

СТУДЕНТ

STUDENT

January 1979
Vol. 11 No. 52

ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ 25 CENTS CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS

Canadian University Press conference

Nestor Makuch

STUDENT affiliates with student press

STUDENT has tentatively been granted prospective membership status in the Canadian University Press (CUP).

A motion, made upon the recommendation of an eight-person membership commission, to admit STUDENT to CUP as a prospective member was passed by the plenary session of the one hundred seventy representatives from forty-seven different member newspapers attending the 41st National CUP Conference, held in Edmonton from 26 December 1978 to 3 January 1979.

However, in the last hours of the two-day plenary another motion presented by several members made STUDENT's admission conditional upon the approval of the CUP National Executive, which is to examine STUDENT's application in greater detail and announce its decision by 31 March 1979. The motion passed the plenary on the grounds that the initial debate on STUDENT's admission had not been as intensive as it should have, and that some members did not have enough information available on the newspaper's operation to make a carefully considered decision on the issue, despite the membership commission's report which was based on a written application from STUDENT and a questioning of a STUDENT delegation consisting of two members of the editorial board and two staff members.

This second motion came in the aftermath of an extremely bitter debate on the status of one of CUP's members, the University of Waterloo *Chevron*. The



Chevron issue has a lengthy history of two and one half years, and has dominated the last two CUP National Conferences. The matter came to a head at this year's conference following the membership commission's examination of the proceedings of a CUP investigation commission which had investigated charges that the *Chevron* had violated CUP's statement of principles by contravening provisions for a democratic operation.

The charges maintained that the *Chevron* was dominated by members of the Communist Party of Canada (Marxist-Leninist) who harassed, manipulated and intimidated other staff members, and refused to accept any dissenting opinion. After seven days of heated debate between delegates, the membership commission recommended to the final plenary session that the *Chevron* be immediately expelled from CUP. Three hours of debate followed and at its conclusion the plenary voted overwhelmingly in favour of the *Chevron's* expulsion.

It is not surprising then that CUP members would prefer to have as complete a picture as possible of any prospective member's operation before granting admission to CUP, if only to avoid a repetition of the *Chevron* issue at some future date.

A major factor in the delay of STUDENT's admission was the denial of prospective membership status to the few months ago on the University of Waterloo campus as an alternative to the *Chevron*, on the basis that enough information was not available at the

Conference to insure that the *Imprint* would be able to uphold CUP's principles.

'Prospective membership' status is essentially a 'probationary' period of membership during which the newspaper involved enjoys all rights and obligations of full CUP members, except for voting privileges, for up to one year. At the end of the prospective membership period, the newspaper may be granted full membership by a two-thirds vote of the National Conference.

Canadian University Press is a cooperative organization of sixty Canadian university student newspapers who pool their resources to provide services that they, as individual publications, would be unable to operate. These services are aimed at facilitating exchange between student newspapers, by instigating, coordinating and disseminating information among the member papers and strengthening individual members.

As well as providing a wealth of resource persons and materials on the organization and operation of a newspaper, CUP provides its members with a 'News Exchange' which offers a twice weekly print news service (news coverage of the countries campuses and national and provincial affairs), a feature service (feature-length articles originating with member papers or outside contributors and dealing with major student issues and trends), a graphics service (graphics assembled

(CUP continued on page 11)

INSIDE

- Films p. 1
- Dissidents .. pp. 1 & 8
- Rebuttals p. 3
- Women p. 4 & 6
- Makhno p. 9
- Academia p. 5

New films portray pioneer struggle

In 1977 some notable works about Ukrainian Canadians — such as *All of Baba's Children* and *No Streets of Gold* — were published. They generated a considerable degree of excitement and controversy, and set in motion a new creative current in the Ukrainian community. Still, the printed word is a relatively passive medium compared to the moving image. Thus, the 1978 advent of such films as *Teach Me To Dance* and *1927*, both recently screened on national television, can be seen only as another major advance.

Both films are gems, and each has its particular appeal — *Teach Me To Dance* to the heart and *1927* to the mind. The former perhaps has met with a more favourable response due to its simplicity, charm, and warmth. The latter piece, a darker, more brooding piece, has met with criticism for its severity and even its authenticity. A frequently made comment about it has been "was it actually realistic?" ("Чи вірно прдставлять?") Ironically, many of us will never really know how authentic either film was; instead, it is films such as these which are building the "reality" of our history, or at least our perception of it.

Teach Me To Dance is a twenty-eight minute drama produced by the National Film Board (NFB). It is the story of two young girls, Lesia Ewasjuk and Sarah Evans, who plan to perform a Ukrainian dance at the Christmas concert in their rural Alberta school. However, the year is 1919 and Ukrainians are held in low esteem by the more "proper" elements of the community. Prejudice upsets the girls' plan, and the Christmas concert the Ewasjuk family had so anxiously awaited ends up as a fiasco. To make things worse, Lesia's brother, Paul, is provoked into a fight, and their father joins in the fray, almost striking the school trustee, Mr. Evans (Sarah's father). As in so many instances, the melee ends unresolved — but with the English still firmly in control. The only hope left is for the future and the girls resolve their differences on English Christmas Day, dancing their duet privately as an ode to friendship and harmony.

Technically the film is competently made, although not outstanding. Some of the camera work is sloppy and there are several cumbersome transitions between the English and Ukrainian language which upset the film's pacing. Some very good performances are given, particularly by Ivan Horsky as Mr.



Ivan Lypa (Kenneth Pogue) painfully remembers an embarrassing incident which helps prove his identity for an old age pension to Nancy Dean (Diane D'Aquila) in the 1927 episode of the *Newcomers*.

Ewasjuk and twelve year old Nadia Ostashevsky as Lesia

The realstar, however, is Myrna Kostash who wrote the script. *Teach Me To Dance* is a notable departure from *All of Baba's Children* — it is Kostash depicting the Ukrainian-Canadian past without priests, police, or politicians. Her main focus is the biggest and most obvious "p" — prejudice. It might be said that Ms. Kostash has inverted the coat she wore for *Baba's Children*. In the former she spoke from a Canadian perspective to a Ukrainian issue; in *Teach Me To Dance* she seems to address the Canadian question from a Ukrainian perspective. Her case is strong and presented in a direct and undocinnaire manner. It seems a simple story, yet it had undergone numerous re-drafts which toned down its resentment of the English and changed the film's nuances. A most telling example is the ending where Lesia and Sarah are reconciled. In the original script the Ewasjuk family is huddled in isolation around their Ukrainian Christmas table, cut off from all ties with the rest of the world.

Teach Me To Dance is one of the first films made by the NFB under a current regionalization program (whose future is threatened by budget cutbacks). As such, it also had a novel world premiere 6 December 1978 in Vegreville, Alberta, not far from the shooting

location. The Capitol Theatre overflowed with an overwhelming Ukrainian crowd (a large proportion drawn from the nearby farming areas, interestingly enough). The show itself was well received, but the most telling sign of its success was the comment made by many old-timers: "It's good that the kids can see what we had to live through."

1927 is part of "The Newcomers" series sponsored by Imperial Oil of Canada. The series of seven one-hour films depicts the habitation of Canada by different ethnic minorities, and will cost Imperial approximately four million dollars for production costs and air time by the time it is completed in

1980. The cycle is Imperial's boost to "Canadian understanding" or, in other words, "national unity" more of less. The films have no formal narrative links; instead, they attempt to portray "the common ground of experience in and with this country" which "the newcomers," or the successive waves of immigrants saw in Canada. The ultimate aim of this venture is to demonstrate that "cultural differences are best bridged by cultural means," a rather one-dimensional view which implies a simplistic meaning of culture and carries propagandistic overtones with it. Fortunately, the purpose behind the commissioning of these works does not detract from their value, especially in the case of 1927.

The dissident struggle claims another victim

Stefan Sem'yukivsky

The dissident Ukrainian writer Heli (Yevhen) Snehrirov died in Kiev on December 28, 1978 at the age of 51. Snehrirov had been arrested in September 1977 on the charges of "anti-Soviet agitation and propaganda," and died under KGB custody in a hospital where he had been taken last March.

Snehrirov was born in Kharkiv, eastern Ukraine, and worked as a teacher, actor, editor, and, most recently, a producer of documentary films in Kiev. In 1974 he was expelled from the government-controlled Writers' Union of Ukraine for his friendship with Viktor Nekrasov, a Russian writer from Kiev who, shortly afterwards, was exiled from the Soviet Union and now lives in the west. Soon Snehrirov was also expelled from the government-controlled Film Workers' Union and was forbidden to work in cinematography.

In 1974 Snehrirov began to write the work for which he is best known: *My Mother, O My Mother*. In a style similar to that of Solzhenitsyn's "experiment in literary investigation" — *The Gulag Archipelago*, Snehrirov examines the SUM-SVU trials (of Ukrainian activists, primarily intellectuals, accused of "anti-revolutionary activities") which took place in Kharkiv in 1930. He began to make inquiries about these trials after his uncle mentioned that Snehrirov's mother had helped to denounce some of the accused, and the book is a detailed examination of the behavior of all those connected with the trials. Snehrirov's writing is charged with emotion, but his statements are well documented; he spoke with many people who remembered the period of the trials, and managed to contact several individuals who were personally involved with the trials.

Snehrirov denounces the far-

tical, hypocritical nature of the proceedings and the illegal methods used by the prosecution, but is also harshly critical of the behavior of witnesses and the accused. Describing the hesitation, occasional gestures of defiance, and the eventual almost unanimous capitulation to the will of the authorities of the accused and witnesses, he draws a vivid picture of the largely demoralized Ukrainian intelligentsia of this period.

Snehrirov does not deny that the accused were subjected to tremendous pressures by the prosecution, but places a great deal of emphasis on the atmosphere of fear which pervaded the proceedings, the paralyzing "chain-action" effect of capitulations by several key individuals, and the development of a "purge mentality" which came to dominate the thirties.

Snehrirov's book supports the claim of almost all reputable scholars studying this period that the accused were innocent of almost all charges brought against them. Several of the accused did meet occasionally and probably discussed political affairs, but the SUM-SVU organizations were in all likelihood created artificially by the authorities as a pretext for compromising a large portion of the Ukrainian intelligentsia and to provide an example for the future. Several Ukrainian emigrant organizations support the point of view that the SUM-SVU organizations were clandestine nationalist groups dedicated to overthrowing the Soviet state, and therefore this book has aroused some controversy in the west. Unfortunately, it has not yet been published in full in Ukrainian, although the monthly *Novi Dni* is serializing the work, and a Russian-language version has been published in the quarterly *Kontinent*

1927 is a challenging work written by the well-known "anti-establishment" playwright George Ryga. It is the story of Ivan Lypa, a tough-skinned sixty-eight year old Ukrainian immigrant being investigated by a social worker for his pension application. Official (PIONEER STRUGGLE continued on page 10)

STUDENT

CITY SHEET

January 1979
Volume 11, No. 52



At the Vegreville opening of *Teach Me To Dance* — playwright Myrna Kostash.

EDITORIAL

Canadian University Press, Student, and the future

STUDENT has undertaken a major change in its relations with Canadian society.

By obtaining prospective membership in Canadian University Press (CUP), STUDENT has pioneered a new era in ethnic relations in Canada. It is important for Ukrainian-Canadian students to understand the significance of this recent development.

The immediate ramifications of this move for STUDENT is that we are forced to examine our formal link with the Ukrainian Canadian Students' Union (SUSK). Although in practice STUDENT has enjoyed editorial and financial autonomy, constitutionally there exist provisions that could give the SUSK National Executive effective editorial control of STUDENT. By joining CUP, STUDENT has committed itself to attaining complete autonomy by writing its own constitution, which would establish it as a body completely independent of SUSK.

This will be one of the issues that the STUDENT move will raise at this year's SUSK National Congress (to be held in August in Montreal). But there are other issues. Foremost among these is the entire question of ethnic and student integration into Canadian society.

As we all know the Canadian government is formally committed by its policy of multiculturalism to the integration of Canadian ethnic minorities. The purpose of this commitment is to guarantee each ethnic group a part in the control and development of our country. This guarantee is designed to protect the cultural integrity of each ethnic minority.

In practice, horizontal integration has rarely been applied in Canadian society except in the case of isolated individuals. And even here, if we look at the economic and political decision making bodies, 'ethnics' are poorly represented. However we can point to readily available grants for dancing groups, or even largesse in the importation of pro-federalist Quebecois into Ottawa. The cards are stacked in Canada against the genuine development of national integrity unless we are willing to kowtow to the Ottawa mandarins or the Bay street financial wizards. This is unacceptable for those of us who wish to retain our cultural and social integrity.

The price we must pay for maintaining this integrity is the abandonment of our old individualistic world view in order to collectively contribute to Canada's development. We need to educate our Ukrainian community in methods of collective action that will not stifle dissent and democracy.

On the other hand we face a much harder task in developing motivation for collective community participation in Canadian society. The least we can do is to stimulate Ukrainian Student Clubs across Canada to take a more active role in their local Students Unions. To undertake an active role in student politics means that we must begin educating our fellow students that collectively Ukrainians can make a stronger contribution to student politics than they can as assimilated individuals. Furthermore we need to convince the SUSK National Executive to take a more active stand in student politics. For this is where it can truly do Ukrainian-Canadian students some good.

Of course I am not suggesting that SUSK or STUDENT should abandon all interest in their community. Rather, I am arguing that in order for SUSK or STUDENT to be a vital part of the Ukrainian community, it is necessary for these organizations to educate the community in democratic collective action. By doing this we are taking our community out of its isolated environment and positioning it as a dynamic role in Canadian society.

Integration on a collective national basis does not occur at the cost of cultural assimilation but is indeed essential for the development of a genuine multicultural Canadian society.

B.C.

STUDENT / ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

Please address all correspondence to:
STUDENT
11246-91 St.
Edmonton, Alberta
Canada T5B 4A2

STUDENT is a national, trilingual and monthly newspaper for Ukrainian-Canadian students, published by the Ukrainian Canadian Students' Union (SUSK).

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

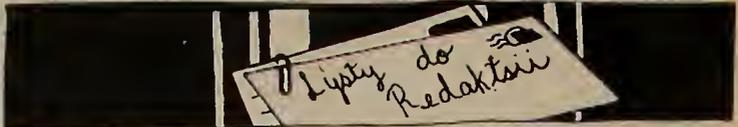
The opinions and thoughts expressed in STUDENT represent the particular situation in which the Ukrainian-Canadian student movement finds itself, both within the Ukrainian-Canadian community and within Canadian society. Opinions expressed in individual signed articles are not necessarily those of the Ukrainian Canadian Students' Union or of the STUDENT editorial board.

Letters to the editor are welcome. We reserve the right to edit materials for publication.

STUDENT STAFF

EDITOR-IN-CHIEF — Nestor Makuch
ASSISTANT EDITORS — Jaroslaw Balan, Bohdana Bashuk,
Roman Wynnyckyj

STAFF THIS ISSUE: Myrosław Bodnaruk, Jarosław Bodnaruk, Bohdan Chomiak, Nadya Omitruk, Sonia Hawrysh, Mykhailo Ilyniak, Ivan Jaworsky, Aleksa Rlysh, Volodymyr Koskovich, Dave Lupul, Olenka Lupul, Andrii Makuch, Daria Markewych, Calvin Melnyk, Roman Oleksij, Roman Petru, Ika Schababan, Yury Stetschek, Lew Stelmach.



Letters to the editor are most welcome. 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. If for personal reasons contributors wish to withhold their names or use a pseudonym this can be arranged, but in all cases we require both a genuine signature and a return address.

Fathers and sons

My son, now studying at the University of Alberta, subscribed STUDENT for me and I find it very refreshing reading. At times too idealistic, at times too irreverent, at times too leftist but these are the privileges and even the obligations of the student years.

I came to Canada in 1947 and after lumberjacking studied at the University of Toronto where I belonged to the Ukrainian Students' Club (1945-52). We did not have the luxury of such a journal then.

With best wishes for your continued work,

Dr. Bohdan Hawrylyshyn
Director
Center for Education
in International Management
Geneva, Switzerland

Strybunetz exposed

The Peace River socialist (see "Peace River Poshta" in the letters section of the December 1978 STUDENT - Ed.) has convinced me that he is a spokesman for the Ukrainian Canadian Committee (UCC). One gleans from Strybunetz's letter that he is very unhappy with the modest activity of the Ukrainian Professional and Business Clubs (P's and B's).

In both Edmonton and Toronto, the P's and B's were asked by their local UCCs to take over leadership of those branches. They have done so in Edmonton. As far as the national UCC, the P's and B's chose not to play a more meaningful role, although asked to do so, partly because of the treatment of Peter Savaryn at the last UCC Convention. Savaryn's Constitutional Committee's report advocated bringing the UCC into the 20th Century as a preliminary step.

From your letter Strybunetz, Andrii Semotuk and to a lesser degree P's and B's pain your derriere. Is it their "thrust to democratize" the community or that you fear the activities of the P's and B's have attracted many of your colleagues to their ranks, that rankles your Peace River tranquility?

If Grigorenko, Plyushch and

Svitlychna can work with the UCC and the UCCA and other reactionary bodies and still maintain their credibility and independence of action, then surely, as innocuous as being as a socialist (and a Western Canadian variety at that) can come out of the closet and work constructively within the community.

I suggest to you Strybunetz that it is wishful thinking on your part, that the P's and B's are out to usurp the UCC. A well known tactic to create an imaginary foe to try and hide your own short-comings. Only an old guard KYK-ivets could make such a statement.

STUDENT serves a very useful purpose it only to bring out of the closet Peace River and any other regional socialists to speak their mind.

Nestor S.
Ottawa, Canada

Your cooperation is appreciated.

Tim Hawrysh
Winnipeg, Manitoba

King Tut's curse

I found the approach of the STUDENT editorial board lacking in judgement in your last cover article "Dissidents and Democracy Highlight World Congress."

Among the items I found objectionable was "... the 'Banderivtsi'" composing the crudest faction in terms of their fossilized political structure are found in the forefront of World War Two hangers-on." The use of emotionally charged words in this case does not do credit to the reputation STUDENT has gained as being by far the most objective newspaper in the Ukrainian community. Certainly the editorial board must realize that, (1) if the Banderivtsi are a "fossilized political structure" then there are also many others in our community, and (2) that if an organization is to be singled out then it must be done with justification and in a rational and constructive manner.

The SUSK National Executive has indicated on many occasions its support for an editorially autonomous and financially independent STUDENT. This position will undoubtedly continue in the future and my above personal comments are not intended to infringe on the editorial freedom of STUDENT.

Dmytro Jacuta
SUSK President, 1978-79
Edmonton, Alberta

Ptoeoy!

Because Jars Balan considers it "gracious" that STUDENT was allowed to print some of Ralph Gustafson's and Al Purdy's poems, ("Images of Ukraine", I-II), I will refrain from giving my layman's comment on the poetical virtues of these pieces.

I do, however, feel obliged to voice complaint to the editors themselves for their choice, which seems to have taken sarcastic delight in letting the said poets (especially A. Purdy: Monastery of the Caves) walk all over our religious heritage. I cannot even imagine a student paper of another ethnic group doing the same to their readers.

Hospitality is OK, but why let the guests spit into your kasha?

Michael Petrowycz
Rome

A hopeful

My interests in the activities of Ukrainian youth and the Ukrainian dissidents have increased in the last few months.

Please send me a subscription for the upcoming year. STUDENT should give me an insight into these issues and may lead me to membership in SUSK in the future.



Vzhe pora chytaty
Studenta!

SUBSCRIBE!

— if you are a paid member of any Ukrainian Students' Club (SUSK) in Canada, then you will be receiving STUDENT regularly.

— if you are not a member, then you stand to miss several issues of STUDENT this year.

DDN'T BE DISAPPOINTED! ACT NOW! PERSEVERE!
SUBSCRIPTIONS ARE ONLY \$4.00 PER YEAR.
MONTHLY PUBLICATION.

Please send \$4.00 in Canadian funds to:

STUDENT
11246-91 Street
Edmonton, Alberta
CANADA T5B 4A2

Yes, I want STUDENT!

NAME

ADDRESS

CITY

COUNTRY

PDSTAL CDDE



Ukrainian urban villages are a necessity

Lubomyr Luciuk (STUDENT, No. 51, December 1978, p. 5) has strenuously argued that, "different Ukrainian immigrant groups often chose to live apart regardless of the economic conditions prevailing in the housing market at the time of their arrival in Canada and subsequently." Indeed, he believes cultural factors to be so strong in immigrant housing choice that he suggests a subsample of residents found in my research may not be "trapped" by age and by lack of financing (as I suggested), but rather, might actually prefer to live in a dilapidated redevelopment area because of a "sense of place" in their "ethnic village." (I disagree with giving ethnic culture this much force; economic considerations are more important than ethnic culture in peoples' decisions about the location and kind of homes they purchase.)

If we do follow Luciuk's theory, however, later on in his criticism we see that it leads him into the opposite extreme for second and subsequent generation ethnics. When, in my seminar, I suggested the possibility of our community establishing a "Ukrainian Residential Development Corporation" to build a dozen or so, bilingual housing cooperatives, Luciuk expressed the view that, "...the notion of bilingual and cooperative Ukrainian housing being established in present-day Canadian cities seems rather chimerical. Not only do we lack a consensus on just what a Ukrainian culture is, particularly when it comes to dealing with its being in Canada, but there is also significant divergence of opinion about the very meaning of the word 'Ukrainian itself.'" It seems that, for Luciuk, cultural factors have now not only stopped being as important as economic ones in Ukrainian housing, but they are to be defined out of existence!

In my view both of Luciuk's contentions are wrong. First, economic conditions are the primary cause of where and how most people are housed. Second, ethnic culture is diverse within the category "Ukrainian-Canadian", but it is not so diverse that participants do not know its meaning. On the basis of these two principles, during my November 14 seminar, I proposed that the Ukrainian community use housing facilities as a mechanism against the process of assimilation, and, as a way to facilitate the development of creativity in Ukrainian Canadian culture, improve Ukrainian language fluency of young people, and concentrate a Ukrainian population, thereby enabling an easier pursuit of Ukrainian-Canadian social and political aspirations.

The benefits of cooperative life

I have demonstrated that in Edmonton and other cities the price of a home has already escalated beyond the purchasing ability of over one-half the population; economic conditions have already given rise to the emergence of cheaper forms of housing, such as condominiums, row housing, and the growth of build-it-yourself, cooperative housing. Let me stress that increasingly, in the future, this will be the manner of housing for lower income groups, such as young and retired families. In my seminar, I suggested that those concerned with assimilation in the Ukrainian-Canadian community turn their attention to the potentiality of this matter. The home consumes a large part of people's time; the diminishment of Ukrainian life in the home is a crucial element in assimilation about which something can now be done, at least for some people. If our community were to develop Ukrainian speaking cooperative residential villages in Canada's urban centres, many young Ukrainian families would willingly live in a Ukrainian environment both for the cultural benefit they and their children would experience, and for the lower expense of living in cooperative housing.

In my presentation I stressed a number of pre-requisites for such housing:

- (1) the Ukrainian Residential Development Corporation should build a diversity of cooperative housing (i.e. six to ten hundred unit centres, units designed to include the needs of single people, small and large families, and retired people; cooperatives structured to attract different kinds of interests including various ideological, income, and occupational groups; and so on.)
- (2) each cooperative should be a mixture of rented and owned units. (In our society, we should normally expect young families to rent for a period of time while they accumulate equity, after which many will move out of cooperative and into private housing.)
- (3) the quality of housing and attached cultural amenities must be superior to residences available in society elsewhere. (Thus I suggested that bilingual cooperative housing must ensure privacy; it must have a residential Ukrainian day school and internal television system. It should have a cooperative food store which lowers food prices, a cultural programme of speakers and community events, recreational facilities, community development officers, and so on.)
- (4) entrance to such a cooperative is to be conditional only on the applicant's willingness to participate in the co-op's Ukrainian community life and to learn to speak, and function, in Ukrainian while within the cooperative's boundaries. I do not support any racial criteria, or even cultural "correctness," for residents' entry.

Stimulation or "ghettoization"?

I believe that a Ukrainian environment of this type will take the best of the old culture (i.e., grandmothers teaching children Ukrainian) and be a stimulating environment for new creativity in Ukrainian Canadian culture. I have taken great pains to stress that I believe culture is dynamic and cannot be preserved. Even in an environment constructed to favour Ukrainian-speaking life, a Ukrainian cooperative residence is part of, and must interact, with its surrounding environment. An urban Ukrainian village must consciously participate with its neighbours in city concerns; it must open its facilities to the general public; it must carry its creative arts and political concerns into the society at large. Luciuk, however, seems to refuse to accept this commitment; he prefers to call Ukrainian cooperative housing a "gilded cage" and an "enclosure."

Is my proposal really a "ghetto"? My view is that it is not,

for at least three reasons:

- (1) residents enter and leave the cooperative by choice, and unlike a ghetto, are not forced into it through public discrimination (i.e., because of an inability to speak English).
- (2) candidates for voluntary cooperative living, by virtue of their ability to change lifestyles, demonstrate that they are prepared to accept the philosophy of "involvement" in both Ukrainian and Anglo-Canadian life.
- (3) the cooperative is a public democratic institution and will function in a manner analogous to the situation of Ukrainian Credit Unions: they participate in society and yet they maintain their institutional separateness and cultural uniqueness. Such institutions are members of non-Ukrainian provincial, national and international bodies.

For the above reasons I think Luciuk is incorrect in his accusation.

Urban village a realistic alternative

Is it really possible to build an urban Ukrainian village? I believe it is.

First, witness the fact that Ukrainian Canadians have a long history of constructing housing to meet the needs of our people. This is why student "bursas" were created and continue to be successful; and this is why Ukrainian senior citizens homes now exist across the country, with many more being planned. The above proposal simply extends the principle of Ukrainian housing to new sectors and age groups, in some cases, the proposal suggests that groups (especially young families and senior citizens) not be separated away from each other as in suburbia, but that they live together as a community. I predict that this will increase the chances of their living as conscious and active Ukrainian Canadians (with a lesser rate of assimilation) in the future.

Second, cooperative housing is now being strongly supported by the Federal, Provincial and many municipal governments. CMHC will provide up to 95 per cent mortgage financing. Our community could surely raise five hundred thousand dollars to build a ten million dollar cooperative. This is a secure, profitable, investment which is socially useful, and an issue around which full community political support could be mobilized.

Third, many young people, particularly those who are second generation, are still highly motivated with respect to their Ukrainian identity. Competent in their careers, they nevertheless see no reason to transform themselves into Anglo-Canadians or to consider their identity as second-class. Their kind of Ukrainianism is built on a willingness to



work creatively together as a community, this is not to be an immigrant ghetto clustering together for security! Their concern is to develop their language and culture, to act politically in their Ukrainian-Canadian interests, to study and be involved with modern Ukraine, and as a community, to live as cooperatively and humanly as possible. In my view, these are all objectives which are important enough to risk criticism from the occasional Anglo-conformist to whom Luciuk seems so attentive.

There is an even more fundamental set of reasons why Ukrainian Canadians must find ways and means to live their culture in a contemporary form. Given the ethnic stratification

(URBAN VILLAGE continued on page 11)

Lupul taken to task

What is the real constitutional issue?

Christine Baran

Recent issues of STUDENT (Nos. 48, 49, 50) have carried articles by David Lupul regarding the new Canadian constitutional proposals which are, in my opinion, nothing more than superficial critiques of the political structures of Canada. In the typical lengthy Lupul style, criticisms are belaboured and biases thinly disguised in esoteric rhetoric. Lupul seems to have an uncanny ability for finding meanings in statements and actions of government, and even those of the people, that no one else thought were there. The result is a series of articles which in no way explain possible consequences of proposed changes for the Ukrainian-Canadian community and the Canadian nation.

Firstly, one must look at Lupul's concept of constitution. His desire for a "concrete instrument which provides definitions within which the exercise of power may be practised" (August, 1978) is an unworkable notion. A constitution's survival depends not on its concreteness, but on its flexibility. The definitions of power must be broad enough to allow for exchanges between levels of government. Like the fathers of confederation who could not foresee the immense social changes Canada has gone through in the twentieth century, neither can the present "fathers" of confederation be expected to predict the conditions of a future Canada. A constitution should set guidelines, not be an concrete, dogmatic instrument inflexible to social and political change. Thus, the kind of document Lupul calls for would reflect current situations, thinking and values and, in effect, would stifle change in Canada. This is not to say that all change is good change, but that Lupul's constitutional definitions for Canada are not ultimate achievements.

As a member of an ethnocultural group which places great emphasis on tradition, Lupul's complete lack of consideration for this point with regards to Canada comes as a shock. He stresses the age and the outdatedness of the B.N.A. Act, a document which is merely 112 years old. Constitutions, contrary it seems to Lupul's notion, are not changed with every new trend of political thought. This is not to say that the document should be unaffected by radical social and political events, but that procedures for influence should be slow, deliberate and legitimate mechanisms of alteration. If the situation were otherwise a nation's stability would be at stake. Perhaps the problem with the B.N.A. Act is not in its age but in its lack of an amending formula, our own legitimate mechanism, by which necessary changes can be enacted.

This brings us to the question of the monarchy. Lupul's incessant, perhaps even fanatical contention with the existence of a monarchical connection is unwarranted and leaves an erroneous image of the present Canadian situation. It is surprising that someone of Lupul's ability could be so naive in his assessment of the Canadian situation. The idea that the British connection is alive and well and undermining the Canadian political and social system is almost laughable.

Rather than attack a tie that is symbolic at its best and nonexistent most of the time, Lupul should have focussed on a much more real and pervasive element. We as a 'nation' are culturally and economically controlled by the United States. The colonial mentality Lupul so aptly speaks of is not the result of archaic wording in a constitutional document, but of the day to day bombardment by Americanism in our continental situation. There is no denying American influence over mediums of mass communication and there is no denying the extent of U.S. control of our economy. To reiterate, our present colonial mentality stems from the overwhelming American presence in our day to day lives and not some 100 year old traditions and symbols brought out of the closet for the occasional athletic event. Canada's subordinate mentality will not be obliterated by a change in wording of our constitution when the reality of the American influence leads this pitiful state of mind. The time for harping on Anglo-Celtic discriminatory acts of the early 1900's has long since passed. It is time for Lupul and the Ukrainian-Canadian community to wake up to the reality of a modernizing and homogenizing world.

Lupul's discussion on the Canadian legal system (September-October, 1978) was an example of one school of thought. While he did an excellent job of critiquing the system he left the impression that constitution building should be taken out of the hands of government and placed in the hands of the judiciary. There are some drawbacks to such a proposition, such as the issue of a narrow point of view (after all, judges were once lawyers and we all know how Lupul feels about lawyers). It must be said that Lupul does explore the question of judicial obligation to human rights and to constitutional direction, however he does not fully expound on the consequences of an overly powerful judicial arm. Some of his inferences seem strange and his disillusionment with and bias towards the legal profession is blatantly obvious.

Perhaps the most interesting of Lupul's comments are those found in the final article (November, 1978). Specifically, his comment that the sweep of the "Conservatives to power in the next federal election [will result in a situation] wherein real federal-provincial negotiations over the division of powers will begin, unlettered by existing partisan acrimony" shows a complete lack of understanding of federal-provincial bargaining. We must not expect that a Conservative government will be more prone to reaching solutions with the provinces. Peter Lougheed, Bennett and Davis have too much at stake, personally and for their respective provinces, to be taken in by corresponding nomenclature and supposedly similar ideology. If anything, a Conservative sweep will see an end to

(CONSTITUTION continued on page 11)

There's more to 'pannas' than meets the eye

This article was sent to *Student* by a Toronto reader in response to an article, "Growing Up Female and Ukrainian" which we reprinted in our March-April 1978 issue. Due to its length, we shall print it in two parts with the concluding part appearing next month.

This little "panna" stayed home tonight. It is interesting—that this little panna stayed home—for two reasons. The first is because it is a Saturday night. The second is because it just so happens that there is a hoopla of a Ukrainian "zabava" at the Seaway Towers (Hotel) tonight, and this little panna was not encouraged, nagged, coerced or "blackmailed" into going by her supposedly typical narrow, scheming, "obsessive," reared in the Ukrainian "male-chauvinist patriarchal tradition" parents.

What I did in good stead was clean my desk (yes, spring cleaning in summer before *la scuola*). And am I glad I did. In so doing I ran across the March-April, 1978 issue of *STUDENT*, in which I noticed a five-year-old article by Christine Lukomsky (originally written for an American audience and published in *New Directions*) entitled "Growing Up Female and Ukrainian." My only regret is that I did not read the article sooner, and that I am not aware of other readers' reactions to it.

You stated that you were printing "Growing Up Female and Ukrainian" on the occasion of International Women's Day O.K., or at least intelligible so far. But, if you honestly feel that "many of its points are of relevance to the Ukrainian Canadian even today," and you did not print it for lack of a related submission by a Ukrainian Canadian, well then, I have some serious questions to put to you.

First of all: "Are you kidding?" (Yes, just kidding.)

First of all, was this the best material you could find to commemorate the significant event that International Women's Day should be? In celebration of such a day as this we should be applauding women for their evident accomplishments, not blasting them for their supposed shortcomings, or bleating woe is me "cause with surrounded by a bunch of dumb females.

Lukomsky's article, while well-written (quite coherent, lots of meaty words—but "insidious" was used twice) and imaginative, is otherwise dated, vindictive, full of vented frustrations, gross exaggerations and calculated misrepresentations. In addition to this, it attributes a vast amount of universal characteristics

specifically to Ukrainians and Americans. For example, most every mother tells her children—not just her daughter, but her son as well—to "be good" and not to mess up when they play. These words have come from most every parent's lips—not just from the mother's, but from the father's as well—an endless amount of times. Contrary to Lukomsky's suspicious, these words were not invented by Ukrainian or American parents either.

The phrases go back further than both of these cultures put together. The article is a nice piece of liberation literature though, but most of us are now long past the hyperbole. We don't have to flail our arms wildly for attention anymore. In fact, it often seems that just the index finger will do. *Satire* is one thing—anything may fall prey to satire in its due course. However, Lukomsky states that she is presenting not a collection of satirical remarks, but her beliefs. As Lukomsky also states, "a plethora of information is now available on the subject" of women, and as far as I'm concerned, hers is precisely one of the superfluous bits that we could do without.

has come for the whole women's "liberation" spiel to be re-examined and put in its proper perspective. By "spiel" I mean everything from the truly ludicrous bra-burning incident (which was in no way symbolic of a release from societal-imposed constrictions — at most, the need to hold public bra-burning demonstrations is representative of a woman's desire to be like a man) to the extremely sound work-ethic equality, which the movement strives for.

Barefoot and pregnant is certainly not my idea of fulfillment

The article which you printed is replete with a similar strain of spiteful outbursts. I don't know if these are due more to the phase and demands of the movement at the time of writing, or more to the author's personal past experiences prior to that time. They were most likely derived from a combination of all of these.

However, I do know that, at least at the time of her writing, Christine Lukomsky had not yet grown up. The displacement of anger and irresponsible use of sensationalism throughout her article are but two indications of this. Her article is also sprinkled with such meaningless, immature stabs as "Some of the loudest marriages I know of started in just that fashion." (At Plast camp "vatry") What does this prove? Absolutely nothing. Some of the best marriages I know

to entice men, an entrepreneur would have capitalized on it a long time ago.

Most of Lukomsky's Plast-related comments reflect stereotypical camps and events which occur during adolescence, though I feel all are exaggerations when applied to the norm. For instance, according to Lukomsky, camps were in actuality "Hotbeds of sexual frustrations." I don't get it. Did they build the vatry on top of the tents or what?

Lukomsky's honesty in this part of her article is particularly noteworthy. She admits to being the "other" type of girl at camp. You know — the one who:

... because of her intelligence, has to master the entire Morse code; learn semaphore from all positions possible, pitch a tent and dig

that she learned and experienced — especially all that "Plast victim" stuff? Or because when she was but a wee one American children laughed at her braid and "ringworm" curl do, "impractical" ribbon and European look carted over from Europe and perpetuated by her mother? Or because at the ripe young age of 18, though she felt ridiculous in a long white gown, she was urged to wear it?

Well, if she's not angry with us, she certainly seems to be with her parents, as she criticizes them rather mercilessly. Seems they suggested (Lukomsky calls it attempts at blackmail) that she go to a Debutante Ball, the establishment of which she credits American society with. (Sorry, it happened in European circles first.) Lukomsky goes on to typecast the Ukrainian as "obsessive parent" when in reality there are better candidates for the role, and a large assortment of parents look right for the part. Take your pick. I dislike pretense in general; I declined requests to enter pageants on several occasions. Be that as it may. But on a moral note Christine, you shouldn't bite the hand that fed you.

THE ELUSIVE MR. RIGHT

With respect to music lessons, piano lessons and charm school, it is sad that Lukomsky is under the impression that Ukrainian parents think the raison d'être of such activities is purely to supply one more preparation for "pannahood" — to provide yet another ploy with which to ultimately catch Mr. Right. My parents — and I am sure most parents — always had the enrichment of character and the development of self-identity, if you will, in mind when they suggested or let their daughter pursue some type of cultural endeavor.

I don't wish to touch on Soyuzivka much because it is somewhat of a market, but I should emphasize, only if you want it to be. The "commodity" transformation does not have to take place. In her discussion of the Soyuzivka sale, though, Lukomsky's remarks about marriage, the doctor-lawyer-Indian chief syndrome, the overbearing matchmaking mama, the dual life of the panna and the phenomenon of the fading beauty are again first generalized and overstated, then restrictively applied to the Ukrainian community.

Further, Lukomsky mentions "pecking order" in her description of suitable suitors for a panna. It may be that she took an introductory psychology course. In which case, I suggest she take another, only this time geared to understanding her parents a little bit better. She has bouts of "nobody understands me" and clamours for others' understanding of her goals, yet she fails to make any effort to understand what her parents' goals or wishes may be or may have been.

(continued next month)



(either). However, any feminist that's worth her salt should respect the woman who may be satisfied with just that I believe in equal rights for ALL. That is why I try to respect both the feminist's and the veritable homemaker's position. I believe in the expression, "a man of quality is not threatened by a woman of equality." At the same time, I do not slander men at every opportunity and thereby bring to light a desire to be superior, not just "equal."

I can not forget hearing one feminist's shouts about, among other things, how she doesn't need a man to put a roof over her head. Incidentally, this has since been echoed by many a feminist. Such an absorbing irony! Well, no maybe you don't need someone else's (i.e. a man's) finances to help you put a roof over your head, but chances are that roof was constructed by a man — a stranger, nevertheless, a man. Of course, the point is one emphatic so what? So what if you don't need a man to put a roof over your head? Fine. Good for you. But why all the hostility? It is becoming increasingly apparent to me that (inequality was not the only basis for all the shouting

of started in just that fashion. What of it? Does she mean to imply that we should dispense with all Plast vatry, or all of Plast for that matter, simply because some of the loudest marriages she knows of started in just that fashion?

OVERGROWN PEBBLE

I don't particularly feel that I need to rectify Lukomsky's partial view of Plast life. Perhaps Plast-American-Style is not synonymous with Plast-Canadian-Style, but all I seem to remember about Plast camps are the hikes, the singing and the frogs (and the mosquitoes, moths, et cetera). Boys are sixth in recollection. Boys that were noticeably aware of so-called puberty urges fall somewhere between lectures and washing the dishes. And I cannot recall any girl pinning medals on her chest "just in the right positions of enticement." She may have rearranged them — as I had to — in order to prevent her from falling flat on her face (I recollect that one of those Plast "accoutrements" was actually a good-sized rock masquerading as a medal). Even so, if an overgrown pebble and the likes has the power

a ditch in record time, become thoroughly familiar with every sailor's knot ever used and with more Indian signs than the Indians knew of, as well as be a facile papier-mache artist, a great speaker with a tremendous facility for quickly memorizing long Ukrainian poems, and a good Ukrainian dancer. She always traveled with a Kobzar and a Ukrainian costume and was tolerated by the other Plast pannas [if only] for the sake of 'tacky

(I bet she could start a fire by rubbing two leaves together too!)

This brief, almost self-effacing confession of Lukomsky's made me wonder about two things. First of all, when did she get a second to possibly perceive boys being hotly aware of their oncoming puberty urges? Second of all, how could she possibly get sexually frustrated when she was so obviously engrossed in activity? Physiologically impossible.

THE REVENGER

Do you think perhaps that she's angry with us (Ukrainians) for all

Alberta cultural tour

St. John's Institute in concert

Ukrainian students at St. John's Institute in Edmonton will be making their annual concert tour of neighbouring areas near the end of January. The concert program includes dancers, a choir, a musical ensemble and an operetta.

St. John's Institute, which borders on the University of Alberta campus, is a student residence

which this year houses about seventy students, male and female, between the ages of 17 and 26. While the majority are Ukrainian Greek Orthodox by faith, some students belong to the Catholic or United Churches. The rector, Mr. V. Ielnyiak, lives together with the students and helps out with any problems which may arise.

St. John's Institute is one of four such institutes in Canada which have as their chief aim the retention of their students' Ukrainian identity, language and culture. These concert tours are one means toward this end.

Each student in the Institute is involved in some aspect of the concert, which is prepared and

rehearse in their free time.

This year's tour schedule is as follows:

- Calmar, 23 January 7:30 pm.
- Edmonton, 24 January 7:30 pm.
- Smoky Lake, 26 January 7:30 pm.
- Wetaskiwin, 27 January 7:30 pm.
- Myrnam, 28 January 2:00 pm.
- St. Paul, 28 January 7:30 pm.

THE LIBERATION SPIEL

I would like to clarify my position at the very outset. The time

Ukrainian-Canadian literary history

Two prominent figures from Ukrainian-Canadian literary history were the focus of a talk given on 5 December 1978 by Professor Yar Slavutych at the University of Alberta, as part of the seminar series sponsored by the Canadian Institute of Ukrainian Studies



Dr. Yar Slavutych

After a few brief remarks about what he described as "a rich Ukrainian literary tradition in Canada," dating back to 1898 — when the first original poems, written by an Alberta pioneer named Ivan Bura, appeared in *Svoboda* — Professor Slavutych directed his attention towards two of the more interesting characters from among the ranks of Ukrainian-Canadian writers. The first, Pavlo Krat, was perhaps the most fascinating and his biography unfolded like a romantic novel.

Born in Pottava in 1882, the son of a veterinarian descended from the Cossack nobility, Krat was socialized in a nationalist Ukrainian environment and thus became politically conscious at a fairly early age. By 1900 he had joined his first political organization — the Revolutionary Ukrainian Party generally associated with Mikhvchenko and Vynnychenko — and was to continue his political activity for some fifteen years. A populist-socialist with nationalist leanings, Krat soon ran into trouble with the authorities and was forced to leave Kiev, where he was attending university, for Lviv in Western

Ukraine. Although he thought the Austro-Hungarian regime would be more tolerant of his political activities, Krat soon learned otherwise when he was arrested in 1906 for his involvement in the agitations for a Ukrainian university and deported

back to Eastern Ukraine. When his father bailed him out for a large sum of money, the young radical promptly used the opportunity to flee to Switzerland under an assumed name.

Arriving in Canada in 1909, Krat immediately immersed himself in political activity, joining the budding Ukrainian socialist circles there. Besides editing a socialist paper, working at various jobs, and publishing an anti-clerical humour magazine, Krat also found time, in 1909, to publish the first book of Ukrainian socialist songs. The popularity of this songbook is attested to by the fact that it sold nearly 50,000 copies in several editions printed over the ensuing years.

Krat, who began writing poetry in 1901, is also credited with several unique literary achievements, such as being the first to translate the "International" into Ukrainian, and being the first to collaborate with a Canadian — Florence Randall Livesay — on a translation of Ukrainian literature into English. Songs that he wrote in Canada were sung in his native Ukraine (usually without acknowledgement of his

authorship) and his adaptations of the work of others, such as Ivan Franko's "Ne Pora" (which he rewrote as a socialist anthem devoid of its nationalist content), showed originality and a facility with words.

But fate had something else in store for the radical-poet from Pottava. In an amazing reversal of his anti-clericalism, Krat was converted to Presbyterianism in 1915-1916, going on to become the editor of the Ukrainian organ of that church, and finally becoming a pastor in 1920. With his conversion his poetic pen fell silent, and he left the literary-political scene. He died, a faithful pastor of his church, in 1952.

The second poet discussed by Professor Slavutych was Tymish Pavlychenko native of Podillia who worked most of his life as a professor of plant ecology at the University of Saskatchewan, where he also taught Ukrainian for two years. Pavlychenko received his doctorate in agronomy and botany from an American university, and came to Canada in 1927.

A strong nationalist and an active member of IUNGO the socialist began writing in 1930 and soon was having his work published in various Ukrainian community newspapers and magazines. His work, as described by Professor Slavutych, is characterized by his use of naturalistic imagery to convey nationalist sentiments. The Darwinian struggle for survival served as a metaphor with which Pavlychenko could urge his fellow Ukrainians to be strong and thus triumph over their enemies. Christian ideals were cast aside on his militant nationalist appeals, and this theme prompted some discussion among the participants at the seminar. Unfortunately, the debate degenerated somewhat into a half-humorous and totally unsatisfactory consideration of whether or not strong nationalism of the variety championed by Pavlychenko invariably lead to a fascist outlook on the world. On this note, the seminar ended.



Hreghory Kwas

•Our agents who were keeping an eye on the STUDENT delegates to the 41st Canadian University Press (CUP) National Conference, held in Edmonton on 26 December to 31 January, report that a large portion of CUP delegates in the final hours of the plenary session (which dragged out into the early hours of 3 January) were rapidly approaching or had achieved a state of inebriation. They were amazed that in an ostensibly democratic society a conference of such magnitude in the student community would be run in such an 'alcoholocratic' manner.

•Those of our readers who will be in Edmonton on 20 January should consider attending a benefit for the Toronto-based journal META (a forum for critical analysis and discussion of the Ukrainian question, Eastern Europe and related international issues) which will be held at 11007-85 Avenue. Admission is only \$3.00 and participants are assured good food, good company, good discussion and good entertainment.

•Bilingualism and Christmas—overheard in one of Edmonton's English-French bilingual classes (a bilingual student of another kind speaking): "Boy, you French and us Ukrainians are sure lucky, we get two Christmases!" Three Pater Nosters two aspirins, and a good sleep would probably cure him.

•Jobs for Ukrainians! The Soviet Union is building a new trans-Siberian railroad line and many Ukrainians are joining the work crews. Perhaps the Soviet department of industrial development will consider job applications from Ukrainian-Canadian students who are unemployed this summer.

•More skeletons in our closet The CBC's *Fifth Estate* recently aired a segment dealing with the shady past of the primarily Ukrainian-populated town of Wakaw, Saskatchewan. The town was described as "a little Chicago, the Dodge City of the Canadian West and the most violent town in Canada from the early 1900's to the 1950's." It was a sensational, sensationalized story. Local residents are rightfully upset.

•The conflict between Gregorian and Julian calendars becomes especially acute at Christmas time(s). Consequently, compromise has been suggested by the Delegation of Ukrainian Nationalists for Christmas Extension (EUNICE) in which the Christmas season for Ukrainians would be observed as a holy month lasting from Dec. 19 (St. Nicholas Day) to Jan. 22 (Ukrainian Independence Day). Many are already following this solution and numbers are expected to increase.

A unique educational opportunity

A Canadian course in Ukrainian political theory first of its kind

Several students at the University of Alberta recently completed a seminar course in the history of modern Ukrainian social and political thought, which turned out to be not only a unique opportunity in Canada to study Ukrainian history at an advanced level but a rewarding learning experience for those involved.

Entitled "Topics in Ukrainian History" (History 425), the course was offered in the fall 1978 semester as a response by the instructor, Dr. Ivan L. Rudnytsky, to the continually good support received by the four one-semester survey courses in Ukrainian history (Ancient and Medieval Ukraine, Ukraine in Early Modern Times, Nineteenth Century Ukraine, and Twentieth Century Ukraine) which he currently offers in a two year cycle. To his knowledge, History 425 is the first advanced course in Ukrainian history ever offered at a Canadian university.

The labelling of the course as "topics" indicates flexibility as to its content. Dr. Rudnytsky, a professor of history at the University of Alberta, chose the specific subject of modern social and political thought since it happens to be the area of his own scholarly interest. However, the course, which he hopes to offer every other year, will not necessarily be restricted to this topic as he feels that there are many other attractive subjects in the area of modern Ukrainian history which would lend themselves to study in such a course.

Dr. Rudnytsky was assisted in the course by Dr. John-Paul Himka, who not only contributed greatly to

the discussions but also presented a fascinating lecture outlining the social coordinates of modern Ukrainian social and political thought.

The course itself was structured as a seminar course. Following three introductory lectures, the students presented original seminar papers on various prominent Ukrainian thinkers or groups of thinkers: the Society of Saints Cyril and Methodius, Mykhailo Drahomanov, Mykola Ziber and Serhii Podolynsky, Iulian Bachynsky, Mykola Porsh, and Lev lurkevych; Vasyi Shakhrai and Mykola Skrypnyk; Dmytro Dontsov; the Ukrainian nationalist underground during World War Two; the Ukrainian dissent of the 1960's and 1970's. Dr. Rudnytsky also presented a seminar on the conservative thinker Viacheslav Lypynsky.

The students were to some degree hampered by the lack of adequate resource texts or survey works, since the history of social and political thought is a neglected area in Ukrainian historiography. "No systematic work on this subject exists so far," explained Dr. Rudnytsky, "although, of course, there is no lack of scattered contributions and a wealth of primary sources." The pioneering nature of the course added to the students' enthusiasm for their subject.

Both the instructor and the students were extremely satisfied with the course, and with the level of the papers and discussions. The students all found, the course intellectually stimulating and challenging, the instruction excellent and objective, and the field of study worthy of further investiga-

tion. Some even suggested that History 425 be expanded into a full year course which could then examine not only the many figures who had to be omitted by necessity

from the half year course, but the divergence of political and social thought between the emigration and the Ukrainian SSR. All felt that the course should be continued and

Nestor Makucn

recommended it highly

It was also felt that Dr. Rudnytsky's personal insights into the figures discussed, gleaned either from personal acquaintance or through secondary associations, added a valuable dimension to the course which the students would not have received merely through their readings.

Of what value is a course in Ukrainian social and political thought? Besides being a stimulating field of research, the topic is of value in providing one with insights which facilitate an analysis of the current situation in Soviet Ukraine. "I am convinced," claims Dr. Rudnytsky, "that the various schools or trends in Ukrainian social and political thought which existed prior to the Soviet era have not vanished, but have been driven underground. They are likely to re-emerge, although, of course, in a changed form."

"This is evidenced by the writings of many Ukrainian dissidents. Ivan Dziuba may be considered an heir of the 'national communists' of the 1920's, and many motives of interwar 'integral nationalism' are to be found in Valentyn Moroz, Mykola Rudenko, on the one hand, appeals to Serhii Podolynsky, and, on the other hand, displays certain striking parallels with Viacheslav Lypynsky."

"Great interest among Soviet Ukrainian intellectuals in the heritage of Mykhailo Drahomanov is evidenced by the 1970 [Soviet] edition of his writings."

"In general, the identity of a nation consists in the continuity of its thought."



Dr. Ivan L. Rudnytsky

Треба пізнати себе (Роздуми студентки, народженої в Канаді)

Ольга Гавриленко

Знаємо всі вислів Сократа «пізнати себе». Думаю, що ще перед Сократом розумні люди пізнали, що значить пізнати себе. Тарас Шевченко ставив питання — хто ми, чії діти, чим і чому звукти? У нас тепер прийнято говорити, що українці, народжені в Канаді, є «кенедійці». В університеті я зустріла студентку, який вміє говорити по-українському і вигадує: «Хто він?», а він відповів: «Жид!». Виявилось, що він родився і виріс на Україні, вчився на Україні і тепер приїхав до Канади. На моє питання, чи він себе на Україні вважав українцем чи жидом, він відповів, що він є жидом де б він не родився і сказав: а хіба жидівське, народжений у Нігері, є негром?

І я почала думати. Чому жид є жидом повсюди? Хто, чи що його робить жидом? Сила бога, людська релігія, бо ж по обличчю не дуже видно, що він жид. Він жид тому, що думає по-жидівському, віру має жидівську, свідомість.

Хто я? Батьки прибули з України, родилися в Канаді, канадійці? Добре, я маю канадійське громадянство, люблю Канаду. Що мене робить канадійкою? Мова, культура, історія, політика Канади? Але ж справжніми канадійцями є індіанці, у них теж канадійське. Вони мають свій корінь в Канаді. Де мій корінь? Я така питання собі поставила, дивлячись на фільм «Рутте», який тепер виставляють. Фільм про корінь історичний? І який корінь — Африка? Мова і американці африканського походження.

Як краще вказати: українська канадійка, чи канадійка українка? Мені не подобається шість — польська українка, краще — українка з Польщі, жидівка з Польщі. Цікаво, що є поняття «френч кенедійці» а не «кенедійці френч». Українці, які відвідують Україну, прибувши з Канади, мають на Україні назву «канадійці». «Дивно, приїхали канадійці, а говорять по-українському?» — так говорять канадійці.

Я читала газету українського студентства Канади, «Студент» і просто горда, що така газета існує. І треба щоб КВК цю газету фінансував, не вимагаючи від студентів педення того чи іншого напрямку. Студенти, які друкуються біля газети «Студент», мають свій добрий напрямок. Вони хотять щоб Україна була державою, вони захищають Лєву Українця, який сидить у советській тюрмі за те, що борови права української мови. Що дороге в «Студенті» — це газетарія, поштова інкаспудування. Тоді вникає питання — хто в когю має вникати? У часопишних, релігійних людях, яким по 70 років є свария, впади парті на партію і годуйте, що виледи некультури. Ми в університетах Канади вникалися індуввати думки інкаспудування, у нас спосіб думання демократичний. У нас немає інтелекту «тільки так думай», «тільки так правляй». Дві шакції думки, коли вони культурні і культурно сперваються, то вони одна одній допомагають.

Було б добре почини дискусію: що нас робить українцями і що нас робить людьми жидівськими?

Лєшим для народу українською? Чи ми маємо дубити, забути себе, утратити зв'язок з рідним коренем? Чи потребує Канада людей, які не знають свого коріння, своєї мови і культури? Чи корисно для Канади мати таких громадян, які знають українську мову і можуть добре репрезентувати Канаду у Східній Європі, бо хто знає українську мову — розуміє польську, чехи, словаки, москвали, серба та інших слов'ян. В Америці у класедах вивчають російську (чи московську) мову, бо Америка хоче розуміти Советів? Як добре для Канади, що вона має українців і при допомозі українців може не тільки розуміти Советів, а й добре сказати всім про їхній характер? То ж, коли ми добрі канадійці, то в інтересі Канади, вникаймо різну українську мову.

Є нісця: «Мова рідна, слово рідне, хто тебе забуває, той у грядях не серценко; тільки камінь має». Тільки камінь мати змість серця! Треба пізнати себе, а рідна мова є ключем, що дає нам спроможність пізнати себе. Тепер за людина, яка знає тільки одну мову, вникається не дуже освіченою. Більше мов — більший зв'язок з світом.

Наприклад, якщо б в наших церквах не було української мови, то вона була б досить чужою для нас, бо ж і ній вже не було б пророк українського, хіба тільки по інших священниках. Коли Лєва Українкою 15 років мучився за українське слово, і ще 15 років має мучитися, то слово українське — сила ідеї!

Are barriers to Sov

This article is the concluding part of our two-part interview with the Sovietologist Arix Holt. In this portion, Holt analyses the situation of women in the Soviet Union and in the West and offers some thoughts on prospects for the future.

STUDENT: Official Soviet ideology tells us that women have been emancipated in the USSR? Do you agree?

Holt: Take the life of the ordinary Soviet women. She gets up at between seven and eight o'clock in the morning, gets breakfast for her family and then rushes off to work. She works in her office or factory for eight hours, using her lunch break to rush round the shops and buy food. After work she returns to the queuing and then lugs her purchases home. She cooks the dinner, eats with her family. Then she washes up, puts the children to bed, does some housework — perhaps some washing — has a quick look at the paper and goes to bed. That's her routine five days a week, forty eight weeks a year.

I don't think that anybody in their right mind could argue that this is liberation.

As far as I'm concerned liberation means individuals gaining more control over the conditions of their lives. Women's liberation means freeing us from the impact that the accident of gender has over our life experience. In present society — both in the West and in Eastern Europe the schooling we get, our expectations, job opportunities, the way we perceive the world, the way we feel and think — all is coloured by the gender we acquire in the early years of childhood and adolescence. Women's liberation is a two-fold process: on the one hand women have to be brought into the national economy, into the labour force and on the other the family and the domestic tasks which for so long have shaped women's experience need to be replaced. Alternatives to the nuclear family need to be created and control gained over reproduction as well as production.

In the Soviet Union nearly all women work outside the home. But they all work in the home as well and very little has been done to socialise domestic tasks. So women have a 'double shift'. Soviet propaganda does not admit that this is a problem. It is quite shameless in the way it glorifies the 'double shift' that women have to perform. Especially on International Women's Day newspaper articles talk of the 'warmth of the female soul, the solicitude of wives and mothers which makes the Soviet family strong'. Women are praised for somehow managing to do a job, bring up children, cook the dinner, clean the house and still have enough time to make sure they are looking pretty. It's not praise that women need, it's help and change.

STUDENT: Based on your experience, what are the attitudes of Soviet women to the 'women's question'?

Holt: If you mention 'women's liberation' to Soviet women they will usually either raise their eyebrows or assume a puzzled expression. For one thing most of them consider the idea of any organised action rather naïve. They know what happens to people in their society who try to make a protest and so they do not believe there is any way they can change things. In the second place they are often unwilling to admit that any problem exists anyway. They have enough equality, thank you.

Some writers which have examined the attitudes of Soviet men and women to sex roles have invariably shown them to be very conservative. Men, and women too, consider a woman's greatest emphyment to be her femininity. Women are modest, dependent, indecisive, hysterical; men by definition are gallant, strong resourceful and intelligent. Etiquette books lay out a complicated code of behaviour based on gender differences: man should stand up when a woman enters the room, when walking along the street should offer her his arm and walk on her left-hand side — or maybe her right-hand side I really can't remember. Men should ask women to dance, should pay for them in restaurants etc. etc. At least some of this has become common practice. I know this because I have repeatedly been helped into coats and on to buses.

But when I talk to my Soviet women friends — who are mostly working class women with young children — about the problems of their daily lives and not about the 'woman question', as such, I find that they are very cynical about the very critical of the quality that their society has seen fit to give them and that they do not altogether accept traditional sex roles. They find the strain of their household commitments almost impossible to bear and consider that the 'double shift' is unfair. When I asked whether they thought men capable of doing housework and looking after children they replied: yes, certainly, yes, definitely; but added that their husbands refused to learn to cook or would only wash the nappies when pressurized.

It seems clear to me that Soviet women are not what they used to be. Expectations are changing and changing fast, particularly amongst the younger generation. Recently a Soviet newspaper, the Literary Gazette, quoted a survey which had asked girls at secondary school to list the qualities in men and women they thought most important. They didn't pick 'bravery' or 'strength of character' as the most important quality in a man, instead they chose 'respect for women'. And in women they saw as most important not femininity, but dignity and self-respect. Housework they put in twelfth or thirteenth place. The researchers were in a panic — the education system was not teaching roles properly and something would have to be done about it. I, on the other hand, was most encouraged.

STUDENT: Compare the position of women in the West and in the USSR. Who is better off where?

Holt: In a way this seems to me like asking whether it is better to be buried in vegetable or corn oil. There are so many parallels between the position of women in Western and in Eastern European countries. In both instances women's position in society is mediated by her position in the family. What I mean is that woman has a special role in the family. She is responsible for bringing up the children and for doing the housework. This determines how women are involved in paid labour outside the home, that they are most often found in the unskilled, lower paid jobs, that they are less likely to get promotion and positions in the decision-making process. In Canada and Great Britain the higher you go up the ladder in any profession the fewer women you find. The same is true in the Soviet Union. Something over 70% of Soviet doctors are women, but hardly any women are surgeons or head doctors. If you have seen Soviet government delegations on the TV news you will have noticed the absence of women.

However, if the pattern is similar it is not identical: the pattern is less pronounced. The proportion of women in higher education is higher in the USSR than in the West. Women are 51% of the Soviet student body. Though you find that women are clustered, as in the West, in the humanities a much higher percentage of engineers — 39% are women and the number of women in the legal and other professions is much higher than anywhere in the West. Also the Soviet state has gone further than Western states to make women's domestic and work roles



Soviet women's progress insurmountable?

with the women in acts for the



compatible. The provision of day-care centres is much better than anywhere in the West and charge nominal fees. Pioneer camps take children for the summer months — also for a nominal charge — giving the working mother a little time to herself.

This means that the working class woman in the Soviet Union has a little more room for self-development. She has no problem finding a job, little problem finding a day-care centre. She is a little less hemmed in by her family situation. It is important to recognise these differences, but also how relative they are. The child-care facilities are not open twenty-four hours a day. The jobs women do are still usually boring. Women do not have control over their lives.

STUDENT: Have Soviet dissidents raised the question of women? If not, why not?

HOLT: The answer to that question is, unfortunately, no. Not yet. A group of us who have worked on the newsletter was recently asked to prepare a special issue of Labour Focus on Eastern Europe dealing with women and the family. (Labour Focus is a socialist bulletin published in London that seeks to give information on those campaigning for democratic national and working class rights in these societies.) (We were anxious to discover how women participated in the dissident movement and how the dissident movement took up the questions of women's rights. On the question of women's participation we found a lot of material. Women have picketed, gone on hunger strike, gone to prison. The number of women involved in national movements, particularly those of the Ukrainians and the Crimean Tatars has been high. In January 1978 an Association of Free Trade Unions of Workers in the USSR was set up by individuals who had been unfairly dismissed from work or had their rights disregarded in other ways and found that they could not get justice through the official union structures. 52 of the first 110 members were women. On the second question of how the dissident movement has taken up women's issues we more or less drew a blank. We combed manifestos and other dissident literature without finding any references to the defence of women's rights. We wrote to women living in exile in Paris, London and New York asking them to describe how they had become involved in the dissident movement, how being a woman affected their activity and the importance they attached to women's issues. None of them bothered even to reply. Clearly they do not consider the woman question of political significance. They think of themselves as mens equals and as fighting for human democratic rights which are at once more universal and serious.

If you look at the dissident movement in the other countries of Eastern Europe you find the same situation. A great deal of literature has been produced, but hardly anything has been said about the inequalities of women in these societies.

I don't think this silence is particularly surprising. After all, ten to fifteen years ago socialists in the West rarely if ever mentioned the woman question. I remember the uphill struggle we had when we first organised a women's group. We were told that all our problems stemmed from the fact we were middle-class, that working class women didn't have problems and understood that the class-struggle was the important thing, that the revolution would solve all our problems and

that in the meantime we were a diversion from the real struggle. I am not exaggerating. Socialists have changed because they have come under pressure from the women's movement, they have had to recognise the centrality of women's oppression, the need for an autonomous women's movement and for a more careful approach to the question of class and gender divisions in society.

It was only when women themselves began to sense and articulate a dissatisfaction with their lives that radical movements began to appreciate the woman question. I am sure the same thing will happen in Eastern Europe. As women become more vocal on their own behalf the dissident movement will raise the question of women's rights.

STUDENT: What are the possibilities of a women's movement arising in the Soviet Union?

HOLT: I'd say not in the near future. In so many ways Soviet society seems to be ten to fifteen years behind us. So I think we should not expect anything for some time. It's very difficult to make predictions and I could be wrong. I hope I am but I don't think so.

If the economic problems of the Soviet economy persist — which I'm sure they will — and if the government seeks a way out by trying for more control over women's reproductive choices it is quite possible that professional women will form some kind of pressure group to defend their status in production. It is significant that the only example I know of women in Eastern Europe organising over a women issue is a petition signed in 1973 by 2000 Hungarians in protest at their governments plans to tighten abortion legislation. The emergence of a mass women's movement in the near future is difficult to envisage. There is simply no way at the present time that women can meet together to share their ideas and discuss ways to implement change. The only women's organisation that exists in the USSR is a Committee of Soviet Women which has its office just off Pushkin Square in the centre of Moscow. Most Soviet women do not even know of its existence and if they do they quite rightly dismiss it as a rubber-stamping formality that has never denied the government anything and always does as it is told.

The whole question of women's rights and the possibility of a women's movement forming is bound up with the question of democratic rights. Only as the democratic rights to speak, meet, publish freely are won will women be able to come together and fight for their liberation.

What can Ukrainian students contribute to community development?

Dmytro Jacuta

This article was originally presented at the SUSK workshop following the Canadian Institute of Ukrainian Studies' conference on "Social Trends among Ukrainian Canadians" held in Ottawa in September 1978.

Ukrainian youth organizations and the many summer camps that they hold every year, constitute what is probably the pride of our organized community life in Canada. It is the organizations that become the primary socializing agents, and it is to them that the hope and future of our ethnic community is often entrusted.

In Canada today, the six main youth groups are SUM, PLAST, ODUM, MUNO, SUMK and UKY. The fact that six organizations exist contributes to the fallacy of a highly organized Ukrainian community. In terms of community development, I will be discussing firstly the positive steps that our community has taken in the past as exemplified by youth organizations and why these organizations today are regressive negative forces on the further development of our community. Secondly, I will discuss the input students have had, either as student members of the community at large or as members of SUSK, in the functioning of the youth organizations. Summer camps will be used as illustrative examples, as they typify the height of the youth organizations' activity.

The structure of formally organized Ukrainian organizations is mirrored in microcosm in the six youth organizations. The pre-World War II community is represented by the organizations SUMK, UKY and MUNO. The post-World War II community developed the organizations SUM, PLAST and ODUM. The main concrete difference between these two groups is the level of language retention, with the older three groups operating with much more English than the groups of the more recent immigration. Activities of all the groups are of a recreational and cultural nature. Cultural activities in the older three groups are aimed at a re-kindling of cultural interest whereas the newer groups are involved in retention of culture. The newer groups are nationalistic, whereas the older groups often have their nationalism tempered by two or more generations of isolation from the Ukraine.

At the time of their formation, these organizations fulfilled certain needs of the community. These were all concerned with the proper socialization of Ukrainian youth. Proper in this case meant, fine, young, upwardly mobile, lower and middle class Canadians who were being brought up with an awareness of a historical and nationalistic Ukrainian background.

Sociologically the youth organizations can be characterized as voluntary associations. Quite often the groups are structured in such a way that rewards and sanctions are inoperative variable. People who devote time to the organizations are often poorly rewarded monetarily, and poorly rewarded in terms of formal honours bestowed upon them. The voluntary nature of the management of these associations has far-reaching implications today. In the past, however, the objective conditions that the community found itself in, and the subjective will to organize, most properly and naturally manifested itself in the organizations we have today. However objective circumstances today are greatly different, and in terms of community development, and levels of organizational activity, our community youth organizations have greatly failed. Today is not thirty years ago with our people struggling to buy homes after leaving the DP camps, and today is not fifty years ago with our people struggling within an Anglo-Celtic racist environment. The voluntary association cannot, because of its inherent deficiencies (i.e.

leaders to fulfill hierarchy), properly serve the needs of our community today. Our associations are unable, even after the greatest exaggeration of figures, to encompass even 10% of our youth. Memberships instead of growing are dwindling.

The objective conditions today demand a higher level of organization, whereas a number of different factors militate against this change. One factor is the subjective state of the community, which finds itself unduly influenced by conceptualizations of the past. Another factor that traps these youth organizations and a great part of our community development in the past is the nature of voluntary organizations that rarely offers them the opportunity to critically assess their activities, their recruitment programs, etc. It has been my experience that most youth organizations spend their time fighting a battle to maintain just the existing levels of service.

Summer camps typify this experience as the camps are administered by volunteers (meaning people who are not recreation or camp specialists) and staffed by counsellors who are both much too young and ill prepared for the responsibilities assigned to them. It is no wonder that many of our young people attend holiday camps, tennis camps, horseback riding camps, etc., that are run by professionals with better programs and often at comparable or cheaper cost to the parents.

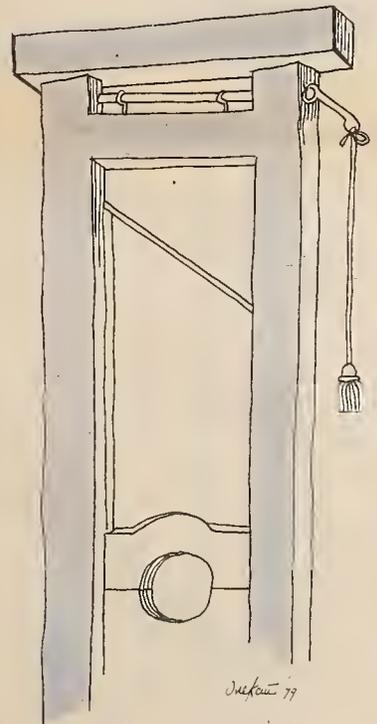
Ukrainian students, have always been active in the various youth organizations, often during their student years as well as before. For the most part this activity has been energetic and sincere. Many students feeling close to Ukrainian youth, and still having fresh in mind the pains of growing, the dilemmas of being Ukrainian within a Canadian environment, etc., have made efforts at improving programs and "giving more of themselves" to the young people. Lacking however, has been an attempt to critically assess the framework of this existing activity.

Innovations in the area of youth groups have been few. In recent years the only example of note, is the attempt by SUMK to initiate a new type of camp, the *Selo*, or cultural immersion camp. The *Selo* program again, however, does not represent any fundamental changes in the way that summer camps are run in the community, or in the organization of SUMK itself.

SUSK, as an organization of students, is in a unique position because within its ranks are found members of all the youth organizations as well as students who come into SUSK with little or no previous Ukrainian organizational background. SUSK has, in the past, on a number of occasions capitalized on this and held panel discussions on the various youth organizations designed to bring a greater awareness of these organizations to all. This in itself was a constructive effort for both SUSK and the various youth organizations. However SUSK has not assigned the necessary priority to the question of youth organizations and community development, to have it properly analyzed, and to take a position and subsequent action on it.

In effect then, despite the proximity of SUSK to these organizations, and the seemingly natural influences that SUSK could have on them, any developmental activity which has occurred at the national, club, or fieldworker level, has not had a focus. There was no so-called "game-plan".

The possibility exists for SUSK to initiate discussion among all the youth organizations on prospects for the future. Many of the groups will not initiate this themselves, one of the reasons being the respective vested interests working for the status quo. SUSK could bring into the public sphere the discussion of eliminating the redundancy among youth organizations. Duplication of services could be eliminated,



financial resources could be saved and used more wisely, human resources could be shared, services offered to members could be of a wider scope, antagonisms between organizations would be reduced and the negative effects of this on the youth eliminated. The transformation of these organizations would also take them out of the realm of the voluntary association and into the professional.

SUSK would have to draw on the availability of students from various organizations in its ranks, and through them develop the various strategies necessary. This would include sensitization of community and organization members, through the logistics of integrating the hierarchies of the organizations and the integration of financial resources. This could be done through various lobbying tactics, forums, public discussions, and specially called conventions.

But without any concrete action, this is merely idle talk.

CLUB NEWS

WINDSOR: Club president Myron Oleksyshyn reports that the club's Ukrainian table was a hit at the university's International Cuisine Night. In January the club will be carolling, running a co-ed volleyball team and organizing a ski trip to Michigan.

KINGSTON: Queen's University Ukrainian Students' Club is again sponsoring their annual "Ukrainian Pub Night Extravaganza," to be held 26 January from 8:00 p.m. to 1:00 a.m. at Grant Hall (Main Campus). Guests have been invited from Ottawa, Toronto, Montreal and all Ukrainian Student Clubs in the vicinity. Admission is only \$2.50 and the event will feature Ukrainian dancing groups from Kingston as well as a live Ukrainian band. The aim of the evening? To get Ukrainian students from across southeastern Ontario and Quebec together for an evening of good times! For information call Dave Shewchuk (548-7801) or Bohdan Oleksyshyn (548-7235).



Queen's club president Bohdan Oleksyshyn (right) and past, vice-president Jerry Byca man the club's information table at Queen's Ukrainian "club night."

EDMONTON: The following poem was composed by a few of the more poetic club members during the festivities following the fall club elections which brought Jimmy Carter to the office of club president

Давні Картер президент є тепер у нас.
Він підняється про нас десь і ніч, несь час.
Дуже раді цьому ми, до глибини серця,
Бо він добрий є козак, людина-тонкаш.

Як на Січі будем ми радичені тепер,
Давні ліній буди нам під отой Гомер.
Так до-шио вже повелює із усіх частів
Головою буде той хто кін дива з'їв.

„Rockies” гори проіноуєніх животом своїм
А коли ж він буде ліній горе нам усім.
І близький його дружок в Вашингтоні сів.
Він зрабів і життя зчорні домірив.

Прості Давні ми тебе, ти карує свій скінь,
І проду-май добре все мозками припів.
Головою, ми тебе вибрати всі
Не для того, щоб ходив ти в карзів.

Dissident reaches England

Mykola Budulak-Sharyhin, a British engineer born in Ukraine who has spent ten years in Soviet prisons and labour camps, flew to London, England on November 19 after being released in September and given an exit visa by the Soviet authorities. Sharyhin was born in 1926 and left Ukraine during World War II, when he was only 15 years old. He was arrested when he travelled to the Soviet Union in 1968 as a representative of a British electronics firm. He was convicted of treason and engaging in anti-Soviet activities during the 22 years he lived in Britain, and sentenced to ten years imprisonment. Under Soviet law people who are born Soviet citizens are still considered to be citizens after they have left the country unless they have filled in recognized Soviet documents renouncing their citizenship.

elsewhere oppressed for their political views.

Podrabinek's appeal hampered

Alexander Podrabinek, a leading opponent of Soviet psychiatric abuse, is being prevented from appealing against his five-year exile sentence by unexplained delays in providing a trial transcript for his Soviet lawyer. The judge's reluctance to produce the transcript is probably related to the severe criticism which the trial has provoked and to official fears that an

accurate transcript would show the verdict of guilty to be unjustified. At the same time the authorities are increasing pressure on the Working Group to Investigate the Use of Psychiatry for Political Purposes, the group to which Podrabinek belongs, by reprisals against its chief psychiatric consultant, Dr. Voloshanovich, and by treating Podrabinek's brother, Kirill, with unusual severity in prison.

Evidence of inhumane conditions

Two documents have reached the west in which Ukrainian political prisoners Yevhen Proniuk (sentenced in 1972 to seven years imprisonment and five years exile) and Anatoli Zdoroviy (sentenced to seven years imprisonment in 1972) defend Yuri Orlov, the former head of the Moscow Helsinki Monitoring Group who was sentenced to seven years imprisonment and five years exile in May of this year.

In his statement Zdoroviy

describes the methods used to "persuade" political prisoners to testify against their fellow prisoners, and the widespread use of stool pigeons in the Orlov case. Since one of the accusations against Orlov was that he indulged in "slander" in describing labor camp conditions in the Soviet Union, Proniuk provides numerous details of inhumane conditions and treatment in the camp where he is presently being held to back up the claims made by Orlov.

SUSK

WESTERN CONFERENCE

Hosted by the Alpha Omega Ukrainian Students' Club at the University of British Columbia

February 17-19, 1979

Theme: Where are we going?

Friday, 16 February 6:00 P.M. SUSK Presidents' Conference (UBC)
8:00 P.M. Registration for all participants (UBC)
9:00 P.M. Korchma (pub) (SUB-UBC)

Saturday, 17 February 10:00 A.M. Ukrainian bilingual education (Capilano College)
1:00 P.M. Where are we going? SUSK and the community in the future (Capilano College)
4:00 P.M. Depart for evening activity (disco and skiing at Grouse Mountain)

Sunday, 18 February 11:00 A.M. SUSK cultural workshop (Capilano College)
4:00 P.M. Closing remarks
6:00 P.M. Evening session (T.B.A.)

Registration is only \$20.00 and includes all the above except ski-tow tickets and ski rentals*Hotel rooms available at approximately \$5.00 per night*Send pre-registration with name and address by 1 February and pay only \$15.00*Make cheques payable to Alpha Omega Ukrainian Students' Society

Registration and further information:

Sharon Malchuk
Box 723
Walter Gage Residence
University of British Columbia
Vancouver BC V6T 1K2
(604) 224-4702

Psychological tales

Before discussing psychology, one must dispel a myth about psychology and psychologists. Psychologists do not have a miraculous ability to fathom the depth of peoples' personalities on their first encounter.

This aside, psychologists can be divided into numerous categories. The type that teach at universities are primarily research oriented. They are interested in how people know, how they perceive, remember and learn, how they develop from infancy to adulthood, how they interact with other people, how to explain maladaptive behavior, thinking disorders and personality problems. Usually this psychologist is specialized in a specific research area.

There are other breeds of psychologists who exist beyond the Universities — clinical psychologists (concerned with the treatment of maladaptive behavior), industrial, counselling and educational psychologists.

As a student of psychology, I completed during my first year a few studies in the area of social

psychology, which is loosely defined as the study of human interaction, opinions and attitudes. My first study investigated the commonly held assumption that females talk longer on telephones than males. I asked the simple question "Is this true?" and watched people at pay-phones to investigate the matter. However, a telephone conversation requires two people, either of which could be a male or female. How was I to determine the sex of the person at the other side of the line? I asked people, after they had put down the receiver, the sex of the person they were speaking with.

My general conclusion, based on this pay-phone research, was that neither males nor females talk longer. On home phones this might be different. Sex might not be the determining variable at all. The personal relationship between the communicators could, for example, be the important factor.

After developing a severe phobia of asking people questions which were at least to some extent none of my business, I decided to look at some available archival data. At this time it was raining a lot in Toronto and everyone was dreaming about Florida sunshine. People's moods can be affected by the weather. How is their behavior affected? I hypothesized that an increase in precipitation could cause an increase in emigration. The more it rained in a country, the more people would leave. I found this to be true for most European countries. Oddly enough the opposite relationship was discovered in England; the more rain, the lower the emigration. In passing I learned that Copenhagen has the most rain in Europe and England has merely an average amount. The data I looked at went back approximately one hundred years.

My next study occurred when exams were about one month away

— a time when the need arose to tone down one's social life and tone up one's academic life. To reduce the pangs of guilt a student occasionally feels after attending too many zabavy, we (my partner Vera Hutzuliak, and I) decided to mix business with pleasure. Why not conduct a study at a zabava?

Given this ideal setting we searched for a phenomenon amenable to study in this setting. Dating behavior soon rose to the top of our list. Who goes out with whom to zabavy and who asks whom to dance? We rounded up a few of our friends and drove off to a zabava at St. Basil's College in western Toronto. Each of us had a small notepad pre-printed with appropriate rating scales and we all positioned ourselves near the entrance to the dance floor. We rated forty couples on attractiveness, height and other variables. The findings — attractive men go out with attractive women, less attractive men with less attractive women, and in all cases the male was taller than the female.

We also found that one is more likely to rate the opposite sex more extremely than one's own sex. In other words, a male is more likely to say that a female is very attractive or very unattractive than to say the same about a member of his own sex. When rating a male he is more likely to place him near the middle of the attractiveness scale.

However, all readers of psychological literature will usually be able to find examples which contradict the conclusions of the studies described above. Although one counter-example is intuitively more immediate, it does not rule out the more global finding which is based on a large sample. In other words, individual studies may not reflect conditions elsewhere, and one must be extremely careful as to how one interprets studies.

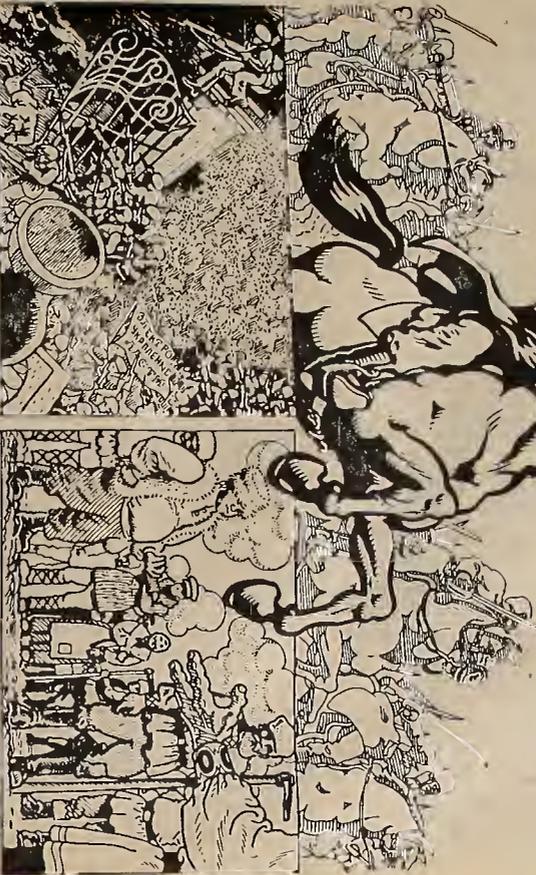
Crimean Tatars still homeless

The Soviet authorities have begun a new campaign of repression against the Crimean Tatars, who, accused by Stalin of collaboration with the Germans, were deported en masse to Central Asia during the Second World War. Those who have made their way back to the Crimea are to be expelled, and new secret restrictions have been imposed to stop

them from learning the areas to which they were deported. The Tatars were officially exonerated in 1967, but fewer than 2,000 families have been allowed to return to the Crimea and register there.

In recent months many Tatar activists have been harassed and detained, and several families have been expelled from the Crimea.

NESTOR MAKHMHO



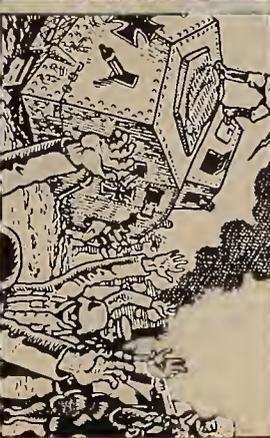
THE OCTOBER REVOLUTION OF 1917 GAVE EXPRESSION TO FORCES LONG PENT UP IN RUSSIA OTHER THAN THE BOLSHEVIKS. IN THAT PART OF THE UKRAINE



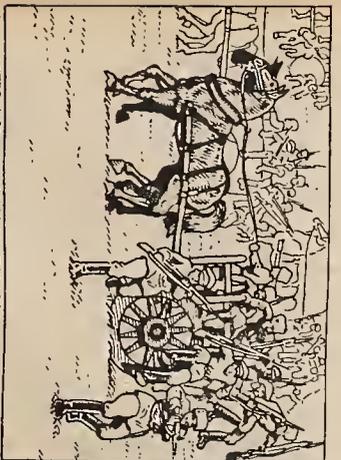
ASSEMBLING A GUERRILLA ARMY, NESTOR, HATED GERMAN BACKED LAND OWNERS OFTEN USING ENEMY DISGUISES TO FIRST OBTAIN THEIR HOSPITALITY



CEDED BY THE BREST-LITOVSK TREATY, THE NAVY CONFEDERATION DECLARED ITS SELF-DETERMINATION AND DIVIDED THE LANDED ESTATES AMONG THE PEASANTS



FINALLY A GERMAN DIVISION SENT TO SUBDUCE HIM WENT DOWN TO DEFENT. HE THEN SWORE AN OATH TO THE BOLSHEVIK COMMISSIONERS WITH LIBERTARIAN COMMUNES



SOON AFTERWARD, UTILIZING MILITARY INNOVATIONS LIKE TRANSPORTING INFANTRY IN LIGHT PEASANT CARTS, HE STOPPED THE INVADING WHITE ARMIES OF DENIKIN



HIS UNORTHODOX TACTICS SUCCEEDED IN DEFEATING DENIKIN BUT TROTSKY ORDERED THE IMPRISONMENT OF ANARCHIST ELEMENTS. MAKHMHO HELD OUT FOR



AFTER VICTORY MAKHMHOIST LEADERS WERE INVITED TO A CONFERENCE IN CRIMEA WHERE ALL, EXCEPT AN ESCAPING CAVALRY UNIT, WERE ARRESTED OR SHOT. MAKHMHO AND



WHILE IN THEORY ORGANIZED DEMOCRATICALLY THE ARMY WAS RUN WITH A TIGHT FISTED DISCIPLINE BY HIMSELF AND HIS INNER COMMAND



NINE MONTHS UNTIL THE INVASION OF WRANGELL, ON THE SOVIET PROMISE TO FREE ANARCHIST PRISONERS HE JOINED THEM TO SMASH THE LAST WHITE INVASION



HIS MEN FOUGHT ON FOR A FEW MONTHS, AT FIRST THEY SCORED VICTORIES, BUT FINALLY HE FLED TO PARIS, WHERE IN 1935, HE DIED OF CHRONIC ALCOHOLISM

Pioneer struggle

Continued from page 1

sources have listed Lypa as having been killed in a 1934 mine explosion, and the old Ukrainian does not have the documents to prove otherwise. Nor is he anxious to cooperate with the investigation — he is a *muzhik*, ever-suspicious of all authority.

This forms the basis of an odd relationship between Lypa and Nancy Dean, the social worker assigned to his case. The two clash head-on in the initial encounters. Lypa derides her as a Jew (ironically, he is right) and she soon after loses her patience with the stubborn old goat. However, some attraction between them still

remains. Lypa thinks to himself, "Always you say too much," while Dean goes to her sagacious grandfather — also from Eastern Europe — to find out more about Lypa's seemingly irrational mistrust. In the process, she learns much about her own roots.

The two have another go at things and their relationship improves, although Lypa remains temperamental. Through flashbacks, we gradually discover the source of Lypa's resentment, and suspicion — the incredibly difficult and often tragic life he has had since coming to Canada in 1927. Dean gradually comes to

understand Lypa and expresses her sorrow for him. Lypa responds that his life was "never sad, just hard." The two part finally on good terms after the bureaucratic bungle-up had been cleared up.

The fact that 1927 is above all one of hardship and tragedy, and not one of success, makes it an extremely interesting study. The characters in the film come to life. Lypa as the peasant, Maryna and Duryfro — his sister and brother-in-law, as urban-dwelling, upwardly mobile, church-going Ukrainians who retain an uncomfortable relationship with their heritage. Hanya — his wife, as the woman left alone to cope with complete isolation while Ivan earned money on the railroad and Stelan — his son, as one of the Canadian-born generation who neither understands, likes, nor accepts his father. Moreover, Ryga challenges many of the myths Ukrainians have built up for about themselves in this country, namely that "we made it"; many — perhaps even the majority — did not. It is often difficult, although refreshing, to look at the other side of the coin. Many will say things were not as portrayed in 1927; however, Ivan Lypa has now entered our collective imaginations as a real person.

There are no obvious technical flaws in 1927 — it is a smooth, well-made production. There is, however, one shortcoming with the scripting which may or may not be Ryga's fault. At several points in the film Lypa unleashes statements which are not followed up or explained. Thus, his fear of deportation, his dislike of the church, or his anti-Semitism are phenomena without a context or frame of reference. This could be due to Ryga's preference, his neglect, to compromises of differing opinions about the set as to how the story should be filmed (numerous takes exist about production problems).

Both *Teach Me To Dance* and 1927 are excellent films which are well worth seeing. Moreover, they are easily available for educational



Young Lypa (Duncan Regehr) watches his new wife Hanya (Susan Roman) as she splits wood on their homestead in Southern Manitoba in 1927.

use. *Teach Me To Dance* may be obtained from any National Film Board distributor in Canada while copies of 1927 and accompanying study notes can be obtained from Imperial Oil's Public Relations Office (n.b. they sell the film at a lab

cost of approximately \$225, and do not distribute it themselves for public use; the study guide is available upon request). They are valuable resources and good entertainment. Let us use and enjoy them.



In this scene from *Teach Me To Dance* Lesta convinces her English-Canadian friend Sarah to perform a Ukrainian dance with her as part of their Christmas pageant.

Student Press Fund

(contributions this month)

- \$50: M. Hurko
- \$16: Dr. B. Zaputovich
- \$12: Dr. G. Foty, Dr. B. Hawrylyshyn
- \$10: H. Chomiak
- \$6: H. Bojczun, R. Stachiw, Dr. J. Fitchko, Dr. S.L. Yaremchuk
- \$1: Dr. J.R. Hordinsky

Student
11248 - 91 Street
Edmonton, Alberta
Canada T5B YA2

ВІТАЮ ЧЛЕНСТВО СУСК!

Б А Ж А Ю У С П І Х І В
КОМП'ЮТЕРИ СУСК Ї ВІННІПЕЗІ,
24 - 27 серпня, ц.р.

Доктор Т. Р. БАБУХ
201 - 952 вул. Мейн
Вінніпег, Ман. 589-7386



At the Vegreville opening of *Teach Me To Dance* — the two young stars.

META

Meta is a forum for critical analysis and discussion of the Ukrainian question, Eastern Europe and related international issues.

Volume 2, Number 2 (winter 1979) has just been released. Contents include a dossier on Czechoslovakia, multiculturalism, Quebec and the national question, the famine of the '30's, alternative organization for Ukrainian Canadians, comments, documents, and reviews

Subscriptions: \$4 00 per year, available from

META
P.O. BOX 324,
STATION P,
TORONTO, ONTARIO,
CANADA

Subscribe to the JOURNAL of Ukrainian Graduate Studies

The Journal of Ukrainian Graduate Studies is the official biannual publication of the Canadian Institute of Ukrainian Studies • Subscriptions: \$5 00 c/o Department of Slavic Languages and Literatures, University of Toronto, Toronto, Ontario, M5S 1A1.

Issue No 5 has just been released. Contents include:

Mellanie Czajkowskyj
Yury Boshyk

"Volodymyr Vynnychenko and his Mission to Moscow and Kharkiv."
"A Chapter from the history of the Ukrainian Diaspora: M. Drahomanov, *Hromada*, the Ukrainian Printing House in Geneva, and A.N. (Kuzma) Liakhotsky."

Bohdan Strumins'kyj

"Ukrainian Between Old Bulgarian, Polish, and Russian."
"*Ukrainska Mova chy Mova Ukrainskykh Emihrantiv?*"

Laroslav Kharchun

"Icarus and Prometheus: Becoming of Age of Ukrainian Studies."

Peter L. Rudnytsky

"A Report on Ukrainian Language Textbooks at the University Level."

Jaroslav Rozumnyj

Problems with ethnic media remain

Floor Show, Montmartre

John McCormack

Canadian ethnic broadcasting is sacred.

It is with much trepidation that anyone vocalizes their opinion on the subject. One could make enemies on all sides.

Most ethnic broadcasts, including those by Canada's two networks, are featured during what is known in the business as the "Ethnic Ghetto". This programming slot encompasses the weekend morning hours. Ethnic programming is sandwiched into these few hours under the premise that the fewest number of people will be offended.

But why should ethnic programming be weighed in terms of its "offensiveness"? The fault appears to lie in the broadcasting industry itself.

But for the most part, the quality of ethnic programming is poor and rarely reaches above the level of "community access". This is not to stigmatize the benefits of community access broadcasting, but it is frightening to think that one's culture and nationality is being projected in terms of shoddy production and dubious talent.

This brings us to another point. The broadcast medium is often the only way in which one culture in Canada is brought into contact with another. Thus, besides being a bonding force within a particular cultural community, ethnic broadcasting allows this to reach beyond itself. Ethnic broadcasting can be used to break racial stereotypes. It can provide a window on the ethnic community to everyone on the

'outside'. But to achieve these objectives, ethnic broadcasting must seek new directions.

Bilingual or multilingual programming may be one way of extending one's community but is largely an unexplored area. This is not to say that unilingual programming that is directed towards a specific ethnic group should be ignored. Rather, bilingual and multilingual programming should supplement existing kinds of ethnic broadcasts.

Yet another method of opening ethnic programming to a larger audience is by the importation of high quality European program-

ming. Admittedly this idea does little to represent the ethnic community in the Canadian milieu but it does bring into focus the European heritage which is very important to Canadian ethnic groups.

In conclusion, the aims of Canadian ethnic programming should be to unify the ethnic community and to communicate aspects of that community's culture to non-members. Before these results are achieved, ethnic broadcasting in Canada has a long way to go.

(John McCormack is news director at the University of Toronto Radio.)

—Urban village—

Continued from page 3

of Canadian society, one is faced with two choices: either acknowledge one's own ethnic identity, or else, pretend that you are "just Canadian" (read: "Anglo-Canadian"). The latter is a solution which negates one's lineage and affronts personal dignity. Moreover, losing one's ethnicity is closing one's link with one's nation and is thereby an acceptance of reactionary provincialism in personal identity, and a retreat from maximizing self-worth. Specifically, in view of the currently increasing political struggle in Ukraine, denying one's historical roots is also shirking a contemporary responsibility to the ideals and participants in that struggle. Thus for reasons of dignity in Canada and in the world community, Ukrainian Canadians must become conscious of their place, responsibilities, and self-interests both in society and history.

In view of the rapid assimilation of many people which is occurring against their wishes, Ukrainian Canadians must begin to undertake projects of this kind or fail to maximize our still considerable potential for survival. Luciuk posed the alternatives correctly when he said, "Perhaps it is time that we Ukrainians in Canada faced Anglo-conformity as individual citizens of Canada first, Ukrainians second." There are indeed two choices: an uncritical conformism to Anglo-Canadian society, and with it, individual atomization and assimilation; or, a collective approach intent on changing Canadian society, so as to create a legitimate place for minorities. Luciuk has gotten the alternatives right. Either we become super-individualists in support of the Canadian status quo, or, a collectively working for its social change.

Unfortunately, Luciuk's critique is evidence of a choice against the long term interests of Ukrainian Canadians in their struggle for survival and development.

Marusia Bociurkiw

—CUP—

Continued from cover page

from other newspapers for members to place on file), and a newspaper exchange (in which all CUP members mail their newspapers to each other so that they may benefit from exposure to news, features, opinions, and technical expertise of other student newspapers across the country).

As a prospective member of CUP, STUDENT will be able to participate in this News Exchange (both input and output) as well as in Youthstream, a national advertising cooperative associated with CUP which arranges national ads for the co-op's members and handles most of the administration that accompanies selling advertising on a large scale.

According to the CUP constitution, membership in CUP is open "to any democratically run Canadian student newspaper" which abides by CUP's constitution and statement of principles, the most important of which stress editorial autonomy and responsibility, internal democracy, and a commitment to social change.

STUDENT's participation in Canadian University Press will allow it to actively interact with its counterparts in the mainstream of Canadian society, while still maintaining its cultural distinctiveness.

—Constitution—

Continued from page 3

confederation as Quebec will opt out of a political system in which she is not represented.

I also question Lupul's notion that "lower class ethnocultural groups tend to vote against the middle and upper class and the established ethnocultural groups." This statement obviously implies that the lower classes are acting in unified solid opposition to the "bourgeoisie". Lupul's evidence for such a conclusion lies in what he sees as a polarization of parties in Western Canada and in Quebec. Not only does this evidence fail to prove that lower class ethnocultural groups vote as a solid block, but it also does not prove whether this is a conscious decision. Lupul's conclusion could gain credibility if a) the NDP made significant advancements in the polls, or b) if support for the third party came from Atlantic Canada, the most depressed region of the nation yet the area with the greatest adherence to the two party system. Thus Lupul has again succeeded in stretching a point beyond what is plausible.

After reading Lupul's articles, one is still left with the question "yes, but what does it all mean for the Ukrainian-Canadian community?"

Floor Show, Montmartre

I it's a Chamber of Commerce joke: they loiter whore-like against lamp posts hugging sketchbooks, where Degas once walked, where Lautrec would follow women to their brothels (only to draw) where artists only lived to draw.

"Voulez-vous poser pour moi?" they flatter me with gentle Gallic scorn.

II "J'suis un acteur de la rue," he says, he flatters himself, anoints his mouth with gasoline and swallows golden plumes of fire. With arms extended like a Saviour he struts before the church, flames balancing like Pentecost.

we applaud, we are grateful throw francs into a hat passed quickly and contentiously "J'suis un acteur de la rue," he starts again.

III the steps before the church are white and broad. Paris at our feet is smoldering with sunset dark-eyed French boys strum guitars and irritate James Taylor, voices rising and the crowd grows.

НАБУДЬТЕ СОБИ

REGISTERED RETIREMENT SAVINGS PLAN

В УКРАЇНСЬКІЙ КРЕДИТИВЦІ

Відсотки дописуємо щірно.

Внесок безплатне.

Нема адміністраційних відтяжень.

Ukrainian (Edmonton) Credit Union Ltd.

9710 - 108A Avenue Edmonton, Alberta T5H 1C4

Phone: 424-1054

It takes more than theory to start a practice.

YOU CAN BENEFIT FROM OUR FULL RANGE OF FINANCIAL SERVICES.



HERITAGE TRUST

10126 - 101 St. EDMONTON
TELEPHONE 429-6656

192 KINGSWAY GARDEN MALL, EDMONTON
TELEPHONE 474-8471
319 - 8th AVENUE, S.W. CALGARY
TELEPHONE 265-4415

KORBAN Funeral Chapel

907 MAIN STREET

Winnipeg, Manitoba R2W 3P2

Tel. 956-2193 / 334-2397 (res.)

Модерна й вигідна каплиця

Скрізь холодільна система

На складі маємо всі конечні похоронні речі

Паркування авт біля Заведення.

(Просимо оглянути нашу каплицю)

Нове й однокое незалежне українське похоронне Заведення у Вінніпегу.



Martin M. Korban
управитель і власник

CANADIAN INSTITUTE OF UKRAINIAN STUDIES

INSTITUTE SEMINAR SERIES

EDMONTON

Place: 352 C Athabasca Hall
University of Alberta

Time: Tuesdays, 12:30 - 1:30 P.M.

16 January 1979	Michael Savaryn	"The Response of the Ukrainian Canadians to the Displaced Persons Situation in Europe"
30 January 1979	Andrij Makuch	"Ukrainian-Canadian Communists and the Kryza in Alberta"
6 February 1979	Dr. Bohdan Medwidskyj	"Fables about Animals"
20 February 1979	Dr. Oleh Zujewskyj	"Shevchenko - the Great Ukrainian Romanticist"
6 March 1979	Dr. John-Paul Himka	"Interethnic Conflict in the Awakening Village: Ukrainians and Jews in Late 19th Century Galicia"
13 March 1979	Myroslav Shkandrij	"Ukrainian Literature and Art in the 1920's"
20 March 1979	George Stefanyk	"O. Teliha"
27 March 1979	Bohdan Krawchenko	"The Intelligentsia of Soviet Ukraine"
3 April 1979	Jars Balan and Bohdan Chomlak	"The Peasant Revolution in Ukraine"

TORONTO

Place: The Common Room, Second Floor
21 Sussex Avenue
University of Toronto

Time: Mondays, 8:00 P.M.

22 January 1979	Walter G. Kuplowsky	"Multiculturalism and Canadian Constitutional Reform: Can Culture be Legislated?"
29 January 1979	Anna Balan	"The Portrayal of Ukrainians in the Works of Morley Callaghan, W.O. Mitchell, Margaret Laurence, and Sinclair Ross"
5 February 1979	Boris Budilovsky	"Law in Soviet Ukraine: Experiences and Observations of a Former Soviet Lawyer" (IN Ukrainian)
12 February 1979	Oleh Romanyshyn	"The Historical and Literary Background to Ukrainian-Spanish Relations"
26 February 1979	Ivan Jaworsky	"Ukrainians in Eastern Europe after World War Two"
12 March 1979	Dr. Taras Zakydalsky	"Ivan Vyshensky and the Religious Controversy in Early Seventeenth-Century Ukraine"
19 March 1979	Lisa E. Schneider	"Emma Andijewska's <i>Roman pro dobru ludynu</i> : The Displaced Persons Camp as Purgatory"
26 March 1979	Prof. Roman Serbyn	"The National Awakening in Ukraine, 1859-1863: Students at Kharkiv and Kiev Universities"