However, it seems that all is not well on both sides of the (metaphorical) politico-media fence.

As usual the politicians have been staging their carefully-planned media events. But, what do you do when you have a carefully-planned media event and nothing significant happens?

The Liberals have no platform — except to blast away at the Tories — and Trudeau is in hiding. This latter point may be in line with the Liberals' "team" strategy, but someone should remind the quarterback to get on the field and call the shots when their team is on the offensive (instead of hoping that the defence will conveniently crumble so that no game plan is necessary). The Tories Joe-boy has been actively peddling his muddled wares to increasingly-wary buyers. The NDP is the only party with a coherent long-range platform and is busy spreading the word from coast to coast; their biggest problem is that not many people are listening — or at least responding. Finally the Rhinos' phenomenal rise reflects the degree to which electoral politics has fallen into disrepute in Canada.

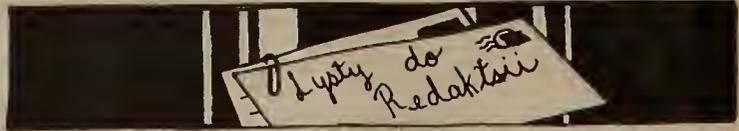
On the one hand we now have the Liberals more arrogant than ever, the Tories becoming desperate, and the NDP in search of the holy grail. On the other hand is an increasingly-partisan press which seems to be forgetting its public responsibilities.

Recently the Toronto Star refused to publish a column written by Dalton Camp which criticized Trudeau for his lack of accountability and the Liberals in general for having developed no platform on which to wage their campaign. At the same time some Alberta newspapers are so strongly pro-Tory that they are even slanting their letters columns to the point that they are not an accurate reflection of public feeling.

What we are seeing is partisanship to the point where newspapers refuse to consider the issues and act only by reflex. Some people may argue that this has been the case traditionally with many newspapers. But, because it has been commonly practiced does not justify its existence. In fact, given the growing influence of newspapers and other media and their consolidation of the market (with newspaper claims and monopolies in many cities), it represents a real danger to the welfare of our society.

In the past and even in the present *Student* has been accused of this sort of partisanship. And quite falsely. *Student* is dedicated to the open discussion of issues and problems in the Ukrainian-Canadian community, and expects this same attitude to prevail in Canadian society at large. It worries us tremendously that our probable prime-minister-to-be (Trudeau) is hiding behind a smokescreen during the election campaign and that some newspapers are so engaged in their partisan struggles that they forget that they are a public trust. After all, we live here too.

A.M.



All signed letters of reasonable length which comply with Canadian libel and slander laws will be printed unedited (save for purposes of clarity) in this column. We will not print anonymous letters, but if for personal reasons contributors wish to withhold their names or use a pseudonym, this can be arranged. In all cases, however, we require both a genuine signature and a return address.

One toke over the line

Dear Editor,

As a former student myself, I would like to say how much I enjoy to read your highly intellectual and highly stimulating newspaper. I mean, like, I really likes to read it cuz it makes me feel really smart like you guys. I mean, like, I think you guys are really neat, what with talk of politics, and art, and being a Ukrainian and all. I just finished the Christmas "ish" (you DO talk this way ... don't you?) and thought it was really keen. I mean ... like it was so DEEP, y'know. I think I'm gonna quit Jesus and really try to get behind what you're doing ... y'know, like the way you guys write, and WOW just EVERYTHING y'know.

I think I like Student so much because its like, really heavy; like, to me its better than sex even.

As Always,
Myron Hyrak
Edmonton, Alberta
P.S. Your paperboys are like REALLY rude, y'know?

could be unaware that tascism has been the subject of study by a wide variety of respected scholars of various political persuasions in the western world. The word "fascism," as a historical expression of radical, or extremist right-wing nationalistic thought, can be found defined in any reputable dictionary. "Fascist," and variations of the word, have been part of the vocabulary of respected statesmen and commentators in the western world, from Winston Churchill to Walter Lippman, who could hardly be accused of being communist sympathizers.

In conclusion, I would hope that Mr. Gregorovich would save himself further embarrassment by engaging in intellectual debate defined in any reputable dictionary, as the latter can only serve to damage his professional reputation.

Yours truly,
David W. Lupul
Edmonton, Alberta

Don't mourn, Organize

From a Student to Students.

In the 1980s Ukrainian-Canadian students must assert themselves. We must show our supporters and our community that we have goals which we will pursue. As students we should lobby potential candidates who can help us accomplish successful campaigns. We should take a stand on issues such as the Moscow Olympics, to be held in the summer of 1980; and the Madrid Conference, which will be held in the fall of 1980. We must appeal to those who sit quietly and observe our actions.

It is time that we become active and fulfill our campaigns as best we can. We should not pursue radical policies, for we will only appeal to the minds of sensationalists, and therefore, defeat our purpose. The pur-

pose being, that of showing Canadians that we are a "thinking body" which wants to present the problems at hand, and a peaceful means of solving the problems.

Ukrainian students in Canada must emerge in the '80s and become active, whether it be in cultural activities, or political activities. There are many areas in society where students can state their views, and it is time that we show our capabilities.

I am proposing to you, as a fellow student, that we try and work within our Ukrainian-Canadian society and build a strong base. If we can form a solid base within our community we will be a stronger legitimate body within Canada. Student involvement is becoming widespread in Canada. I urge those who do not partake in student activities to do so. I invite all students to step into the arena of Ukrainian-Canadian student activities and discover what we do. Our activities range from A to Z, and not all have been explored; therefore you may find special interests in a certain activity which, by your involvement, may benefit other students.

The National Student Body SUSK, and Ukrainian Student clubs in Universities across Canada exist. Ask these student groups for advice and support. We all want, and should, work together.

Tetjana
- a concerned student from
Toronto.

Purge the Church

When I was fourteen, the Ukrainian Greek-Orthodox priest's wife told a small group of young girls (of which I was part) that women who were menstruating were not allowed

(Letters continued on page 10)

It's all in how you look at it.

Dear Sirs:

It is hardly flattering to the journalistic standards of your newspaper to find such *ad hominem* irrelevancies as those in the letter of J.B. Gregorovich published in the December 1979 issue of Student.

For Mr. Gregorovich to assert that the use of the word "fascist" is the sole prerogative of "sympathizers and collaborators" with the Soviet regime displays an ignorance on his part of the meaning of the word "fascist" which is truly astonishing from a member of the legal profession.

It is hard to believe that he

СТУДЕНТ STUDENT ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

Student is a national monthly newspaper for Ukrainian-Canadian students, published by Kvas Publication Society, an independent collective of Ukrainian-Canadian students interested in developing their identity as Ukrainians in Canada.

Student is an open forum for fact and opinion, reflecting the interests of Ukrainian-Canadian students on various topics — social, cultural, political and religious.

The opinions and thoughts expressed in individual signed articles are the responsibility of their authors, and not necessarily those of the *Student* staff. *Student's* role is to serve as a medium through which discussion can be conducted on given issues from any point of view.

Letters to the editor are welcome. We reserve the right to edit materials for publication. *Student* is a member of Canadian University Press (CUP). Second Class Registration Number 4883.

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The only thing second class about STUDENT is its mail permit

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New facilities nearing completion

St. Vladimirs Institute: Growing to meet the Eighties

Halyna Perun

Naked walls and untiled, dust covered floors rarely possess beauty and charm; neither do electric wires, cables or drilling machines. But when the walls are painted, the floors carpeted and the wires hidden from sight then, indeed, the finished rooms reflect the beauty of the thought that inspired their creation.

Within three weeks the new St. Vladimir Institute Complex will be completed as a concrete manifestation of the energy and imagination present within the Ukrainian community. Its official opening, which for many will be the crowning of four years of planning and hard work, is scheduled for sometime in April.

The complex is a gem set in the heart of Toronto and surrounded by the city's university life. It boasts an expansive library with an archives section, museum, art gallery, 300-seat lecture and meeting hall, 250-seat theatre, sound-proof rehearsal studios for music students, as well as study and reading rooms. Its total cost, including furnishings, equipment and accessories, has been estimated at \$650,000.

This list of facilities tends to be a bit overwhelming, but so is the speed with which St. Vladimir Institute has expanded in less than two decades. In 1963, the Institute opened as the first centre of its kind in Eastern Canada; three other institutes had already been in the West for quite some time. In June 1969 the Institute moved from a renovated old house to a new building across the street. The new facilities were erected as a residence and meeting place for students and a cultural and educational centre for the whole community.

The funding on which the institute depended for this project did not stop; nor did the donations of valuable book collections, archival materials

(such as first editions, rare books, maps, and manuscripts), paintings and artifacts. The Institute tried to expand its facilities to keep pace with community demands and the abundance of material coming in. But, this was not enough. More space was needed.

Consequently, in 1976, the Institute purchased the building immediately south of it for \$300,000. A Wintario grant provided about half the purchase money. A new construction, planned by Edward

Galanyk, the architect who also designed the Ivan Franko Old Aged Home in Toronto, and presided by John Chyczyl, a contractor, gradually filled the space between the two buildings and integrated them into one complex.

The funding for this new complex has relied very heavily on private donations. Although a campaign for funds began when the construction of the complex got underway, the \$650,000 goal has not been reached. William Kereliuk, the executive director of St. Vladimir said the Institute has had to borrow money, explain-

ing that the community has been "responsive" but money is not flowing in "as fast as the building is going up." From September 1, 1979 to the present \$60,000 have been raised; last year (September 1, 1978 to August 31, 1979) the amount totaled \$110,000.

The Institute is a sovereign corporation affiliated with the Orthodox Church and the Ukrainian Self-Reliance League of Canada. It has a board of directors elected by its 400 members. Five members of the

in Canada." It has been a place where students from across Canada, the United States and Europe have had a chance to live a step away from the University of Toronto but within a uniquely Ukrainian environment which offers them a wide spectrum of cultural programs (choir, bandura, dancing, ceramics, drama and art). It has participated each year in Toronto's Caravan, offering the city one of the highlights of the festive occasion — the Odessa Pavilion. It has provided con-

Various organizations within the community use St. Vladimir Institute facilities for their meetings. These include the Ukrainian Professional and Business Club, the Ukrainian Professional and Business Federation, the Canadian Institute of Ukrainian Studies Foundation, the Ukrainian Medical Association, the Ukrainian Literary Association and others. The Institute has also successfully drawn both the old with their senior citizens "Heritage Club" and the young with the student-run "Club 620," the Odessa Group and the Canadian Ukrainian Youth Association.

None of these activities will cease with the opening of the new complex. In fact, the complex provides more space and better accommodation for all aspects of community life. Foreseeing further expansion, the top floor of the new complex will be reserved for future requirements. For example, there is a possibility that the U of T Ukrainian Students' Club will have a permanent office here.

St. Vladimir Institute has stressed that it is a cultural and educational organization, not a political one. This emphasized neutrality is perhaps why the Institute has received so much support from Ukrainians. It is a neutral base within which Ukrainians of any religious persuasion or political background can work. The new complex, with its maze of unfinished entrances and exits, can be frustratingly confusing, but just think for an instant what it will look like on opening day: here the theatre and there the meeting hall, here the library and there the museum — all inanimate, all waiting, as the doors unlock, to start breathing with the life-giving voices of the people who have made the Institute such a vital centre thus far. Everything is clean; everything is new — a new start for a new decade. It is a pleasant thought.



Architectural model of the new St. Vladimir Institute

Galanyk, the architect who also designed the Ivan Franko Old Aged Home in Toronto, and presided by John Chyczyl, a contractor, gradually filled the space between the two buildings and integrated them into one complex.

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board are elected one year and four the next, the tenth being the vice president of the students' council. Representatives from each of the four institutes across Canada meet annually in what is called "Rada Instytutiv." In this way, St. Vladimir maintains a vital tie with Saskatoon, Edmonton and Winnipeg, the sites of the Petro Mohylo Institute, St. John's Institute and St. Andrew's College respectively.

A news bulletin notes that in the past "the Institute has contributed much to the preservation and promotion of the Ukrainian language and culture

versational Ukrainian language courses, summer school programs, teacher training and seminars.

The library has been open to the public. Furthermore, the museum, with its fascinating collection of Ukrainian headgear and costumes, is also open to the public. The latter is operated by the Ukrainian Museum of Canada under the auspices of the Ukrainian Women's Association of Canada. The Institute has been also adorned by paintings of well-known Ukrainians — such as William Kurelek — and has sponsored numerous art exhibits.

SUSK Presidents' Conference, 3 - 5 January 1980

Montreal hosts Conference at Verhovyna

Alex Tymofienko

The Ukrainian Canadian Students' Union (SUSK) held its second conference of this current executive's term in office at the Laurentian mountain resort area, Camp Verhovyna during the first week of January. The conference brought together twenty-five students representing the Ukrainian student clubs (USCs) from eastern Canada, as well as one western Canadian delegate representing the University of Alberta USC.

The aim of the conference was to continue the policy of expanding channels of communication between the SUSK National Executive and its member clubs. As in the previous conference, held in Hamilton last November, a travel subsidy was provided by SUSK to facilitate the attendance of delegates from across Canada. Unfortunately, the majority of Western Canadian clubs failed to take advantage of the subsidization offer, and the conference became dominated by the Eastern club presidents.

Several concrete proposals were adopted by the conference. It was decided that plans for the publication of a booklet promoting Ukrainian Students' Weeks at a variety of campuses across Canada



should go ahead as scheduled. The booklet is to be completed before Ukrainian Students' Month, this February. USCs will be hosting various events during this month to promote awareness of Ukrainian culture within the Ukrainian community and the Canadian public at large.

The conference also discussed relations with the Central Union of Ukrainian Students (CeSUS), and whether it would participate in

the deliberations of the proposed Congress to be held in New York in June 1980. The consensus of the delegates was that a prerequisite to SUSK's participation would be a clear demonstration of good faith on the part of the current CeSUS Executive. Unfortunately, SUSK has not even been officially notified of the dates for the upcoming CeSUS Congress (as is required by the latter's constitution) and the CeSUS Executive has scarcely in-

dedicated its desire to re-open communications with SUSK, the Canadian students' participation in the CeSUS Congress remains problematical.

In the area of human rights, the students' club presidents agreed to the proposal of approaching Sviatoslav Karavansky and his wife, Nina Strokata, to go on a speaking tour in order to publicize the activities of the Ukrainian Helsinki Monitoring Group. The University of Toronto club has

been particularly active in defense work and its members stressed the need for a concerted campaign in support of Ukrainian dissidents prior to the November, 1980 convocation of the Helsinki Review Conference in Madrid, Spain. The consensus of the club presidents was that the Ukrainian Helsinki Monitoring Group in the West should be defended against attacks on its credibility by its opponents, including those in the Ukrainian community who tried to pressure the Ukrainian Congress Committee of America into withdrawing its support of the Helsinki Group.

Future activities of SUSK in the upcoming months also include a major fundraising campaign, which has already netted nearly \$2,000.00 in the last month, as well as a coordinated effort to arouse student support in favour of a concerted attempt to reform the undemocratic structure of the Ukrainian Canadian Committee. As well, SUSK President Dmytro Jacuta has recently completed a cross-Canada fund-raising tour which included visits to various Ukrainian student clubs. During his tour, the University of Regina USC agreed to host the SUSK Western Conference, to be held 6 - 8 March, 1980.

A Whole LADA Protest.

TORONTO. Thursday January 10, 1980, at 2 p.m., twenty-five individuals, including members of the Committee in Defense of Soviet Political Prisoners, and members of the University of Toronto Ukrainian Students Club gathered outside the LADA auto dealership at 76 Davenport Road to protest the rape trial of Ukrainian musician Mykola Horbal. It was on this day that Mykola Horbal was standing trial in a Soviet court in Kiev for his participation in the human rights movement.

The participants were demonstrating at this LADA dealership to inform the public of the most recent wave of persecution against human rights movements in Ukraine. The demonstration was well received by CBC and CFTO — TV. Both gave complete coverage on the 11 o'clock News Thursday night. Also, on the following day stories were released in the *Toronto Sun*, and *Toronto Star*, along with photographs.

During the two hour picket, participants handed out leaflets to pedestrians and drivers at the busy intersection of Bay Street and Davenport Road. Many cars stopped to receive a leaflet, and to read our signs of protest.

This active protest proved to be very successful, and we hope that further actions will be taken by the public to put a stop to these persecutions in the

Ukraine.
NOTE: A petition was released by the Committee in Defense of Soviet Political Prisoners. Members of this committee gathered 65 signatures, and sent this petition as a telegram to R.A.

"Mykola Horbal is a member of the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords. Composed of Soviet Ukrainian citizens, the Ukrainian Helsinki Group is the only organized political movement

Ukrainian Helsinki Group have already been convicted, on false charges, of 'anti-Soviet agitation,' 'hoolliganism,' 'parasitism,' 'homosexual relations (a crime in the USSR), and dealing in foreign currency. Mykola Horbal is being brought

five years' hard labour and two years' internal exile in 1971 for his political activities. If he is convicted again, he will be sent to a prison camp, where he will perform such tasks as:
— producing LADA auto parts
— front suspensions and steering wheels;
— assembling electric motors for the Rand Xerox Corporation;
— making Moscow Olympic souvenirs — Misha the Olympic Bear, medals and badges.

"We are demonstrating at this LADA dealership to make the public aware of the most recent wave of persecution against the human-rights movement in Ukraine and to call upon all people who defend such rights in Canada and elsewhere to come to the aid of Mykola Horbal.

"The most effective way to defend Mykola Horbal at this moment is to write a short letter or to send a telegram to the Public Prosecutor of the USSR, R.A. Rudenko, expressing concern for Horbal's fate, his right to an open trial and a lawyer of his choice. A strong protest voiced by groups and individuals who support democratic rights East and West can prevent further harsh persecution of the Ukrainian Helsinki Group and other civil-rights campaigners in the USSR.

"Write to: R.A. Rudenko, Prokuratura SSSR, ul. Pushkinskaya 15a, Moscow, USSR."



Protesters picket LADA

Rudenko, Procurator General of the USSR. The petition reads as follows:

"Today, January 10, the Ukrainian musician Mykola Horbal is standing trial in a Soviet court in Kyiv for his participation in the human-rights movement. Horbal's trial is closed to the public, and he has been denied the lawyer of his choice.

struggling for democratic and national rights in the Republic today. The Soviet authorities are determined to silence this and similar groups in Armenia, Georgia, Lithuania, and Moscow, before the final conference reviewing compliance with the Helsinki Accords begins in Madrid, Spain, this fall.

"Nine members of the

before the Kyiv court today on a trumped-up charge of rape. Horbal's real "crime," like that of other Group members is that they prepared reports on the State's violations of democratic rights (free speech, education in one's native language, trade union rights, religious freedom, the right to emigrate) and circulated them.

"Horbal was sentenced to

KGB cleans up for Olympics

CDSPP news service

Sources close to the Ukrainian Helsinki Group, the organised human-rights movement in Ukraine, report that three more Helsinki Group members have been sentenced by the Soviet courts to harsh prison terms. The trial of a fourth member will take place in Kiev on 10 January.

Mykola Horbal, a musician who was arrested on 24 October and held at the KGB headquarters on Volodymyrska Street in Kiev will appear before the court on 10 January on a fabricated rape charge. Horbal was sentenced in 1971 to five years' hard labour and two years' internal exile for distributing an allegedly anti-Soviet poem (entitled: *Duma Ballad*).

A 20 December Reuters dispatch reported that Oles Berdnyk, renowned science-fiction writer and chairman of the Helsinki Group received a sentence of six years' hard labour and three years' internal exile at a trial on 19 December in Kiev. Yuri Badzyo, a 43-year-old

historian and socialist critic of the Soviet government's nationalities policy, was sentenced to seven years' hard labour and five years' exile. On 17 December, Yuri Lytvyn was sentenced to three years' hard labour. This is the third prison term for the 45-year-old human rights activist, his previous two sentences total thirteen years' hard labour and three years' internal exile.

Soviet and East European authorities have been carrying out a systematic drive to intimidate public groups which monitor their governments' compliance with the human rights clauses of the Helsinki Accords. Six members of Charter 77, the civil rights movement in Czechoslovakia, were recently imprisoned for such activity. Groups in Romania, Poland, Georgia, Lithuania, Armenia and Russia have also been singled out by the political police. The authorities will undoubtedly escalate this campaign of repression as the Moscow

Olympics draw near, they fear that dissident currents might use such an opportunity to publicise their fight for national and civil rights. Similarly, the authorities are concerned about adverse publicity at the final conference reviewing implementation of the Helsinki Accords, to be held in Madrid later this year. The sooner they silence these monitoring groups, it seems to them, the better.

The sentencing of Lytvyn, Badzyo and Berdnyk brings the number of Ukrainian Helsinki Group members in prison to nine. Four other members have been forced into exile in the West — Petro Grigorenko, Petro Vins, Nina Strokata and Sviatoslav Karavansky. Five are presently under arrest and awaiting trial — Mykola Horbal, Vasyi Striltsiv, a 50-year-old schoolteacher, Yaroslav Lesiv, a physical-education instructor, Petro Sichko, an electrician, and his son Vasyi Sichko, a 23-year-old student.

CDSPP Launches Appeal for Horbal

CDSPP news service

A group in Toronto, the Committee in Defense of Soviet Political Prisoners (CDSPP), has issued a statement calling upon all supporters of the Ukrainian Helsinki Group to send telegrams protesting the fabricated charge of rape against Horbal to the Soviet Embassy in Ottawa as well as to the Chief Procurator's Office in Moscow. The Committee has demanded that the trials of the defendants be made open to the public unlike previous trials of dissidents.

Telegrams can be sent to:

Alexander Yakovlev, USSR Ambassador, 285 Charlotte St., Ottawa, Ont. K1N 8L5

R.A. Rudenko, Prokuratura SSSR, ul. Pushkinskaya 15a, Moscow, USSR.

The Committee in Defense of Soviet Political Prisoners has suggested that these messages should identify the prisoner Nykola Horbel by his full name, express concern over the fabricated charge of rape, and

demand an open trial. Lawyers should request trial transcripts. Protests against the recent sentencing of Yuri Lytvyn, Yuri Badzyo and Oles Berdnyk and the detention of the Helsinki Group members noted above could also be included. Copies should be sent to the Letters to the Editor column. The CDSPP would appreciate a copy of any messages, for the purpose of further publicity.

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This issue's MEDIASCOPE is the first in a new monthly series for Student. It is intended as a forum of analysis for news stories as they appear in the Ukrainian press. Excerpts from these articles will often be included. Other issues as they pertain to the Ukrainian press, radio and television will also be dealt with in MEDIASCOPE.

Last month's issue of Student (December 1979) contained a CUP article analyzing the censorship of South Africa's student press. While this scenario unfolds on the African continent, efforts to discourage the exercising of the basic rights of freedom of speech and press are making themselves felt within our own Ukrainian community.

Ukrainske Zhyttia (Ukrainian Life), an independent semi-monthly publication based in Chicago, in its issue of 1 January, 1980 (vol. XXV, no. 25), published several articles which met with the evident displeasure of certain elements in the Ukrainian community. Of the articles in question, the first was front page coverage of a sensitive item. The Ukrainian Liberation Front (ULF) and affiliates which toe its line convened a somewhat dubious meeting of the National Council of the Ukrainian Congress Committee of America, the American answer to KYK. Non-ULF associates were pointedly excluded from this 15 December meeting in New York City. As *Ukrainske Zhyttia* reports, the session centred on the slandering of Petro Grigorenko, a Western Representative of the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords, and of current World Congress of Free Ukrainians president Mykola Plaviuk. The meeting, according to *Ukrainske Zhyttia*, was reminiscent of the notorious Ukrainian "... camp Republics of post-war Germany."

The second item was an open letter to Valentyn Moroz from one R.D. of Florida. The letter chastized the former dis-

sident for statements attributed to him since his arrival in North America in April 1979. The final piece was another open letter, addressed to the "living icon," which appeared under the caption *Zamist laylona* (Instead of Parody). We take the liberty of reprinting this letter in its entirety.

Дорогий Земляче!

Зі свого собачого громадського обов'язку, я внісався на зустріч із „живою патріотичною іконою“. Хоча багато було відомого, одначе, я хотів бути свідком. На бенкеті у честь „живої ікони“, за моїх 20 чн 25 дол., у могому найкращому убранні та з вишитою краваткою, я почувався облітний помнями після його промови. З того самого ж собачого обов'язку та за своїх 20 дол. бензину, я поїхав до „Барабун“, чи то „Баразоо“.

Це не була зустріч із іконою, це був ЦИРК ІКОНИ. За ним ходив табун докторових, магістрів, інженерів, йому руді спікували та грощі в кишені закидали. Після всіх церемоній герої національний наш — ідеал молоді, голвокомандуючий з'єднання Дішарів Святослава — на оселі молоді зник у кімнаті могого на пару годин із панночкою з Вінніпуї чи Монте-реалю... Пізніше, після закриття басейну, для герою народу і його панночки відкрили басейн. Вони удівку плавали, сміялися та „шуткували“ під водою — а люди в мольде через пліт дивилися на них, так, як на двох „обезьян“ (мавл) в зоологічному городі.

— Мамо, хто то за дівчина з паном Іконою? — запитала

12-літня дівчинка.

— Яхась блізька, — сказала мати.

— Ябачу, дуже-дуже блізька, — відповіла дитина та я побігла собі. Мій добрий знайомий, бувшн свідком цього діалогу, обернувся до мене і сердито сказав: „Най то шляк трафіть. Не міг би він почекаати до вечора, щоб діти хоч не бачили“.

Це додаткові інформації про перебування „живої ікони“ в нашому вітряному місті, про що не було в пресі.

Ол. Нудник

Perhaps tempers were flaring and the blood boiling after the appearance of said issue of *Ukrainske Zhyttia*. On Tuesday 8 January 1980 the newspaper's offices were broken into, ransacked, and a quantity of papers and files set fire to. No reports of estimated damage were available at press time, and the investigation of the matter continues.

It's sad to think such an archaic act rationally conceivable in this day and age. Unfortunately, the aforementioned tactics did not become extinct along with the *Suzhba Bezpraka*. One can only hope that those responsible will someday learn to respect the rights and privileges that freedom of speech and press entail, and understand once and for all that these rights and privileges are not the exclusive property of any one political persuasion. Otherwise, they become as farcical as the "paper constitution" of the Soviet Union.

The "living icon" once intimated that followers should be out breaking windows. We wonder



"Movies were a lover, not a husband," reveals former Student editor Halya Kuchmij in an article about her in the December/January issue of *Cinema Canada* magazine. Which is not to say that she is a fickle limmmaker or that she is only superficially committed to her directorial career; on the contrary, the York and U of T graduate has pursued her art with passion and determination, two qualities which are bound to take her a long way in the sometimes cutthroat world of commercial filmmaking. Kuchmij spent last year at Hollywood's prestigious and highly competitive American Film Institute — "the people accepted are the creme de la creme" — and is presently hard at work putting the finishing touches on her latest project, a \$30,000 venture titled *The Strongest Man in the World*. The one-half hour documentary tells the story of an Olha, Manitoba native named Michael Swystun who among other things was the strong man for the Barnum & Bailey Circus in 1923. The film was recently bought by the NFB, yet another indication that Halya's star is rising fast and that investors are getting bullish about her future. Comments the doe-eyed director of *Sreatcar* and *Jacob Maydannik*: "I'm a Taurus, very strong-willed, and there is no way anyone's going to drive me out. I don't give up easily." With that kind of determination it's doubtful she'll be dismayed for very long by the fact that the typesetter drunkenly slurred her name — it is misspelled in the article as *Kuchmij* — and that the proofreaders failed to pick up on the mistake. You'd almost think that they were the same people who work on Student

By now a large number of Torontonians are aware that radio announcer Ted Woloshyn (see Student profile on him in the May 1979 issue) is no longer beaming his blend of wit and Ukrainian charm over the Q-107 airwaves anymore: the KGB however, has learned why. It seems the wise-cracking DJ had the plug pulled on him — not to mention his car yanked out from under him — after a long-simmering dispute over programming policy ended abruptly with Woloshyn's appearance before a management firing squad. Essentially it all boiled down to the owners wanting him to lean heavier on the rock as part of their bid to reach a 15-22 year old market, and Woloshyn saying "no" because he felt his steadily growing audience didn't want to hear screaming guitars at eight in the morning. For the moment the lanky and lantern-jawed comedian seems to be taking it all in his big stride as he updates his portfolio, gets used to sleeping until noon again, and rediscovers the joys of walking and borrowing the family car. No doubt he is consoled by the fact that the last BBM ratings taken while he was at the station showed that the number of his listeners was continuing to climb and that his beloved "Comedy Bowl" was the most popular show in its slot on Sunday evenings. Somehow we suspect we'll be hearing more from Woloshyn in the not-too-distant future....

It seems as if Dmytro Farkavec, the Czech-born Ukrainian artist who emigrated to Canada in 1969, is about to lose his place in the Guinness Book of World Records. Credited with having created the smallest painting in the world, Farkavec's feat was recently surpassed by an art teacher from Orillia, Ontario, who painted a four-colour landscape with hairs from a dog's tail on a canvas five times smaller than the head of a pin. As the people at Guinness say the record will now stand forever, "Farky," as he is affectionately known to his friends, won't even get a chance to shrink his talent any further. At the risk of sounding like a broken record, we'd like to remind Farkavec, who is presently touring the United States with tsymbalist Ted Harasymchuk, that records, after all, are made to be broken.

The entire capital was a buzz with the news that the Ukrainians would be coralling the Governor-Generals. And 30 of them showed up (ie. people, not groups). Very subtle, we must admit. Let's not show them that we are easily excitable!

And then there was the Presidents' Conference in Montreal... "What is Vera doing? What is V. not doing?"... "What!! Lupul and Danja engaged!"... "How can Oksana sleep through all this!!"

Our own V. Koskovych is still under pressure from the Rhinos (last seen in their favourite, local watering hole, the Hotel Vega) to run in Edmonton East. He charges and crashes through, our main man plans to make Joa Clark ambassador to Disney World, to trade David Suzuki for Paul McCartney, and to introduce tough new austerity measures that would Replace the entire Canadian Olympic team with Steve Paproski, Minister of Amateur Sports and Fitness. The only problem may be in getting the latter to compete in the team and the women's events. But, where there's a will, there's a way. Go get 'em, tiger!

much of it before (Ukrainian) national consciousness had taken root in the old country, the settling of immigrants in industrial centres and their marginal impact upon and recognition by their lost society, the deep divisions within the Ukrainian-American community, the stronger assimilationist forces in American society (especially if we view the latter as a compact of people as compared to the Canadian common allegiance modal), and the type of data — especial-

ly statistical — available have put the American Ukrainians at a considerable disadvantage in studying their own society and its history. In this light, the appearance of

The Ukrainian Experience in the United States is a very real, albeit modest step forward.

The book is a compilation of papers presented at a sym-

(continued on page 11)

BOOK REVIEWS

Hryhory Udod.
Julian Stechishin: His Life and Work
Saskatoon: Mohyla Institute, 1978. 118 pp. \$10.00 cloth, \$5.00 soft.

If this were history, it would be relegated to the field of biography. However, it is written overwhelmingly as a eulogy, so that we must regard it as a hagiography, a life of a saint. And like most writing in this genre, it is seriously flawed. The most obvious short-coming is the weak and unconvincing characterization. Stechishin is drawn as a two-dimensional cardboard figura dedicated to (and interstad in) only the cause. No one will deny Stechishin's devotion to the *narodna sprava*, but to subordinate his antire personality to it is to write not about the man himself but about the causa he represented. As Udod has done.

The cause in this case is the Ukrainian-Canadian one, but more specifically of the *samosiynky* variety (i.e. the ethical base of the Ukrainian Autocéphalous Orthodox

Church of Canada, the Ukrainian Self-Reliance League, CYMK, etc.). The major focus in Udod's biography is upon Stechishin's ideas and his role as an educator, a scholar, an organizer, a publicist, a Ukrainian, and a Canadian. In toto these themes represent a very clear exposition of *samosiynky* philosophy. This in itself is a notable achievement and perhaps the book's greatest strength.

However, Udod does not put Stechishin's (the arch *samosiynky*) ideas into the context of their times. As a result, it seems that Udod is preaching that these concepts are as relevant to us today as when they were first conceived. And he invokes the image of Julian Stechishin as the model of perfection to be emulated, the physical incarnation of the *samosiynky* ethic.

Now I should stress that I have great respect for Julian Stechishin and the work he has done. However his day has passed and many of his ideas are already dated. We should take his integrity as a model and try and understand his ideas in

Andriy Makuch

the context of his times. We should not daff him and view his thoughts as an unquestionable doctrine for the present day — as Udod has done. It is high time for the *kamaniari* to be out breaking new ground instead of admiring polished edities.

•••••

Editor Paul R. Magocsi.
The Ukrainian Experience in the United States: A Symposium.
Cambridge, Massachusetts: Harvard Ukrainian Research Institute, 1979. 197 pp. \$8.50 (Canadian) soft.

For various social and historical reasons, Ukrainian-American studies have not reached the same level of awareness and sophistication as their Canadian counterparts. The radically different demographic composition of the Ukrainian emigration to America — especially of marginally Ukrainian elements from Carpatho-Rus, the earlier time of mass emigration —

Multiculturalism or Minority Rights

This article has two major parts: first, I wish to critically evaluate multiculturalism as a political idea, and offer an alternative. Second, I wish to discuss a limited number of issues in regard to the Quebec Government's paper on sovereignty-association called *Quebec-Canada: A New Deal* and offer some comments on the degree and manner of response ethnic groups might give to this issue.

When approved as a federal government policy eight years ago (October 1971), multiculturalism was welcomed as a step forward for Canada's ethnic groups. For the 27 per cent of the population of ethnic background other than French or British, for the two million Canadians whose mother tongue is neither French nor English, multiculturalism was welcomed as: (1) An act of legitimation, mostly psychological, of their kind of Canadianism; multiculturalism was the expression of a new possibility: minority ethnic Canadians need not feel themselves to be third class citizens; (2) The beginning of government programmes that would support ethnic groups in realizing some of their cultural aspirations;

(3) The first enunciation of political ideas about the rights of ethnic (as distinct from racial, sex, or handicapped) minority groups. While progressive in its time as a first step, the initial political ideas defining multiculturalism today are too constricting and outdated. To demonstrate this, I will discuss two fundamental assumptions basic to the original kind of multiculturalism and offer an alternative to them.

PART I Minority group rights vs. multiculturalism

Old definitions no longer suitable

Let us examine the operative principles of two important documents that outline early — now outdated — political interpretations of multiculturalism: Pierre Elliott Trudeau's announcement of multiculturalism to the House of Commons in October 1971, and "Position Paper No. 7 on Alberta's Cultural Heritage," which in the continued absence of any policy from the Alberta Cabinet or legislation enlarging and defining the role of the Alberta Heritage branch, continues to serve as an outline of the multicultural philosophy for Alberta's government.

In both documents, the assumption is made concerning ethnic groups that our society functions only in response to the needs of individuals, and that relations between individuals are really only a matter of their own voluntary individual psychology. Majority group ethnicity is to be reflected in societal institutions; this assumption is not allowed for minority ethnicities.

Prime Minister Trudeau said: "A policy of multiculturalism within a bilingual framework commends itself to the government as the most suitable means of assuring the cultural freedom of Canadians. Such a policy should help to break down discriminating attitudes and cultural jealousies, national unity. It is to mean anything in the deeply personal sense, must be founded on confidence in one's own individual identity; out of this can grow respect for that of others and a willingness to share ideas, attitudes and assumptions."

He then went on to define the limits of his government's responsibility by reiterating: "I wish to emphasize the views of the government that a policy of multiculturalism within a bilingual framework is basically the conscious support of individual freedom of choice. We are free to be ourselves."

Thus, for Trudeau, ethnicity (referring basically to minority groups) was defined to exist only at the level of the individual, and only if individuals took voluntary initiatives to protect their culture. Whenever group rights are mentioned — such as the legislated recognition of official government bilingualism — this refers only to majority (English and French) ethnic groups. Individuals from minority ethnic groups are free to choose to be themselves, but this does not apply to their group as a whole. Unlike the Anglo and French-Canadians, the other ethnic groups are not equally "free to be themselves." They must assume that sooner or later they will integrate into these majority cultural societies and eventually give up their ethnicities and disappear.

Alberta's position paper No. 7 has a similar philosophy that is more explicit: "The Government recognizes also that every people has a characteristic culture of its own; and, ultimately, many cultures, evolving together, produce a distinct new culture." Thus, a specific objective of the cultural heritage policy is:

"To unite us in singular strength through understanding of our individual ethno-backgrounds: the sharing of our cultural diversity and richness, and appreciation of our evolving identity."

The singular case of "identity" is used consistently in this document because a singular, and not a culturally

plural, society is the presumed end objective of the multicultural policy. Programmes assume that our society is and will be unicultural, that ethnicity is only a matter of individual psychology and that minority ethnicities will assimilate to the majority ethnicities — the only ethnicities recognized by public institutions.

Today, I wish to suggest that this is a false political principle which unnecessarily limits ethnic groups' development. Evolving government policy for minority groups on this basis, in the end, has proven to be largely superficial: today's multiculturalism gives little to ethnic groups except cosmetic programmes. For ethnic groups to achieve significant advances in their Canadian status, place in society and cultural development, this principle of assimilation held by both governments must be shown to be false, to the degree that it is so.

Canada is not unicultural

In my view, there are at least four major reasons why Canada and Alberta are not, and cannot be, unicultural, much less unicultural: these are all structural aspects of the society we live in that mitigate against any simple assumption of ethnicity being individual, only psychological and voluntary.

(1) The notion that Canada and Alberta have an unchangeable traditional Canadian culture to which other groups must inevitably assimilate is disproven by the creation of the Metis as a people as a product of Canadian conditions. As a people, they have originated here and are growing in strength rather than disappearing. So, just as some groups can and do assimilate, Canadian conditions often create new ethnic groups (ethnogenesis). The process of assimilation theoretically and practically is not a unidirectional process. The assumption of assimilation is too narrow. (2) Modern conditions — such as air travel, international media and communication, trade, emigration and return — often strengthen ethnic groups' development, even if a group is assimilating. Thus, the ethnic aspects of the Arab-Israeli conflicts and the Russification of Ukraine, as negative examples, or the Black Power and Scottish nationalist movement as positive examples, are today a clear factor strengthening the ethnicity of the Arab, Jewish, Black, Ukrainian and Scottish Canadians. In future, modern conditions will increasingly continue to relate events in home countries to the process of ethnic survival in Canada, thereby strengthening their ethnicity.

(3) Many minority groups have demonstrated their ability to survive independently in Canada and undoubtedly will continue to do so (i.e. the Hutterites, Mennonites, Doukhobours, and Jews). When majority ethnic relations are being protected by law in Canada there must also be laws recognizing and guaranteeing the rights of these groups to continue to survive and benefit from the rights being given to others.

(4) Social, economic and political conditions that are part of the structure of Canada society will continue to exist in the future preventing any simple homogenous (i.e., Americanized, Anglo-Canadian, urban) culture from becoming THE Canadian identity. These conditions include the following:

(a) Canada will remain bi-national (even if Quebec becomes a sovereign-associated state).

(b) Reserve and Aboriginal Indian lands exist under legal treaty rights. In these areas Indian political identities will grow stronger as Canadian society increasingly encroaches on them.

(c) Immigration must continue to allow Canada to maintain its standard of living. New immigrants will maintain the importance of the ethnic question.

(d) Racial and ethnic discrimination are integral to the nature of our society.

For these reasons, I take exception to the political assumption held by the Governments of Canada and Alberta, mentioned earlier, that ethnicity is only a matter of voluntary individual psychology and that minority ethnic groups' concerns can be satisfied with token psychological cultural heritage programmes easing the assimilation of ethnic minorities. Though this or that group may get weaker (or, as with the Metis, stronger), the phenomena of minority ethnic groups in Canada and Alberta as a whole will not disappear in the foreseeable future.

It is my view, therefore, that ethnic pluralism is a permanent feature of our society. Ethnic groups must be consulted politically, must be recognized institutionally and must be objectively understood as being part of our society. Governments' policies must begin from the perspective of desiring to protect and develop existing groups as a matter of principle, instead of using multiculturalism as a legitimate way to try to assimilate them. Once this operative principle of non-assimilability is acknowledged, public programming for minority ethnic groups should proceed as it has for majority ethnic groups, especially in the social services, education, recreation, broadcasting, constitutional guarantees, etc.

The establishment of theoretical rights, of course, are made real by the practical needs and potential of specific groups. These vary among minorities, nevertheless, their theoretical rights must be established. For example, not all ethnic minority groups aspire to survival, language rights or public social programmes.

Even among those groups that wish to survive, not all have equal numbers, concentration and personal resources necessary to create and maintain programmes. Nevertheless, governments' political philosophy on minority ethnic groups ought to start from the principle that groups' survivability is a *desiderate*, instead of assuming that groups are to assimilate. I will conclude this comment by making a very concrete comparison. To date, multiculturalism has concerned itself basically with maintaining folkloric culture. This kind of programme originates with the assumption that groups will totally assimilate. The alternative minority ethnic group rights perspective wants cultural sensitivity extended into new public (and private) policy areas and institutions to reflect the principle of group permanence in culture, social services, media, education, and recreation fields by means of legislation and constitutional guarantees.

Equality: A Principle of the Minority Ethnic Rights Movement

I now wish to examine a second principle of minority ethnic group rights which I believe has been neglected by the multicultural philosophy and the government programmes emerging from it. The principle is *equality*. Despite old statements such as the [Federal] Government will assist members of all cultural groups to overcome cultural barriers to full participation in Canadian society," I suggest that multiculturalism fails to build mobilization, and that it encourages political passivity fostering the myth that there can be cultural preservation without economic power. Conversely, multiculturalism incorrectly assumes that as minority ethnic people lose their cultural distinctiveness, they will be fairly treated in Canada and will eventually come to be represented in all of the structures — including financial, government and media elites — of our country. This is an inadequate and false assumption about the nature of our society.

Despite Canada's and Alberta's human rights guarantees, one should recognize that our society is structured on the basis of inherited wealth and privileged social groups. It is a fact that Canada is a vertical mosaic and that ethnic stratification in this country parallels its class structure. Research done by professor John Porter (1965) and replicated by professor Wallace Clement (1975) have shown conclusively that the ruling elites of Canadian society in the economy, civil service and media are made up disproportionately from Canadians of Anglo-Canadian ethnicity. Historically, this has been the situation since the conquest of the French settlers in 1763 and continues to be an aspect of Canadian society today.

Let us imagine what the situation would be if there were no discrimination in the occupational structure of Canada. In such a situation one could be ethnically Indian and allowed to occupy the heights of civil service and government structures. Were such a situation ever to exist, perhaps the condition of Natives in Canada and Alberta would not be as catastrophic as it is. But because of Canada's class and ethnic hierarchy, this has never occurred. Indeed not only have there never been Indians in Canada's economic elite, but this has never occurred even when many Indians have successfully tried to pass as white men.

If one could be consciously Ukrainian Canadian and yet occupy some of the highest decision-making finance positions, and seats on the boards of directors of the media industry, perhaps the disappearance of Ukrainian-Canadian culture would not be as rapid as it is. But such cases have never existed. Together with ethnic backwardness, the fault for this lies in the structure of our society's institutions.

Throughout Canadian history, minority ethnic groups virtually have never been in possession of important positions in Canadian society, so as to create a climate favourable to themselves. (Multiculturalism is but the first step to this end.) Instead the myth is perpetuated that individuals with merit will rise to their full potential, and that the present assimilatory and class character of our society is necessary and the most beneficial of systems for ethnic, women's and racial minorities. Let me give you two examples of research which disproves this view.

(1) Clement has shown that Canadian elites ethnically are disproportionately Anglo-Canadian. Though Anglo-Canadians were only 45 per cent of Canada's population in 1972, 86 per cent of economic, 72 per cent of civil service and 68 per cent of political elites were Anglo-Canadian. While other ethnicities were 27 per cent of the population, they were 8 per cent of political, 6 per cent of economic and 5 per cent of civil service elites. (2) A recent study of the Order-in-Council appointments made by the Government of Canada shows that only 5-7 per cent go to individuals with minority ethnic backgrounds.

What conclusion should we draw from this research? Should we react negatively to existing human and civil rights legislation as an inadequate answer? The answer is no, in my view. Reversal from the principle of the equality of the individual towards some form of tribalism is not desirable. Instead everything possible must be done to make effective the civil rights already codified; more strenuous efforts must be made to put them into practice.

Rights, Which Way Forward?

Group rights are now required

But the principle of equality must not end with individual civil rights. Instead, they must be enlarged by the inclusion of the principle of *group equality* as well. Individual rights will be enhanced if we recognize the specific needs of groups against whom discrimination has, and continues to be, practised. For example, I suggest the individual in Canada and Alberta gains without penalty when the minority group category "wheelchair citizens" are given special consideration as a group in the construction of buildings and social policies. When their needs are met, their achievements then enhance our lives.

As citizens, we all gained an extension of our individual rights when the Alberta Human Rights Commission in its study *Occupational Segregation and its Effects: A Study of Women in the Alberta Public Service*, recently reported the discrimination of women as a group in the civil service of Alberta. If affirmative action is taken to prevent and rectify discrimination of women, the freedoms of all citizens will be enhanced. I believe that a comparable study on minority ethnic groups representation in Alberta would show under-representation of ethnics, and over-representation of Anglo-Canadians, in the elite positions of Alberta's civil service (Perhaps such a study could be commissioned by the Alberta Heritage Council?) As is the case for women, and "wheelchair" citizens, such an inequality would have to be corrected.

The evidence already in suggests that affirmative action programmes are needed to equalize ethnic group representation in the occupational structure of Canada in line with the percentage of ethnics in the work force. Institutional discrimination perpetuates the effect of past discrimination and maintains ethnic inequality. *Affirmative action programmes are needed to overcome this ethnic end racial discrimination. Thus, the struggle for "equality of groups" is a principle which extends, not minimizes, the principle of individual rights: Group rights enhance, not encroach upon, the rights of individual citizens.*

Summarizing this first section, I believe it is necessary to recognize that multiculturalism, as a psychological cultural heritage programme, though innovative a decade ago, today is an inadequate expression of the concerns of minority ethnic groups in Alberta and Canada. Today, ethnic groups are developing new political aspirations, by which they define themselves. And this is the way they want to see government ethnic programmes defined. Ethnicity is not only as individual, but is also a group phenomena; it is not only psychological, but is also economic, social and political. Though aspects of ethnicity are voluntary, ethnic pluralism is also a result of Canada's involuntary class and ethnic stratification system.

I have suggested that this new political definition be termed *minority ethnic group rights*. It supersedes multiculturalism without negating it. Two ideas are basic to ethnic rights: (1) the philosophy of minority group rights assume that ethnic groups are a permanent — not disappearing — feature of Alberta and Canada, and as such, must be institutionally recognized; (2) programmes oriented toward the *equality of groups* are an important extension of the principle of the quality of individual citizens.

Minority ethnic group rights are the first priority of Canadian ethnic groups, particularly in the debate between Anglo and French Canadians. Let us bear this in mind as we now turn to the issue of the movement for sovereignty in Quebec.

PART II SOVEREIGNTY - ASSOCIATION AND THE ETHNICS

In the historical debate between Anglo and French Canadians on the structure of Canadian society and policies of its governments, the viewpoints of the two antagonists have most been clear in times of crises: the Rebellion of 1837, the Act of Union of 1840, the issue of Louis Riel, the conscription crises of both World Wars, the elimination of constitutional languages rights in Manitoba and the current situation of relative economic underdevelopment in Quebec and other non-central regions of Canada.

In this debate which has gone on for 200 years between Anglo and French Canadians, the voice of the "other" Canadians (those non-British, non-French descent and culture) has been most articulated during the recent crisis — evidence, perhaps, of the Canadian status of these formerly immigrant groups. The participation of "ethnics" in the great debate of the 1960s and 1970s has resulted in policies of multiculturalism at both the federal and provincial government levels. By speaking up forcefully, by expressing their concerns and interests, ethnic spokesmen have at least achieved legitimization of some of their concerns and interests through government policies and programmes. For ethnics this has been an important lesson in politics.

I think that the policy of multiculturalism was accepted because it had two functions: (1) it provided an ideology to counter the philosophy of independence put forward by the Quebecois; and, (2) answered the real needs of great sections of Canadian society, which

particularly since the First World War, has become irrevocably multicultural and multiracial. Multiculturalism has arisen as a consequence of small, but real, ethnic power movement which had expressed its views at a time of political destabilization.

These advances for ethnic group recognition have occurred, not because of the altruism of this or that government, but because of a sense of grievance and inequality upon which ethnic groups and their leaders have acted as a politically conscious interest group. Without the movement of the Quebecois to make Canadian governments attentive to ethnic minority and national issues, and without the real mobilization of ethnic interests, I assume that the process of assimilation previously being carried out by state agencies (in education, social services, media) would have proceeded with the same force as prior to the achievement of multiculturalism. I suggest that we bear this lesson in mind as a feature of the immediate past history as we discuss the fate of Quebec.

Its all in how you look at it

To begin our discussion it is worth making two points in the manner that ethnic groups in Anglophone Canada ought to approach this question. First, I think it very important for minority ethnic group rights that democratic and legal processes be held up foremost in approaching the question of Quebec's referendum on sovereignty. Unlike the activities of the FLQ, the Parti Quebecois (PQ) has always proceeded legally in its activities for self-determination. Indeed it has been the RCMP the Federal government's police force which has acted illegally, stealing PQ records in order to struggle against Quebec's independence. The willingness to act legally, in my view, is indicative of the fact that there is clearly a large portion of Quebec's population — certainly from 20-50 per cent — who feel an historic injustice that has provoked them to support the nationalist movement. The primary task of Canadians is to remove the injustices on which basis the movement was created; the symptoms (nationalism), which are their results, are only secondary. Canadians must maintain legal procedures and negotiate on the basis of mutual respect. Any talk of the use of military intervention, economic sanctions, political blackmail, must be resisted. These are not elements of Canadian political culture and should not be supported.

Second, it is very important that the Canadian people — including ethnic communities — *independently* come to understand the issues at stake. Community groups should use the resources of university, governments and political parties (including those from Quebec) to begin to understand the issues and develop a reasonable independent response. Certainly ethnic communities must resist the rise of irresponsible chauvinism and ethnocentrism in Anglo-Canada against the French. This is in the direct interest of ethnic groups. If the public mood in future months becomes intolerant of the issues in Quebec, it will simultaneously become hostile to the ethnic and language concerns of other minorities. To this end I think it important to let our own provincial government know that discussions must be constructive, and that ethnic groups want these issues to involve the *entire public*. Ethnic groups are for opening up negotiations and not restricting discussions to premiers and prime ministers, where ethnic representatives are noticeably absent, even as observers. It is important that our political leaders be given to understand that not everyone in western Canada dismisses Quebecers' perceptions of their injustices. Public meetings held on this issue, perhaps by the Alberta Cultural Heritage Council, could be an effective way of achieving this objective.

Why sovereignty - association?

What, then, are the issues as put forward by the government in Quebec and in what areas do questions of minority ethnic rights interact with these positions?

My reading of *Quebec Canada: A New Deal* leads me to identify four political questions that form the core reasons why the Quebec government wants "sovereignty-association". In general ethnic groups have little direct interest in or ability to solve these problems.

First, there is the problem of the continuing relative diminishment of Quebec's political power in the Federal system. In 1840, French-speaking Lower Canada had an equal number of parliamentary representatives as did Upper Canada. After confederation, with one-third of the population, Quebec became one province in four, had 65 of 181 seats in parliament. Today Quebec is one province among ten and two territories, with 75 of 282 seats. Realistically within a generation, Quebec will hold only 25 per cent of seats in Parliament.

Sovereignty would define the people of Quebec as a nation-state which they would enter into association with Canada on a political basis of one-to-one equality, in perpetuity. Ethnic groups can do little to alter this structural situation.

Should independence arise, in my view, this would mean that Quebec would treat its ethnic minorities in its own way without the influence of federal policies. To this end the White Paper says that "the Quebec

government will undertake to put at the disposal of ethnic communities the facilities and cultural instruments with which they will be able to develop their heritage on their own." Although civil rights will be protected, there is little to indicate that the PQ are prepared to make minority group ethnicity a priority item substantially improving the position of ethnics in Quebec. Ethnic minorities would experience no change from the situation they are presently experiencing. As for Quebec's Liberals, until we see Mr. Ryan's position paper, there is little reason to assume that he will be any more sympathetic to ethnic minorities than is Mr. Levesque.

The PQ looks to bilateral negotiations with English Canada as a way of protecting English and French minorities. A similar plan exists with respect to Indian group. Some Indian groups have commented sceptically on these guarantees for them. To date, no mention has been made of other ethnic groups being subjects of bilateral negotiations between a sovereign Quebec and the rest of Canada.

Second, the government of Quebec — along with Alberta and other provinces — feels that Canada is becoming an over-centralizing federation rather than a decentralized confederation. Because of Quebec's language and nationhood, infringements on its provincial power are in effect a threat greater to Quebec than to other provinces. All Quebec premiers, regardless of political party, have expressed this view. Ottawa's central powers since 1867 have grown with crises (i.e., depression, war), allocation of new powers (i.e., cable television) to the central rather than provincial government and with greater taxation by the central government.

In my view, centralization has had both good and bad qualities for Canadian ethnic minorities. Since it is true that many ethnic groups are concentrated in certain regions, provinces are potentially a more flexible instrument for answering their real needs. Yet, provinces often lag behind national governments in innovation, particularly in social policy which is critical to ethnic minorities.

Third, the presence of two levels of government in Quebec with heavy federal intervention in labour relations, municipal affairs, natural resources and culture, had led to a duplication of government services which is inefficient and bureaucratized.

There is little ethnic groups can do about this, except perhaps in their own locales by ensuring public communication and accountability from civil servants and elected officials. Certainly ethnic groups should aspire to running their own community affairs more openly, rejuvenating their leaderships and having a critical attitude with regard to government programmes (which can never be supplanted by well-intentioned, amateur ethnic volunteer groups.)

Finally, the Quebec government feels that it requires independence so that it can structure its own economy according to local needs, on a north-south axis rather than east-west national basis that, to date, it feels has cheated the Quebec economy. For example, federal policies for the development of steel, railway and car industries have favoured Ontario over Quebec.

Number of the four big injustices spoken about in the White Paper by Quebec are problems common to other regions of Canada. In Quebec, however, these inadequacies are compounded by ethnic differences between Francophone Quebecers and Anglophones which have given rise to a Quebecois nationality — a distinct historical people. This is not true for ethnic minorities. In most respects, there is little in common between the PQ plan for the future and the needs of ethnic groups.

Sovereign nationality is precisely the political identity that Canada's federal government reserves for itself. The Quebec government has espoused sovereignty-association in the absence of any other practical solution. For example, none of the commissions set up to examine this problem since the Second World War (Rowell-Sirois, Tremblay, Laurendeau-Dunton, Pepin-Roberts, or Premiers' conferences) have been successful. Quebec has proposed that it become independent, control its own taxation, laws, territory and citizenship. It proposes to continue to use the Canadian dollar, allow goods to circulate without customs, allow free flow of people and cooperate with Canada in bilateral negotiations.

The role of minority ethnic groups

What positions, then, should the minority ethnic group movement take on this question?

The issue of the referendum will be decided solely by Quebecers and not by groups in other provinces. Minority groups in Quebec must ensure their voices are heard and respected. Ethnic minorities on the other provinces must help them in the defence of their ethno-cultural interests. Ethnic groups in Anglophone Canada must participate actively in this debate. However, we must be particularly mindful of any attempt, as a backlash against the Quebecois, to limit the minority rights movement in English Canada. For

(Petryshyn continued on page 11)



Ret Sends Ya
A Rainbow in Search of a Pot of Gold ...

VESELKA
Veselka
YFP 1011
\$7.98

- 1) Choven
- 2) Dumky
- 3) Kamin' sotsia
- 4) Kolo vikon tvoikh
- 5) Yarema

- 1) Ked' my pryshlia karta
 - 2) Try porady
 - 3) Tebe kokhau
 - 4) Khyvlyna v mynulim
- Zustrich sefchaniv
vichna dumka

Andrii Czerny: vocals, accordion,
keyboards, xylophone;
Ihor Zovtonizhka: vocals, lead
& rhythm guitars;
Roman Budny: vocals, bass guitar,
Roman Kolanitch: vocals, drums,
percussion;



Montreal — known for the Canadiens, the Alouettes, the Expos, the Olympics, Expo '67, and ... contemporary Ukrainian music. Having turned out the likes of Rusnychok, Syny Stepiw, Zoria, Vecheirnyi Dzin and Samosvit over the last decade, Montreal has garnered itself the well-deserved reputation of being the center of the Ukrainian music scene in Canada, if not North America. These bands have come to typify the "Montreal Ukrainian sound," and pursuing that steeped tradition is Quebec's latest claim to fame: Veselka.

A group of relatively young musicians, Veselka placed itself in the usually-capable hands of producer Bohdan Tymyc for its first studio sessions and ensuing album. The result is predictable — a well-paced album of Ukrainian dance music performed by an above-average Ukrainian dance band, with attempts at lush production and innovation generally falling short of the mark.

Producer Tymyc's influence pervades Veselka's album, from the use of sound effects and tracks of recorded *narodna muzyka* to beef up the material, to the occasional overkill of certain percussion effects. The songs are by and large Veselka's interpretations of Ukrainian pop standards and folk medleys, the latter disguised via a series of new titles. While the album presents a pleasant mix of polka/kolomeyka and waltz rhythms, there is little to show in the way of innovation. Veselka does attempt to take on Vizerunky Shliakhliv's jazz/blues classic "Kamin sotsia," but even the addition of sound effects leaves the listener with a preference for the drive and spontaneity of the original rendition.

Veselka's only foray into the realm of creativity comes in the song "Ked' my pryshlia karta," featuring the band's own music set to the words of an old Lemko folk tune. Intended as a showpiece for Ihor Zovtonizhka's lead guitar work, and centered on a simple but effective four chord blues progression, the song works well despite the lack of imagination displayed in the use of overdubs. The idea of employing at least three guitar tracks is fine, but when going to those lengths one should consider the additional use of fuzz and phasing effects in order to achieve the optimum degree of refinement.

Lack of solid depth and rhythm is Veselka's most obvious flaw. With production technique washing out Roman Budny's bass guitar work and Roman Kolanitch's over-reliance on the snare drum, Veselka's music is left virtually bottomless; the lower registers are either muddy or non-existent. From this point stem further difficulties. Andrii Czerny's keyboard abilities seem held in check through both arrangements and production. Whenever one senses his talent on the synthesizers about to break loose, it is suddenly stymied and relegated again to the background. Only with the very pleasant touch of French accordion stylings in the songs "Kolo vikon tvoikh" and "Tebe kokhau" does Czerny get a chance to shine.

Veselka's vocal work is clear, if at times strained. Its harmonies on the song "Ibrema" are indicative of what the group is vocally capable of. Further evidence is found in the mellow harmonies of "Try porady." Meanwhile, the album cover, with its washed-out pastel colours, conveys a sense of passivity, not at all representative of Veselka's overall approach to its music.

While nowhere near spectacular, Veselka's first album shows promise. Given the group opens itself up to creative outside influences and chances a digression from the "Montreal Ukrainian sound," Veselka will go a long way in the eighth. Here's looking forward to the next one ... On the Ret Sends Ya 4 Star Rating Scale: Veselka scores ** 1/2.

RANDOM NOTES::: Winnipagers will get another chance to check out Veselka for themselves when the band travels to the Keystone Province to take part in Ukrainian Week festivities in early February. Judging from the last go-round during Folklorama '79, Winnipeg shows signs of becoming a home away from home for Veselka ... Sudbury's Cano recently released a follow-up to its solid Escape effort which garnered the group a large Ukrainian following, thanks to violinist Vasyi Kohul's brilliant arrangement of Maiboroda's "Rushnychok". Entitled Ranzozov, the new production contains no further forays into the realm of Ukrainian music and the majority of tracks are sung in English, which may disappoint Cano's French and Ukrainian fans alike ...

(Ret Sends Yu continued on page 9)

George Krywolap: Five Poems

Хіба варта вмиватись ранком

Я так не люблю вмиватись ранком:
Розганяти всі ті сонні проміси
Коней і молодих дівчат,
Які розійшлись по тілі та попростягнули голову по подушках.

А коли йшов до класи європейської літератури
Де було багато тих "розумних," але "невпевнених" дівчат,
Тоді, не тільки мився але й купавсь,
І парфумивсь поки шия счервоніла,
Та ще й входив в класу три хвилини після вчителя.

Хіба мені потрібна та європейська література?
Колі ось мрячаться дівчата з матерями,
А таті чекають з "шатганями,"
Ще не встигну й волосся зачесати.

Ніяк не варто зраджувати ранні пахощі свіжої кімнати,
Де простіни були ще вложені з вечора,
І сонце розганяє тіні пороку біля вікна.

11. 1979 p.

Those Who Stand Alone

for Lina Kostenko¹ and Leonid Plyushch²

Those who stand alone stand counted
By the nights which sleep without them and
The tired days which yawn their praise.
Children bend their heads in reverence and contemplation
On the way to warm and pleasant holidays.

Those who stand alone stand counted
For the truth between their teeth and
The twisted tongues which spit them out in lines.
We had heard the words, those words which arked our foreheads
Before they threw their throats against the rock.

Those who stood alone lie counted
By the naked hands which pile them in graves.
Men move frozen over bright, white tundras,
Or lumber down yellow filled corridors, constricted.

And all I offer is the hollow crush of my own sound.

¹ L.K. was the leading Ukrainian poetess of the late 1950s and early 60s.
² L.P. is a Ukrainian dissident currently living in Paris.

Сурреалістичні спогади героїв

1

Що робиться в твоїм селі дідуно?
Чи твої старі сусіди вже наїлися
свого неутралітету 20-их років?
І доки ти, капце, будеш допускати
щоб ті малороси собі зуби вибивали
і ще дякували тобі за молотки?

2

Пригадай своїй доні, щоб панноу заллжилась.
І зверни увагу синові, щоб на чужих не задивлявся.
Попроси ножа в свєра
покраяти душу своїм дітям.
І запевни старого чєха, що на роботу
до пенсії приїжджатимеш заробляти.

3

Привітайте Мороза із сіль'ю
а хліба йому впахайте в рот.

4

В Євгена Сверстюка Котляревський усміхнувся
А мені чомусь Хмельницький скис
А Мазєпа зовсім зажурився.
Скажи мені Іване, залущений слізьми,
Чи гірше вмирати в смутку чи в крові?

5

3 ріки вилазять запорожці
в білих сорочках.
Розглядаються
І знов вертаються
під кручі Українського Дніпра.

* * *

А нам дитина народилась в Києві
і простягнула свої тремтячі руки до вікна.



George Krywolap, 21, is a student at the University of Maryland Baltimore County. A member of the UMBC Political Economy Club, he has long been active in the Association of American Youth of Ukrainian Descent (ODUM) and is also an avid tennis. His articles and poems have appeared in a number of publications, but this marks his debut in Student.

Skolimowski's: The Sound and the Fury

P.T. Melnychuk

For the last thirty years the talented Eastern European director has been faced with a painful dilemma: whether to remain within his own country and work around the artistic hinderances of social realism and/or state censorship; or to leave his people for the greener pastures and of the west. The Polish cinema provides the example of Andrzej Wajda, who has followed the former path, and Roman Polanski, who has chosen the latter. Wajda remains probably the greatest East European director, despite restrictions; his countryman Polanski, despite infrequent success (e.g. *Chinatown*), has yet to approach his initial (Polish-made) artistic

breakthrough *knife in the Water*.

Conveniently enough, the director at hand, Jerzy Skolimowski, also has as his beginnings *Knife in the Water*. (he wrote the screenplay) Since then he has directed a number of his own films, among them *La D'part* and *Deep End*. Skolimowski has chosen a path that lies somewhere between those of Wajda and Polanski; though he refuses to risk his artistic integrity in the Hollywood blast furnace, he has left Poland for London, albeit, he says, temporarily. His first movie in five years, *The Shout*, has attracted considerable attention (Special Jury Prize, 1979 Cannes Film Festival) and has recently been released in

North America. This critic approached *The Shout* with mixed sentiments: as one whose enthusiasm for the Polish cinema is somewhat tempered by his extreme distrust of artistic awards.

The Shout's central character is Charles Crosley (Alan Bates), an inmate at a Devonshire insane asylum. He begins to tell a visitor the story of "a man who had a wife who loved him ... wouldn't you say?" We then retreat to a story within a story: the film presents us with Antony (John Hurt) an avant-garde musician, and his yet loving wife, Rachel (Susanah York). But Antony is secretly having an affair. Reenter the frighteningly intense Crosley, who attempts to engage Antony in a theological discussion after a church sermon. Antony declines and rides off to meet his mistress, only to return home and find the strange man, Crosley, waiting on his doorstep. Crosley invites himself for dinner, then to stay for a few nights. He proceeds to tell his hosts of his eighteen years in the Australian outback, the training in aboriginal sorcery he received, and the terrifying shout he can perform — a shout that instantly kills all in proximity.

Antony, understandably skeptical, asks for and receives a demonstration — although he takes the fortunate precaution of plugging his ears with wax thus protected, the shout leaves him in bed, ill and extremely shaken for a day, rather than deceased as the unfortunately proximate shepherd.

Here begins the struggle for Rachel. Crosley appears to want to punish Antony for one or more of the following: his (the latter's) hypocrisy concerning a) Christianity and/or b) marriage, and for his cynicism regarding aboriginal magic, and/or the emptiness of the music he creates. Crosley puts an aboriginal spell on Rachel and she succumbs to him. This adversity, however is handled well by Antony; by eavesdropping and acting wisely he defeats Crosley metaphysically (shattering the man's soul) and legally (ultimately Crosley is institutionalized).

The film returns to the asylum (as it has done periodically) where Crosley, in the midst of a thunderstorm and the chaos it creates at the asylum, is incited to the shout. He does so and kills the head doctor, but the effort exhausts his own life.

I have summarized the plot, attempting to retain the film's multiplicity of thematic implication. Reduced further the plot may seem quite familiar — simply another variation on the horror convention. Seen only once, the complex narrative structure may baffle some. But,

(Shout continued on page 11)



Teaching Children Positive Attitudes Toward Ukrainian Dance

Ukrainian dance has established itself as the most popular remaining art form of our culture in Canada. It is fast, exciting, requires no knowledge of the Ukrainian language, and is most often taught with but a basic knowledge of Ukrainian dance itself. It provides, with little intellectual or spiritual effort, an easy means of marketing Ukrainian identity to the masses of Ukrainian and other Canadians.

Consequently, thousands of children are taking Ukrainian dancing, wherever there are available enough children, a parish or community hall, and a teacher. Obtaining a teacher is the most difficult problem for Ukrainian dance schools, as there just are not enough qualified teachers available from the major Ukrainian dance companies to accommodate all the existing and potential schools across the country. Tiny communities far from the cities attempt to lure teachers with offers of twenty dollars plus per hour of teaching, in addition to covering all transportation and accommodation costs (even if air travel is required).

This dance craze is not, I hope, a fad. Indeed, the schools still seem to be multiplying in number. The general level of dancing among the pupils is rising as a result of the increasing influence of ballet and other dance forms upon Ukrainian folk dance.

I fear the future, however. Accompanying the physical growth of the art must come a change in attitude — the participation of intellect, spirit, and even morality. The questions "Why are we teaching kids Ukrainian dance?" and "What is the future of Ukrainian dance?" must be asked again. They are important questions, and are closely related to one another. Teaching kids Ukrainian dancing simply because it is the easiest and most enjoyable manner of "being Ukrainian" is no longer a good enough rationale. Our culture requires greater depth of intellect and spirit than that illustrated, for example, in this imaginary scene from Ukrainian dancing day in Ukrainiantown, Canada:

The car screeches to a halt in front of the church after a harrowing left-hand turn. The mother shouts at her child, "Will you stop complaining and get out of the car? Hurry up! You're late!"

The mother sighs, "Oh, thank God she's out of the way. Now, I can think. Let's see ... first stop — Woolco ..."

The child runs into the hall and hurriedly throws off her coat. She is bent over putting on her slippers when the teacher notices her.

"You're late! Again! We start this class at 5:30 sharp. Next time you're late I'll make you do 15 minutes straight of plain step!"

Class over, the child runs out to the car waiting for her. The door is already open, and her father shouts, "Will you hurry up? Why did your teacher keep you overtime? Dammit! Put on your seatbelt, because we're gonna hafta fly now..."

Both the parents and teacher in this all-too-common scene of Ukrainian life in Canada treat Ukrainian dancing as but a cute and somewhat interesting hobby, but nothing to get too involved in. It is a babysitting service for the parents, an ego trip for the teacher, and a source of guilt and anxiety for the child. How will such scenes encourage the child to become excited and enthused about Ukrainian dancing lessons?

Before being able to teach children positive attitudes towards Ukrainian dance, parents and teachers must first realize the importance of the phenomenon. They must realize that there is far more involved here than teaching some physical coordination and some appreciation of Ukrainian culture, or seeing the child looking "oh, so cute" on stage. Ukrainian dancing is cute only to a certain degree. Beyond that point, it might prove to be an important contribution to Canadian and world culture. If Ukrainians so desire, their dancing can grow to rate in importance with ballet, jazz, modern or tap dance. Certainly, jazz or classical ballet area easier in that they require no sense of ethnic "otherness" in an aggressively WASPish society. Ethnic dance implies "roots", which implies a feeling for and a knowledge of the past as well as a belief in the future. Every form of dance art is executed best when it is danced with the soul, communicating a message of the past and present for the present and future. Ukrainian dance is no different.

Ukrainian dance is a contemporary social reality worthy of still greater attention than we already afford it. It is an art with folk roots in another time and almost in another culture, but it is an art which has only begun to flourish. It requires today's young adults — the parents and teachers — to develop their own positive attitudes of confidence and belief in the important value of Ukrainian dance in Canada. Only then can they teach these attitudes to their children.

Ret Sends Ya (continued from page 8)

COLLECTABLES:: If ever rummaging through delete bins of Ukrainian records, keep an eye open for Ouliana Tchaikivska's enchanting Ouliana album (Stereophonic CKW 1001). This 1973 production features the strong expressive vocals of Parisian-born Ms. Tchaikivska, melodic fully-orchestrated accompaniment, and a host of original Ukrainian pop ballads (*bsradni piseni*) co-written by Franco-Ukrainian composer Marian Kouzan and poet Bohdan Bojczuk. A classic candle-light and wine album, Ouliana makes a nice addition to any collection.

ON THE SOUNDSCAPE:: Wondering how to build up your collection of well-recorded Ukrainian *narodni piseni* performed by established Ukrainian choirs, instrumental ensembles, and soloists? Monitor Records has produced a series of excellent albums featuring the likes of the Ukrainian State Bandurist Ensemble, the Transcarpathian Chorus and Orchestra, the Dumka Chorus, the Ukrainian Radio Orchestra of Folk Instruments, Ivan Kozlovsky, Boris Hmirya, etc. An added bonus is that most songs are reprinted in their translated form on the backs of the album jackets. Further information can be obtained by writing to: MONITOR RECORDS, 156 5th Avenue, New York, New York 10010

NEXT ISSUE:: Ret Sends Ya takes on New York's *iskra*, dusts off the Sal Deleo Swing Sextet, and unravels that confusing Moldovya Records' labelling code.

Орле Сизий

Невже ти поневолений
У своїх авті, в хаті чи в дворі?
Хто знає твоє блукання по горах грішних віків
Про грубі, брудні руки, які рахують лясам тіл?

Чуєш крик дітей по вулиці
Чужим звуком заливають мозок —
трісне череп, вилітає віск.
Хлопці збираються на весілля
А син твій опустив очі геть до ніг.

Ну що ж, тридцять років у цьому "раю."
Сплю я кріпко
Істи є що, нікого не боюсь.
Тяжко на роботі
Та якось свій доживу вік.

Громада грає по кишеннях.
Хлопці виростили в червоні чоботях капелі,
І жінці подобались танці, і спів...

Ну тоді чому мені журитись?!
Не пролив я свою долю, а ще сміявся із тій!
А нехай дурילו дивитись на бік!
Своє є, чуже бере
Он як засвербіло, що й не втримали штани.

Перехристіся, перехристіся, перехристівся — сів.
Нащо ти так вилупила жінко очі?
Хіба ти спереду церкви ніколи не стоїш?
Ох ті пилки італійські...
Ну добре жінко, усміхнуся
Тільки залиши мене в спокою, хоч би тут...

Ой Боже (по старій традиції сліпого дялька) я
Тебе прохаю. Я тебе молю...

Ба! У дома було на що дивитись
А тут, а тут на зубах видазить сором
з кожним "гало і гав'юду!"
І кожне свято відгукнується гнилим перцем на язюк!

Невже ж ти поневолений, народе
В тісному костюмі,
Із дрібненькою лісною на голові?

8. 1979 p.

Our Fathers

By the bookshelves things look grim.
Taunting their dry eyes, blinking at the volumes,
Drawing letters with a slanted finger through the dust;
Our fathers lean against the glass and talk to us.

Our minds were eaten by their dogs.
We sewed the shreds into a rag.
They used it to wipe their feet.
Your fathers lay impatiently, anonymous in sleep.

Our women ate the soil, swept the cities
Hid from the police.
The snow melts slowly over bodies lying in the fields.
Your mothers trembled in the evenings and buried us in spring.

Our fathers fed the rats and filled the slums.
Our fathers cradled me in their arms.
Our fathers' names are lost and mispronounced.
Our fathers lean against the glass and talk to us.



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TORONTO: The U of T USC Christmas party was a wild time for most club members. One unnamed, overly zealous, would-be participant managed to ditch her car en route to the party — "I thought I could make it", but a single phone call to the prez — "Mikey, don't be mad ..." — and all was well once again. Entertainment was provided by three "bandurysty", one of whom is none other than multi-talented Ludmila Shanta, club secretary, who, between bandura string picking, and telephone dialing, claims she never gets a chance to manicure her nails anymore. B.B. (keeping a low profile) was his usual subversive self, disseminating articles on the nexus of Culture and Politics, handing out PC Party flyers, and refusing to pose in pictures for fear of RCMP documentation. Stimulating conversation was provided by the latest USC pseudo-activist to rise from rank and file pacifism to core radicalism, Marty Chepesiuk ("nazdorovlia"), who capitalized on circumstances (unsuccessful females) to expose OHIP as a communist plot.

The next day (life must go on, Virginia) five courageous USC-ites braved the wind and drizzle during Ski Day at Blue Mountain (Albertans read "bump") decked out in the latest St. Moritz ski garb — green garbage bags.

On the serious side of things, last month five club members partook in the SUSK President's Conference in Montreal, and a successful koljada effort was carried out during rizdvo. Next on the agenda for U of T USC is Ukrainian Week, for which plans are being coordinated by Michael Gedz, chairman of the Ukrainian Week Committee and newly appointed "best dressed evolutionary on campus", by the prestigious and influential Obzhynek editorial board.

SUDBURY: The Ukrainian students at Laurentian are alive and well, contrary to the (mistaken) report given in last month's Student. Accept our humble apologies and we hope you enjoy this issue of Student more than the last one.



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Letters

(continued from page 2)

to take part in the ritual of kissing the cross and receiving the holy bread.

I can still feel the anger that swelled inside me. That anger grew as I discovered how filled with hatred the people in the church community were. Hatred for Jews, for blacks, for Poles, for Russians. The community was filled with such a strong self-love that it could not be distinguished from cheuvnism.

I, like you, rejected Ukrainianism.

I, like you, became a feminist.

I went away to university and decided to give Ukrainianism another try. I was cautious and only allowed myself small doses. I studied the Ukrainian language. I joined the Ukrainian Student's Club and found some interesting young people.

I make pysanky and give them to my friends because I enjoy the intricate artwork. I think about pagans when I do pysanky. Many of their beliefs seem more logical than those of Christianity.

I did not go to church.

As feminists, Ukrainian women (and indeed, all women) must reject the established church(es). It does no good to change little rules and allow women to kiss the cross even though they be menstruating. It does no good to allow women in the priesthood. (Catholics take note.)

The church is a patriarchal hierarchy based on the power that men hold over women. Once women attain equal status with men in the church, the hierarchy crumbles.

The women who are fighting in the church for equal status are unwittingly seeking the collapse of the church. They would do better to reject it and bring the whole thing down at once rather than chip away at it from inside.

Can ethnic feminists accept that the church is a major oppressor of women? Can they accept that they will be rejected by their "traditional" Ukrainian community?

Are ethnic feminists working within the community, with the young people to show them that culture can be preserved without the bullshit of institutions like the church? Can we preserve the culture without entangling ourselves in and perpetuating their anti-woman origins? And how can ethnic feminists work with young people in the community without becoming part of the church? Are they creating their own communities?

Myrna, I don't quite understand.

You've left out so many answers to so many questions.

You have come full circle in your search for identity. You are, you say, an ethnic feminist. But, I'm not sure I want to be one.

In Sisterhood,
Rosemary Knes
Ottawa, Ontario

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Multiculturalism

(continued from page 7)

even when majority relations improve in Canada, minority group relations will continue to be a significant social factor on the Canadian scene.

Ethnic participation in the national unity debate should be from the point of view of their own interests and not as carriers of any ideology against the Quebecois which, in the name of a false unity, argues against Quebec's right to self-determination and tries to cover up the national injustices experienced by the Quebecois.

In my own view, greatest sympathy should be given to those who articulate actual felt injustices which gave rise to the nationalist movement rather than those who in Quebec defend their privileged positions: here I have in mind the one million Anglophone Montrealers who, because of their wealth and power, have only in the last few years come to recognize their minority position in Quebec.

Canada has never been solely an Anglophone country, or solely Anglo-Canadian ethnically. Moreover, it never will be. The task of ethnic minority group leaders is to contribute towards a constructive restructuring of our social institutions so that all Canadians are fairly treated and that all Canadian ethnic cultural groups, who wish to survive, can do so to the best of their ability without threat or hindrance.

posium sponsored by the Harvard Ukrainian Research Institute in December, 1976. For the most part they are narrative works, of which many concern themselves with the problems posed by the divided (Ukrainian and Carpatho-Rusyn) character of Ukrainian-American society or with the development and retention of a Ukrainian identity in the United States. The essays are understandably of mixed quality, with some especially interesting contributions from Bohdan P. Procko and Wsevolod Tsajiw.

The Ukrainian Experience in the United is a valuable contribution to the study of Ukrainian life in North America and is especially useful to those interested in Ukrainian-Canadian studies for both infor-

mative and comparative purposes. Let us hope that the Harvard Institute continue to encourage Ukrainian-American

studies in the future at even a higher level. Certainly they are off to a good start, but much remains to be done.



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Film Critique

(continued from page 9)

despite its complexity, the narrative is very clean; there are very few loose threads. The story is woven in a very tight fashion: the body of the film is the original shout (distant past), framed by the asylum scenes (immediate past) finally flanked by identical bookends of the same scene (i.e. Rachel discovering Crosley's corpse) (present) at film's beginning and end.

The soundtrack is difficult to ignore — although I'm sure I could do it more easily than anyone on the critical bandwagon. This is to say that the carefully mixed melange of naturalistic scenario sound, sound effects, music and dialogue is receiving more attention than it is due. Without any effort, one may call to mind a host of contemporary directors that have used the soundtrack more effectively than Skolimowski e.g. the Taviani brothers in *Padre, Padrone*, Peter Watkins in *Edvard Munch*, Antonioni in *The Passenger*, or any Wertmuller film (excepting that "Marxist Ozzie and Harriet" *A Night Full of Rain*) of the seventies. There are certain times one feels conscious not of his own reaction to the movie, but, rather, Skolimowski's efforts to innovate in the use of the soundtrack.

The acting is generally good. In a role that most actors would carry to melodrama, Bates manages to resist the temptation. Susannah York also rises above the merely competent: her Rachel remains coherent in the midst of change, and is endowed with suitably mild eroticism. The photography too is solid, Mike Malloy's cinematography is informed with a rhythm of texture. He does not suffer from

the contemporary tendency to churn out eye candy — mechanical, facile prettiness which is superimposed on the rest of the movie.

Skolimowski the director is good, his visual style (spatial dislocation through the use of zooms, camera tilts, and hand held camera) integrates well with the plot. It is not the tailoring that is objectionable in this movie; rather, the movie is of an inferior cloth. For this one must blame Michael Austin and his conspirator in screenplay, Skolimowski. Does the film address insanity? The moral and spiritual starvation of our

time? Does it desire, to paraphrase Crosley, our imagination to understand something outside our experience; that is, persuade us of the possibility of the supernatural ... that would be a banal and hackneyed theme. The Shout suffers from a severe lack of thematic focus. None of the thematic threads are emphasized; the only emphasis is on the shout itself. That would indicate Skolimowski has sought to frighten us. If he did, so what. The verdict: a technically sound, well executed horror picture. But still, a horror picture.

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|-------------|---------------------|--|
| 15 January | Karol Adamowicz | "Ukrainien Education in Interwar Poland" |
| 30 January | Robert Klymasz | "Ukrainien Folk Songs of Vegreville: A Collector's Dozen" |
| 12 February | Frenes Swyripia | "Cold War on the Home Front: Watson Kirkconnell and Ukrainian Canadians" |
| 4 March | Yar Slavutych | "The Poetics of Stefanyk and Ukrainka: A Comparative Characterization" (<i>in Ukrainian</i>) |
| 18 March | Alexandra Chernenko | "Impressionism and Ukrainian Literature" (<i>in Ukrainian</i>) |
| 8 April | Janusz Radziejewski | "Collectivization in Ukraine in Light of Soviet Historiography" (2in Ukrainian) |

All of the above seminars will be held in 352C Athabasca Hall, U of A, from 12:30 - 1:30 P.M.

TORONTO: The World of Ukrainian Learning

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|-------------|---------------------------|---|
| 14 Jenuery | Yaroslav Harchun | "The High Points and Low Points in the Development of the Ukrainian LANGUAGE IN THE Last Two Decades" |
| 28 January | Dr. Orest Rudzik | "Cultural Transference: Ukrenian Ethnicity in Canadian Literature" |
| 25 February | Dr. Roberta Markus | "Recent Soviet Jewish Emigration from Ukraine" |
| 10 March | Yuriy Weretelnik | "Ethnicity, Ideology and Education: Ontario's Heritage Languages Program" |
| 23 March | Dr. Romana Bahrij Pikulyk | "Cossacks in the Historical Fiction of Nikolai Gogol and Panteleimon Kulish" |
| 10 April | Dr. Jarusz Radziejewski | "Collectivization in Ukrain (in light of Soviet Historiography)" (<i>in Ukrainian</i>) |

All of the above seminars will be held at 7:30 P.M. et St. Vedimir's Institute, 620 Spadina Avenue, Toronto.

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Visiting Scholars' Lecture Series

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| 15 February | Dr. George Y Shevelov | "Reading Skovoroda" (<i>in Ukrainian</i>) |
| 29 February | Prof. Iwan Koropecyjj | "Continuity of Ukrainian-Russian Economic Relations Before and After the Revolution" |
| 21 March | Prof. Bohdan Rubchak | "Some Reflections on Shevchenko Scholarship" |
| 11 April | Prof. Bohdan Bociurkiw
Prof. Manoly Lupul
Prof. Omeljnan Pritsak | Panel on "The State of Ukrainian Studies in North America: Future Perspectives" |

All of the above lectures will be held at 7:30 P.M. in Sydney Smith Hall, 100 St. George Street, Room 2102.

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1980 William Kurelek Memorial Lectures

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| 28 February | Prof. Virko Balej | "Twentieth Century Ukrainian Music" |
| | | 8:00 P.M., Auditorium, Ontario Institute for Studies in Education, 252 Bloor St. W., Toronto |
| 3 March | | "Tribute to William Kurelek" |
| | | 7:45 P.M., Medical Sciences Auditorium, University of Toronto |
| 3 Merch | Prof. Walter Tarnopolsky | "Ouebec and Constitutional Options for Canada" |
| | | 8:15 P.M., Medical Sciences Auditorium, University of Toronto |
| 4 March | Bohdan Wytwycky | "The Spectre of the Mazi Holocaust and Its Impact Upon |
| | | 8:00 P.M., Auditorium, Ontario Institute for Studies in Education, 252 Bloor St. W., Toronto. Intergroup Reletions |