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MS DOLLY KOMAR

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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

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"I think that had I been alone, I might have felt that there was something wrong with me" — Halya Chomiak, *In Response*.

Chris Lukomsky's "Growing Up Female and Ukrainian" and Halya Chomiak's "In Response" are two excellent articles which discuss the relationship between Ukrainianism and womanhood.

The question of woman's liberation

is not new, nor is the problem of assimilation in Canada, or the nature of Ukrainian society. But this is the first time that we, Canadian- and American-Ukrainian women are addressing ourselves to our liberation as Ukrainian women. One of the most

important steps towards liberation is recognizing that our experiences as Ukrainian women are not peculiar, that we are not alone, and that the struggle towards greater freedom must be approached collectively.

Chrystia Chomiak

Growing up Female and Ukrainian

When originally asked to do this article, I agreed wholeheartedly in a fit of enthusiasm. It is not enough to say that the problem interested me clinically, because even before the women's movement had caught on I had believed and supported its theses. And yet, to voice these ideas on paper in some coherent fashion, when the issue was largely emotional and practical for me, became a very difficult task. For one thing, a plethora of information is now available on the subject. Every bookstore now has a specially designated section called "Women" or "Women's Problems." Ms., a monthly magazine devoted to these issues, can be purchased at every newsstand. The mass media is saturated with talk shows, jokes and articles on this very real problem.

Where do I begin? It became apparent to me the easiest way would be to outline my own feelings from early childhood. And since I was brought up as any good Ukrainian girl is brought up in America, it would be easy for the readers and myself to trace patterns inherent in my upbringing and question exactly at what point they began to conflict with my own beliefs.

Unfortunately, every Ukrainian female brought up in American society today is faced with two male-chauvinist patriarchal traditions: the Ukrainian tradition which our parents brought with them when they left European shores and the American tradition which we have inherited simply by growing up in American society and attending its schools and institutions. Both, I believe, are harmful to the development of a female. The European, I think, more so than the American because it is more overtly patriarchal. The American less so because it seems to pay at least lip service to trends occurring presently in the country (i.e. feminism).

The Cult of the Panna

From the time I was small I remember being reared in what I would term the cult of the "panna." At age five I remember staring into neighbors' faces as I was holding my mother's hand

tightly and being patted on the head

with exclamations such as: "My, what a panna she is getting to be!" or "My, she will grow into a fine panna some day!" For some reason, my mother had a predilection for dressing me in very frilly clothes and for sticking gigantic, impractical ribbons into my hair. There I was at age five, dressed in the very best of European tradition: a short frilly dress, half of my hair in ringworm curls and the other half braided on top of my head to support a gigantic ribbon. I was told to be good and not mess up when I play. I was also told not to be quarrelsome when I belted some kid in the mouth in American school after he made fun of my ribbon. At that age, I tried to adapt as well as I could but I do remember putting up a tremendous row about the hairdo after I had started going to American school. Shortly thereafter my tantrums paid off. My mother took me to the barber and I got the Prince Valiant cut.

When I hit the age of puberty, the forces of "pannahood" attacked me from all sides. I remember having a terrible desire to wear one skirt over and over again because I found it comfortable. My mother told me that I should wear many different clothes every day because people would think I didn't have anything to wear. I also remember being cajoled into socializing when I had neither the inclination nor the aptitude for it. During my teens, my father would escort me to the local church dance where I would resentfully and begrudgingly stay lined up against a wall for several hours. God forbid that anyone should have asked me to dance. I was told that 'pannas' do not say 'no' when someone asks them to dance. Even if the recipient of the 'no' were a fifty-ish, leering old man with liquor on his breath. You could easily spot me on the dance floor — the parody of social graces — bending and bumping ungracefully while the man held me a little too close for comfort and winked at my father who looked on approvingly at my acceptance into the cult of the young 'pannas.'

The Cultivation of the Plast Panna

In terms of personal experience, Plast camps fared no better. Contrary to what most Plast leaders assume is the nature of such camps, they are actually hotbeds of sexual frustration.

At fifteen, I was no raving willow beauty, to say the least. But I would have been more than happy to collect frogs and go on hikes. Instead, there were only one or two hikes during the whole camp period. Most of the time the boys sat opposite the girls — both groups hotly aware of oncoming puberty urges. The boys usually stared and followed the prettiest girl in camp. (Boys are that way in adolescence). The prettiest girl in camp, of course, was not there to learn how to hike up the mountain, but spent a great deal of time making sure her skirt was as short as possible and that all of her Plast accoutrements, including the medals pinned on her chest, were just in the right positions of enticement. Plast camps also had their dances, termed 'vechirky', where we girls once again learned the rudiments of 'pannahood'. It seems to me that whatever fun there was to be had in camp, the guys had it all. We girls spent most of our time setting our hair, washing our underwear, getting sun tans and singing a lot of Plast songs. All about melancholy love. And collecting boyfriends. The Plast courtship was a highly romantic one. After all, what are *vatras* for if not to sing of unrequited love and the highly romantic ideals of Ukraine, learn about our male Ukrainian leaders, and kiss a lot under the romantic moon? If you closed your eyes you could almost see yourself in Ukraine. Almost — but not quite. Some of the loudest marriages I know of started in just this fashion.

I recall the fact that there were always some girls in Plast camp that did not fit in. Either they were overweight, had acne, or were just tomboys out to have fun. These girls usually became the butts of many jokes — not just from other Plast participants but from the leaders as well. Since the Plast leaders were not

married either, they went to camp for the same reasons that most girls did. There was also another type of girl at camp. She was the Plast victim who, because of her intelligence, had to master the entire Morse code; learn semaphore from all positions possible;

pitch a tent and dig 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-maché artiste, 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 for the sake of 'tochky' (ratings) at Plast jamborees and contests. I should know — I was one.

When I was ready to be accepted into the ranks of 'starshe-plastunstvo,' I remember the hard time I had trying to decide which sorority I should join. It was a hard task because none of the Plast sororities I knew of ever seemed to be doing anything. One group, I remember, was immersed in the task of making identical yarn-embroidered jackets for its members. Another group was involved in heated discussions concerning the possibility of admitting those girls who married non-Ukrainian men. One group, at its yearly meeting at Soyuzivka, assigned its members to read one Ukrainian book (the same one for everybody), which they would then discuss at next year's meeting. Although patriotism seemed rampant, activity was nil. The young Plast matrons seemed to be busy organizing kindergartens for their progeny whom they dressed in little Ukrainian getups. The unmarrieds seemed to be busy deciding whom to marry. And on and on it went. I didn't join.

The Obsessive Ukrainian Parent

After puberty 'pannahood' becomes the paramount obsession in every Ukrainian home. How many Ukrainian girls have heard their parents exclaim on occasion: "Ale, to ne vypadaye"

The New Year is now upon us, and with the winter snows we shall once again witness the latest fur fashions modelled by our young misses at the weekly church parade. The festive season brings out the best in aspiring Ukrainian womanhood. It is time to assert one's female identity at the many grand soirées that shall enliven Saturday nights in the weeks to come before the annual social recession — Lent (Pist). The highlight of the season is the increasingly popular and much esteemed Ravt Presy to be held in no less a place than the Royal York Hotel. The Ravt has met with great success in the Canadian cultural scene, for the "kralya" of the Ukrainian media goes on to compete with other ethnic "kralyas" in a grand multicultural popularity bazaar. As the various Ukrainian publications and radio programmes are declaring their representatives, we at "Student" would also like to contribute to the enhancement of this gala social event. Therefore, in true community spirit and great fun, we announce the entry of our very own and very lovely — Ms Dolly Komar, as the official hopeful of "Student". As Ms Komar is new to many of our readers,

here is some biographical information about our charming candidate:

Dolly has belonged to both Plast and CYM and was also a member of the "vivtarna druzhyna" at St. Nicholas Church. She attended St. Basil the Great College and completed her maturation with honours from Kursy Ukrayinosnavstva. Ms Komar graduated from the University of Toronto with a B.A. in political philosophy and Soviet Studies. A former president of the Ukrainian Students Club at the U. of T., she has been active in the Student Radio programme, has contributed to "Student" and has worked with the Committee in Defence of Soviet Political Prisoners. She practises yoga, plays the guitar, madolin and harmonica and would like to learn to play bandura. A believer in the liberation of both women and men, she is presently involved in organising workers' councils at the Ford Automobile Assembly Plant where she has been employed as a sandblaster and spotwelder for the past six months.



(But, you can't do that, it just isn't seemly). In the course of rubbing against American society, Ukrainians have, unfortunately, picked up several more notorious materialistic American strains. One Ukrainian *nouveau riche* habit is the establishment of the Ball. Each Ball includes the presentation of debutantes (now, however, any dance which has its queen is a Ball). I remember many attempts by my parents to blackmail me into going to any one of these balls. Or the ball of all balls — the Chervona Kalyna. Having no escort that I would care to take at the age of 18 and feeling a little ridiculous in a long white gown, I marveled that this should be so important. After all, why should I be so important. After all, why should I be presented to society? I had neither name, money or position — nor any particular desire to be paraded like

some kind of chicken in front of total strangers. My first feelings of resentment began to crop up at this age. Being a "panna," I was expected to go through such rituals: going to balls with boys I didn't know, wearing ornate, expensive clothes and having people spend money on me unnecessarily. To this day I can't see a picture of a ball with rows and rows of young girls all grasping roses in their hands without wondering if they realize that they are paying lip-service to customs that are totally ridiculous and unnecessary. I also marvel that some of these girls exhibit such desire to be selected queen. Queen of what?

The Educational Façade

Every "panna" is expected to go to college. The idea is not that she will get a good education which she will then parlay into interesting work and

self development, but that she will become a saleable commodity on the Ukrainian marriage market. The duplicity involved in this type of education may be well-meaning but it is ultimately stultifying. From early years, the educational wheels churn to prepare the young girl for "pannahood". First there are the countless expensive music lessons, then the piano lessons, then charm school, etc. When I think of all the girls who go through frustrating and tormenting hours of piano and ballet lessons with no goal in mind save that of being prepared for "pannahood" I am amazed by all the money and time wasted in these efforts. Finally, college becomes the ultimate sellout. Parents are more than willing to spend thousands of dollars on a college and even graduate education — but not with the proper goals in mind. If a

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In Response

The article *On Growing Up Female and Ukrainian* misses the central issue under discussion. In my opinion, it is simply a translation of the main theme of feminist literature into Ukrainian-American terms.

As such, the article is, in part, successful. Certainly the Ukrainian equivalent of the "little miss" is the "panna" and Plast is one of the organizations to which Ukrainian children belong. Ukrainian girls, like others in the North American culture, feel the pressure to act "feminine"; therefore some act as if they are "emotional, week-headed, boy-crazy and super appearance-conscious". By mentioning incidents of this nature, the author touches on incidents in the past, and as such the article at first appears to be "right-on". However, on a closer reading, it becomes evident the article misses the main point of what it means to grow up Ukrainian. The author seems to have dealt only with the window dressing and speaks only of exterior appearances. This makes her unable to assess the effect of being Ukrainian on the female psyche. In any case it is not true to my own experience.

Possibly it was different for the author, but for me to grow up Ukrainian was to grow up with the idea that I was different and therefore special. While other children in the neighbourhood spoke only English, we spoke two languages and, furthermore, were allowed only to speak Ukrainian at home. The other children celebrated Christmas on the 25th of December; our Christmas came in January and was celebrated in a different manner. While other children played on Saturdays and went to the movies, we went to Ukrainian School and Plast.

While growing up we were under pressure from our parents to be aware of our Ukrainianism and to be proud of it. This pressure also came from the Ukrainian community. It was exerted in many ways. I and the other Ukrainian children that I knew were taught about the Ukraine — its history, beauty, culture and vast richness. Both our parents and the Ukrainian community pressured us to marry Ukrainians and to keep working in Ukrainian organizations. As a distant goal, we looked forward to the liberation of Ukraine and I can re-

member childhood dreams of leading armies down the mountain sides. This pressure to remain proudly nationalistic was very necessary. It counteracted the dominant social pressure from the general society to assimilate.

Many images spring to mind as these words are written. For example, I remember the mother of a neighbourhood girl telling me and my sister that we would have to go home if we did not speak English. Another memory comes from the occasion when I tried to tell my school teacher about the Tartar invasions of the Ukraine. She had never heard of them and her reaction was such as to make me doubt my past. No mention of the Ukraine in school books was another reason for doubting.

The pressure to assimilate still exists. My mother-in-law, who is English, will not allow my children to speak Ukrainian in her home, and although she feels she must praise their knowledge of two languages in public, is forever exerting subtle pressures on the children to stop speaking Ukrainian. Fortunately my children seem to have the internal fortitude to stand up to her.

Those two different social pressures, one from the home, and the Ukrainian community, the other from the general society created a continuing identity crisis for me. Luckily, my parents always managed to instill the concept of "different but better." I always strived and was encouraged to strive to be better than my English classmates. Since I was able to succeed, I was able to retain my Ukrainian identity. Those Ukrainian children who were not proud ended up assimilating into the dominant culture, hoping to be accepted this way. However by so doing, they lost their identity, for trying to forget one's past is really self-hatred. Thus instead of achieving equality, they suffered from feelings of inferiority. If female, they are too timid to venture from social stereotypes and I believe they would be afraid to consider themselves liberated women.

Having said all this, I must now turn to the issue of growing to womanhood. As I have said before, the pressure was always to excel — to be the best. This is in sharp contrast with the upbringing normally given to

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СТУДЕНТ

STUDENT & ETUDIANT

"Студент" — місячник українського студентства Канади.

Просимо вислати всі статті й листи на адресу редакції:

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Безперечним є, що українська культура в Канаді переживає кризу. Цю кризу звичайно окреслюється терміном "небезпека асиміляції". Щоб запобігти тій небезпеці, провід українсько-канадської громади радить прищеплювати знання української мови змалку, остерігає проти мішаних подруж, закликає молодь до участі в "громадському житті". Однак ця політика має на меті тільки охороняти рідну культуру в чужому оточенні — справа навряд чи перспективна.

Щоденна дійсність переколює нас, що вдержатися може тільки та культура, яка має безпосереднє відношення до свого довкілля. Що ж тоді уявляє собою українська культура в Канаді?

Деякі наші журналісти, які обговорювали цю справу, заперечили можливість існування українсько-канадської культури. Вони покликалися на приклад Радянського Союзу, де всемогутня російська культура асимілює культури національних меншостей. Недоречність цього порівняння полягає в тому, що українці в Канаді мають можливість зробити повноцінний вклад у культуру свого суспільства. Молодь, яка виростає в Канаді не відчуває, що тутешнє довкілля їй чуже або вороже. Вона вірить, що своїм своєрідним вкладом збагатить канадську культуру.

Передумовою творення української культури є, звичайно, знання української мови. Дехто з наших патріотів угадає великим здобутком, наприклад, те, що албертський уряд пішов на поступки українцям і дав згоду на навчання мови від садочку. Козацькому роду, мовляв, немає переводу!

Ми вважаємо, що вивчання мови має глузд тільки тоді, коли ця мова може знайти застосування в щоденному житті, в житті канадського суспільства. Натомість старше покоління, свідоме пересудів, які існують в англійській і франкомовній громадах проти членів інших етнічних груп, вважає доцільним відокремлювати себе від тих громад. Але чого сягне така політика? Англо- і франко-канадців багато більше, ніж українців — у випадку конфронтації, українці будуть змушені асимілюватися. Українська культура матиме майбутнє в Канаді тільки тоді, коли поставити собі завдання вплинути на англо- і франко-канадців. Вплив цей можна здійснити тільки творінням чогось вартісного в українській мові — прози, поезії, політичних статей — на що мусіли б звернути увагу наші співгромадяни.

Шоправда, федеральний уряд (в якому вирішальний голос мають громади англійська і

французька) уже офіційно визнавав багатокультурність канадського суспільства. Проте, як бачимо, урядова політика не сприяє розвиткові мов етнічних меншостей. Українцям необхідно обстоювати свої права на зберігання і розвиток своєї мови. Але знову, щоб мати моральне право ставити такі вимоги, вони мусять доказати користь цієї мови для Канади. Дотепер ті, які говорять від імені українців Канади не виявляють себе здібними сповити це завдання.

Аналіз канадського суспільства в українській пресі, в книжках незвичайно плітка й поверхова. Статті на актуальні канадські теми друкують ставити такі вимоги, вони мусять доказати користь цієї мови для Канади. Дотепер ті, які говорять від імені українців Канади не виявляють себе здібними сповити це завдання.

Таким стає нічим не оправданий. Українці перебувають у Канаді вже понад 80 років — достатньо довго, щоб виробити власну культурну ідентичність. Про Канаду ми не маємо права говорити, що це "наша, не своя земля".

М. Шкандрий
М. Юркевич



БУТИ ЧИ НЕ БУТИ УКРАЇНСЬКІЙ ЖИВІЙ МОВІ СЕРЕД ДОРостаЮЧИХ ПОКОЛІНЬ НАШОЇ МОЛОДІ

Більшість молодих українців, народжена вже тут в Канаді, так як і я, та вважає себе Канадійцями в першу чергу, а Українцями в другу. Дуже малий процент виявляє яке-небудь зацікавлення українськими справами або принаймні мало хто з нас присвячується якійсь певній та поспівовній праці серед українського загалу. Думано, що немає розуміння для справ чи потреб українських громад, а крім того існує і певна байдужість і також ліньність. Багато нашої молоді не знають чи позабували українську мову, а якщо знають, то дуже обмежено її обходяться найбільш елементарними словами. Немає сумніву, що процес асиміляції посувається вперед. Візьмемо під увагу ось таке: батьки записували нас в молодшому віці (8 чи 9 літ) до українських "Рідних Шкіл" і до молодечих організацій як Паст, Сум, Одун й тому подібне. З рідних шкіл ми йшли далі на курси українознавства, тут додаю, що багато дівчорі, закінчивши рідну школу, вже не йшло далі, чебто на курси. Створені знайомства і приятельства скріплювалися на курсах, а потім після закінчення це все подало якось відсувалося в тінь. Ми роз-

порошувалися різними дорогами, далішими студіями по університетах чи інших фахових школах чи навіть розходилися на працю. Розуміється, цілий час ми оточені англійською мовою, американськими модами та канадійськими поглядами. Єдина фортеця, яка боронить рідну мову це дім, родинний дім. Треба також пам'ятати, що багато з нас живуть поза українськими центрами, такими як Торонто, Вінніпег й т. д., і це також має негативний вплив.

Наші цілоденні обов'язки виконуються англійською мовою почавши від ранніх годин навчання чи праці аж до вечора за винятком тих молодих, які цікавляться літературою та історією східної Європи. Вони безперечно більше читають українських матеріалів і краще стоять під мовним оглядом.

Мені особливо треба частенько заглядати в англо-український словник, а чому? Тому що процес думання відбувається англійською мовою, а писати треба по-українському, а тоді написане чи сказане рідною мовою виходить дивно. На жаль, є вже багато моїх товаришів, яким неможливо висловити яку-небудь думку україн-

ською мовою, і, як я помічаю, вони цим особливо не переїняті. Мушу признатись, я не звертав особливої уваги на таке явище, але після моєї подорожі по південній Америці літом 1972 р., а особливо в Аргентині, я помітив таке саме явище і в тому кінці світу. Українська мова подала гниє серед молоді, хоч, розуміється, і там є винятки. Єспанське середовище робить своє, і молоді почувуються аргентинцями.

Виходить, що це не веселе явище, і я не знаю чи вдасться стримати цей асиміляційний процес. А може в майбутньому буде так, що українську справу будемо боронити на всіх "інших землях". Але ще важливішим є те, чи ми зрозуміємо українську справу!

Здаю собі справу, що вищезгадана тема не є найбільш цікавою для широких кіл нашої молоді й, напевно, не помінялось, коли скажу, що для багатьох вона вже байдужа. Отже ця коротенька стаття не є якимось науковим дослідом чи глибокою студією цієї проблеми, а просто мої особисті спостереження.

Молодіжна Секція СУЖК

І Андрій Верига

Society of Ukrainian Students
of Newark/Irvington
Студентська Громада
140 Prospect Avenue
Irvington, New Jersey 07111
U.S.A.

29. 11. 73

Ukrainian Film Workshop in Winnipeg

The Ukrainian Students' Club of the University of Manitoba sponsored a film workshop, featuring two Ukrainian film makers, Jaroslav (Slawko) Krepakevich of Montreal and Slawko Nowytski of Minneapolis/Toronto. It was held Tuesday, October 23, 1973 at the University of Winnipeg.

While discussion their work in film, Slawko Nowytski showed three of his films entitled, "Bloops", "Forever", and "Sheep in Wood", an English language ten-minute colour art film released in 1971, showing artist Jacques Hnizdovsky creating the woodcut of "Two Rams". The original music score for the film was made by Marian Kouzan. "Sheep in Wood" was awarded first prize, the Blue Ribbon Award, at the 13th Annual American Film Festival in 1971 in New York City.

Slawko Nowytski of Filmart Productions is an independent film maker. He has made many documentary, educational and short subject films. He is presently working on a film, sponsored by the Ukrainian Cultural and Educational Centre of Winnipeg, concerning the Ukrainian pioneers of Canada, primarily of Manitoba.

Slawko Krepakevich, during his discussion at the student seminar, showed his film entitled, "Agriculture Canada". Since 1968 he has been working at the National Film Board of Canada. The film director was born in Yorkton, Saskatchewan in 1946. He studied Economics at the University of Saskatchewan. Among the films he directed are, "How Things Have Changed" and "Light to Starboard" and others. He is presently working on a film on Ukrainian Canadians.

The film workshop ended with a lively discussion with both film makers Slawko Krepakevich and Slawko Nowytski.

Zorianna Hrycenko
Oksana Ostapuk

Hutsaliuk Stationery Cards

The Ukrainian Canadian University Students' National Executive printed two all-occasion stationery cards by artist Liuboslav Hutsaliuk of New York. The two black and white designs are entitled, "Pont Neuf" and "R. Writing".

Liuboslav Hutsaliuk was born in Lviv, Ukraine in 1923 and came to the United States in 1949 where he has since resided. His first one-man show was in Paris in 1956 at the Gallerie Volmar. During the period 1956 to 1966 Hutsaliuk had a total of ten, one-man shows in galleries in New York, Milan, Paris and Toronto. Since 1956 Hutsaliuk frequents Paris often painting independently there. In New York his paintings may be seen at the Hilde Gerst Gallery. "Hutsaliuk believes that paintings should act by colour. He tries to create a certain mood in a painting, and when he begins to paint, he thinks in abstract, in masses and colours", says Joan Hess Michel in the 1969, August issue of American Artist.

Hutsaliuk has worked with an art service where he designed cartoon commercials for television. He also did illustrations for the children's publication, "Humpty Dumpty" magazine.

The cards printed in Winnipeg sell for 25¢ each and may be purchased by writing to:

Hutsaliuk Cards
c/o 799 Cambridge Street
Winnipeg, Manitoba
R3M 3G3

All profits from the sale of Liuboslav Hutsaliuk's cards go towards furthering cultural projects sponsored by the Ukrainian Canadian University Students' Union, National Executive.

Poetry from the Universities 1974

A collection of poetry by Ukrainians will be published in the summer of 1974. The anthology will include poems written in English, French and Ukrainian.

The purpose of the collection will be to show young people the kind of work that is being written by Ukrainians in various parts of Canada.

Contributions are requested from students and youth across Canada. Send your work and a brief statement of where and what you are studying to the following address:

Lada Hirna
394 Bloor St. West,
Suite 4,
Toronto, Ontario
M5S 1X4

Шановна Редакціє,

Прочитав я своє перше число СТУДЕНТА, на Союзівці 17-ого листопада в часі Конгресу СУСТА. Це число (жовтень 1973) дуже цікаве, хоч я не погоджуюся з презентацією деяких ідей, ідеї самі мені здавалися добре обдуманими і коикретними.

Вже довгий час мені відомо що студенти Канади, як цілість, є багато більш активними в своїй організації СУСК, ніж студенти ЗША в організації СУСТА. За це звертаюся до СУСКУ і його поодиноких частин за ідеями, які ми можемо зrealizувати на локальному рівні в Нью-арку/Ірвінгтоні.

Велика проблема СУСТИ це брак внутрішнього контакту, себто брак комунікації між поодинокими громадами. Друга важна проблема це брак відкритої арени критики, яка є таким важним чинником для здорового розвитку кожної організації. Я знайшов розв'язку цих проблем в СТУДЕНТІ. Надіюся що нова управа СУСТИ піде вашими слідами і зrealizuje видання своєї студентської газети на таких самих основах.

Пересилаю Вам передплату на слідуючі два роки в сумі 5.00 доларів. Сподіюся що майбутні числа СТУДЕНТА будуть такими цікавими як попередіє для моєї громади.

З привітом!

Борис Мицьо
голова

ДОБРОВОЛЬНА ПРАЦЯ

Спільна Служба Українців Канади звертається до української громади Торонто із закликом до добровільної праці. Потребуємо добровільних працівників усіх віків до помочі в Бюрі поради, в світлиці при Блюр і Джейн, у відвідинах людей по шпиталях для хронічно хворих, в пацієнтах та по приватних домах, в організуванні базару і різних вечірках.

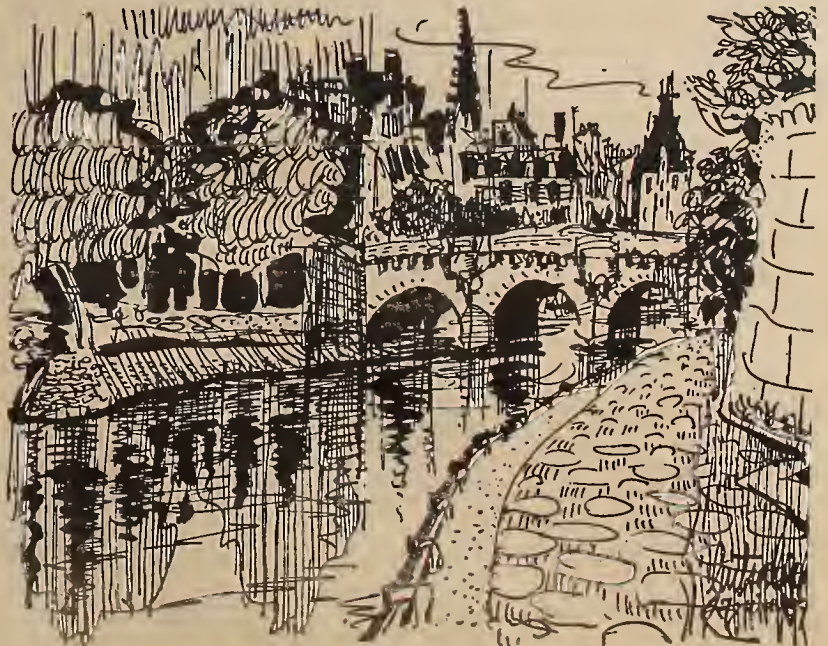
Члени добровільної служби при Суспільній Службі є повиоправними. Їхня праця є надзвичайно важна й відповідно оцінювана. Атмосфера праці є приємна та дає особисте задоволення, тому заохочуємо всіх доброї волі до стану співробітників.

За дальшими інформаціями, просимо дзвонити на телефон 763-6641/763-4982, або зголоситися на адресу 2445 Блюр Стріт Захід, Торонто, Онтаріо.

Редакція й співпрацівники "Студента" складають подяку передплатникам та українським установам за моральну й фінансову підтримку та бажають Веселих Свят і щасливого Нового Року всім своїм читачам.

ПРЕСФОНД

Збірка з нагоди 25-річчя подружжя
п-ва Штельмів \$20
Наукове Товариство ім. Шевченка, Сарсель \$10
д-р Б. Заптович \$20
Щиро дякуємо!



Lubo Hutsaliuk "Pont Neuf" - india ink Любо Гуцалюк

Skeletons in the Cupboard

M. Vynnychuk

In the midst of all the discussions on culture, cultural values and Ukrainianism one is sometimes struck by the lack of humility shown in approaching that same culture. There is often a large element of dogmatism in this kind of discussion and sometimes an attempt to legislate the borders of Ukrainian culture.

Certain figures in literature, history or politics are held in contempt or simply banned from discussion. You must have had the experience that when, say, Drahomanov, Khvylovyi or Makhnko are mentioned, the older person in the room shifts uncomfortably in his chair and groans inwardly. These names are some of the skeletons in the cupboard, some of the "unfortunately also Ukrainians" and a continual embarrassment in polite conversations. One can not dispute their fame or the quality of their literary or scholarly achievements, but all

the same our people shouldn't be doing that kind of thing! The embarrassment, perhaps, also stems from a tacit recognition that there are "other ways" of being Ukrainian and that these figures exist as a constant reproach to any attempt to impose a cultural straight jacket on Ukrainianism.

Besides being immodest, this approach to the culture has harmful consequences. No one will ever be able to say that he knows the culture in all its facets. Learning about one's culture, it seems to me, should be a continuous process of discovery, and everyone should have the opportunity of learning as much as possible about the diversity of his cultural heritage. When a political emigration dominates cultural life, not only individual writers but whole periods are taboo. For instance, the incredible creative ferment of the 1920s in the

Ukraine, which produced so much in literature and art is frowned upon.

This narrow-minded approach to one's own culture leads to many paradoxes. Ukrainians are allowed to idealize 19th Century culture which was one based on the village community and the peasant way of life — but anything that smacks of the 20th Century, industrialism or urban life is distasteful, foreign and a corruption of the "genuine" culture.

Even to admit that there is a Ukrainian proletariat, that there was an attempt to form a Ukrainian proletarian literature and art, that there were Ukrainian cubists, suprematists and constructivists seems blasphemous to some cultural purists.

This point struck me strongly a few days ago when reading a review of an art exhibition at Fischer's in London (England). Many of the artists

in the display (which was billed as a "show of Russian revolutionary art") were Ukrainians.

The work of Alexander Bogomazov created some excitement. The author of the review comments that he is "virtually unknown outside the Ukraine" and expresses the hope that his philosophical theory laid out in his "Painting and its elements" in 1914 will one day be published. Having stated that "the Ukraine was the most fertile land", the author asks in puzzlement, "Why the Ukraine?"

And why so many really strong women artists? These are some questions still to be examined."

But are they being examined? This is an area of Ukrainian culture which is only slowly being rehabilitated after being ignored by both the Soviet Union and by the emigration.

And who is doing the examining? The irony in the Fischer exhibition is that it took an art-lover who was non-Ukrainian to patiently collect the hundreds of works produced in this period and, in a sense, discover this aspect of Ukrainian cultural history.

The same is happening elsewhere. One hears of groups of non-Ukrainian students at French and Italian universities studying the cultural figures of the 20s, and learning the language to be able to read the texts.

Perhaps we will have to wait for non-Ukrainians to explain our own cultural heritage to us in all its richness and complexity.

Cont. from page 3

"panna" evinces a more than passing interest in her studies and expresses a desire for pursuing it as a career, parents then put on the clamps. It is all right to want to be a teacher or a nurse or something of that ilk. It is quite another story to prefer medicine or art and wish to pursue it as a lifetime goal. First of all, Ukrainian girls are not trained to think of themselves as potential doctors, artists, actresses or engineers. They are trained rather to go to college, acquire one of those generalized "liberal arts" educations, and get married. If all else fails, teaching is a nice female career. Teaching piano or cello is better than trying to become a first-rate artist. Painting is all right and so is sculpting if they are in the realm of hobbies and not pursued as full time careers. The only full time career that most Ukrainian parents acknowledge is marriage. Witness my going home to see my folks and trying to tell them what type of work I do in New York City. They are mildly interested insofar as I am working and not loafing around. But their ears perk up only after I tell them of the Ukrainian man that I met

recently. My getting married is really uppermost in their minds. In other words, they are waiting for my life to begin. Until now, I have been "fooling around." "When am I going to get serious about life and settle down?" they ask me. A career and the strain of fighting for one are totally irrelevant. And I wearily wonder how they can negate segments of my life as if they were un-lived and unfulfilled.

The Soyuzivka Sale

At eighteen or thereabouts most relatives and friends of the family witness the growth of your "pannahood" with remarks such as "Well, she certainly is very pretty." It is at this point that most Ukrainian girls are trussed into the ready made Ukrainian marriage market which revolves around centers like Soyuzivka. Parents are willing to spend great amounts of money on this



pursuit. For example, I know of several parents who bring their daughters to Soyuzivka during a big dance and then sit back and watch approvingly as she dances with this or that Ukrainian man. It is at this point that we begin to see the true status of Ukrainian women. They are never judged by whom they are but rather by whom they are with. The higher up on the professional ladder the man is, the better a catch he will be. Ukrainian men are pampered in our closed little society. For every well-heeled Ukrainian bachelor there are at least three overzealous Ukrainian mothers that lie in wait for him with their daughters. The order of status in Ukrainian circles is a finely refined art with the following pecking order: doctor — four star rating; veterinarian — three star rating; lawyer — three star rating; engineer — two star rating; all other professions — one to two stars. Family origins in Ukraine also carry a great deal of weight. If you're a guy who hasn't got any college education — forget it, friend. The marriage market isn't interested in you.

Basically then, the purpose of a young "panna's" education is for her to be able to make the right type of conversation with the man she is interested in. The more education she has received, the better the man will

be. The stream of girls who are willing to go through this buy and sell at Soyuzivka seems endless and I never cease to be amazed by the fact that the cycle never seems to stop. Most girls complacently accept their parents' teachings on this score. A score card for all pannas: they do not smoke in public, they do not swear, and never do they become promiscuous. They also dare not be aggressive. To be promiscuous with a Ukrainian male is akin to laying your life on the line. The word will get around and the panna will not be safe from leering looks and a heavily tarnished reputation. Consequently, the cult of the panna produces many hypocritical qualities in young girls. When they are in the company of

Americans themselves; they smoke, and stray. Put them and you are at the end of the line. A panna prevails. A man she befriends then when her parents break her off as no good. What happens who buy the age thirty? any Ukrainian look a little have failed. washed up there are no outside there is unlimited pannas who the same role. The Panna and The cult of politics, I woven in and more Ukraine. Ukraine. K. demiyas, p. "cultural" pose of kee of their or them to p characterist life. Witness "vyschyvay the purpose pecially the embroidery purpose of of Ukrain selves (who and second off on the patriot and culture. Be fully merged male chau these active closely. First of broiery sh strations a the woman Political o indicate th are only patriotism training th work in t rrainian in developing the abilit panna is t while me organizati Easter egg millions o has nothing merely pu I have from mer the Soyuz sphere wi ful remar the Soyuz seems to using the societal v by men, with cool comes do have not It is only such as true pow Ultimate little Ukr ing. What although ety is m this cl

Americans they are more or less themselves; they may curse, they definitely smoke, and occasionally they do stray. Put them in Ukrainian society and you are looking at the opposite end of the kaleidoscope. Pannahood prevails. A nice panna is just that and she befriends others like herself. And then when she does get married, her parents breathe a sigh of relief, writing her off as now taken care of.

What happens to the nice pannas who buy the line and end up single by age thirty? You can recognize them at any Ukrainian cultural activity — they look a little lost and confused. They have failed. By age thirty, a panna is washed up in Ukrainian circles. There are no outlets for her to tap. After all, there is always a new and seemingly unlimited supply of nice younger pannas who are willing to go through the same routine all over again.

The Panna and Ukraine

The cult of the panna and Ukrainian politics, I believe, are closely interwoven in an insidious plot to produce more Ukrainian children for freeing Ukraine. Endless streams of akademiyas, processions, balls and other "cultural" events have the dual purpose of keeping young ladies mindful of their origins as well as of training them to perpetuate certain nuisance characteristics of Ukrainian emigre life. Witness the unceasing streams of "vyschyvani vechernytsi" where it is the purpose of all pannas, but especially their mothers, to sew hideous embroidered garments. Firstly, for the purpose of propagandizing the beauty of Ukrainian culture among themselves (who else goes to these affairs) and secondly, for showing the panna off on the social scene as a true patriot and collaborator in Ukrainian culture. Both purposes are so beautifully merged that it is difficult to see male chauvinist patriarchal values in these activities until one looks more closely.

First of all, all bake sales, embroidery shows and easter egg demonstrations are surefire indicators that the woman's place is in the home. Political overtones are given only to indicate that these feminine qualities are only as good as the fuel of patriotism that serves them. Instead of training the panna for more important work in the business of being Ukrainian in American society (such as developing clear political values and the ability to expound them), the panna is trained to do "little" things while men are expected to run the organizations and do the thinking. Easter egg painting and embroidering millions of yards of useless garments has nothing to do with thinking. It is merely purposeless activity.

I have often heard sly innuendoes from men about the good work that the Soyuz Ukrainok does in the social sphere with its cookie sales etc.; wistful remarks about how well organized the Soyuz is and how much money it seems to rake in. And yet women, using the only patriarchally imposed societal valves that are allowed them by men, can have very little influence with cookie sales and dances. When it comes down to reality, these groups have not been programmed to think. It is only in male run organizations such as UCCA and UNA where the true power, if there is any at all, lies. Ultimately, Soyuz influences very little Ukrainian-American policy making.

What I am trying to say here is that although many claim Ukrainian society is matriarchal, I see no basis for this claim. Although Ukrainian



women may be vociferous in their activities, a closer look points to the fact that their activities are tied to hearth and home and have no real effect. The panna gets so imbued with these pseudo-patriotic values that she never stops to look beyond the "yalynkas," dances and bake sales.

She has been trained to be a non-thinking member of Ukrainian society. Her role is a passive rather than active one and she will eventually drag her kids around from one Ukrainian activity to another without stopping to think what all this activity is supposed to mean. And the pannas of today, however well educated they may be, keep falling into the same old trap. Witness all the new "youth" chapters of Soyuz Ukrainok opening up and doing all the same useless activities their mothers did before them. I was recently quite shocked to find out that some of my friends from my home town, friends with whom I grew up and went to college and with whom I talked about these very same issues, are now, safely ensconced in the bosom of matrimony, picking up these time-tattered pieces of useless values and are hellishly intent upon furthering them.

Societal Roles and Training

Ukrainian women, like all women everywhere, learn to be supportive from an early age. I remember when I was just a kid and my father would come home from work hungry. I was expected to feed him. Now my brother is seventeen. My father still comes home hungry from work but my brother is not expected to cook anything for him. Furthermore, my parents are evidencing a great deal of concern about what my brother's career will be. I don't recall anyone ever having been too concerned with what I was going to do with my life. It was rather taken for granted that I would go to college and then get married. How can women be self-reliant and independent when they are trained to be just the opposite from birth? They are trained to be frilly little decorations without much personality of their own. A child is dependent on her parents' love. When she learns that rewards come only when she is cute and coy, the habit does not stop with childhood. It is so much easier for a girl to cry or manipulate than to take a stand with any man. Women are trained to buy

Contin



Dolly Komar

Recently the annual report on the status of women was tabled in the Commons by the Labour Minister, Joel Munro, outlining the achievements of the Government in advancing the position of women. Whatever progress has been made must be viewed in the light of the serious repression that has taken place in Canada this year. This fall, the Supreme Court of Canada ruled that the rights and privileges of Indians as outlined in the Indian Act no longer apply to Indian women if they marry non-Indians or non-status Indians. This is an example of the most blatant kind of sexist discrimination levelled against women, and against all liberated people. For our Indian sister's identity is now defined by the man that she marries. As a member of one of Canada's minority groups I was deeply enraged by the ruling. I am and always will be a Ukrainian, regardless of the identity of my husband. The Indian woman is always will be an Indian regardless of the identity of her husband, and all rights and privileges under the Indian Act must be guaranteed to her. The Government of Canada must seriously consider this problem and enact sufficient legislation to ensure these rights.

Another area of concern for minority group women is the question of their condition at work. Most minority group women are working class and work in non-unionized industry. Our newer citizens are also exploited as immigrant labour. They have little hope of acquiring any control over their wages and working conditions because of the double discrimination that they feel, both as women and as members of one of Canada's ethnic groups. We must begin to examine and organize around this issue, if we are to achieve any progressive change in the status of minority group women.

Response to previous columns

Got a call from a Ukrainian man in Winnipeg, who was very pleased that Ukrainian women are finally dealing with their liberation. He wishes all Ukrainian women the greatest success in their struggle and says "it's about time that Ukrainian men were confronted with their chauvinism". Thank him for his support.

As a result of the favourable response to the Male Chauvinist Pig of the Year Award, I am happy to announce... TRA RA... the establishment of the Male Chauvinist Pig of the Month Award. In order that we may give all our chauvinists national prominence, I ask the readers to pass on their suggestions, and reasons why. Hopefully the newspaper will last that long. This month's Male Chauvinist Pig of the Month Award goes to... The Association of Ukrainian Journalists in Canada (SUZHk), who annually choose a Queen of the Press. In order to receive this award, the lucky woman must be involved in the community and be beautiful. I wonder how this helps the cause of journalism in the Ukrainian-Canadian community.

And now a few wishes for the new year

May all married (or living together) couples divide equitably all household activities, may all the women who refuse to be called Miss or Mrs. but insist in being referred to as Ms. persevere, may the Ukrainian Canadian Committee have equal representation between men and women on the national, and all local executives, may the decision making process in Ukrainian organizations be opened up to include both men and women, may we see not only complete democratization in the Ukrainian Canadian Committee but a woman president, may Plast, CYM, and all other Ukrainian Youth Organizations whose members have uniforms have the same kind of uniform for both men and women, may sex-education be available at all Ukrainian schools and may birth-control information be made available through these institutions, and may you all consider yourselves liberated people and join the struggle in '74.

HAPPY NEW YEAR!!!

review

Senator Paul Yuzyk, *For a Better Canada*. Toronto, 1973. Pp. 352. Price \$3.00.

For a Better Canada is a collection of the more important speeches delivered by Senator Yuzyk in the Senate chamber and at conferences in various centres across Canada.

The book deals with the historical development of multi-culturalism and the role of ethnic groups in Canadian society.

As one would expect from the title, it is a conservative's view of multiculturalism, expressing the conviction that "in all plurilingual societies, linguistic tensions must be handled by the normal working of the political process."

The author's vision of a better Canada is one in which the principles of tolerance and respect for another's cultural values would penetrate every aspect of Canadian life.

The Senator on several occasions reasserts his faith in the gradual evolution of a multicultural Canadian society:

"I believe that the magic of our great country can overcome ethnic prejudices and distrust, and achieve the unity of our diverse elements in building an ever greater and better Canada."

The book fails to take any account of the more recent

have humane priorities. He charts "The growing realization, as among the young everywhere, of a connection between all the elements of social structure, that you cannot be a cultural nationalist only."

Some of the best points made by Mr. Thomas deal with the Welsh attachment to the native language. This, he feels, is something the Englishman finds hard to understand emotionally. "It must seem a romantic cultural obsession, a communal neurosis."

"There is an obsession; that must be admitted. A healthy language, like a healthy body, does not need to have its temperature taken all the time; but the Welsh-speaker is constantly asking how the language is doing, noticing a contraction here, a small victory there, forecasting doom, pledging himself to do more, self-consciously buying Welsh books and records, starting Welsh schools and nursery classes, campaigning for equal status for the language in public life."

Combating the rather uneducated view that language is merely something that clothes thought, Mr. Thomas raises the following arguments which are worth quoting at length. He begins by citing a passage from Dr. F.R. Leavis's *English Literature in our time and the University*:

Language . . . does more than provide an analogue for a "culture" in that full sense which very much concerns us . . . it is very largely the essential life of a culture . . . Such a cultural tradition, like the language which is at the heart of it, has been formed and kept living — that is, changing in response to changing conditions (material, economic and so on) — by continuous collaborative renewal. The participants tend to be hardly conscious of the basic values and assumptions they share.

tions by members of CRSEES during its conferences. The first edition of *Critique* is now available. Among the articles are "Godelier's Marxism" by David H. Rubin and "Towards a Political Economy of the U.S.S.R." by H.H. Ticktin.

In his criticism of Godelier's Marxism, Rubin demonstrates that Godelier, with his fetishization of the law of value (the turning of it into an "objective external law" governing all historically specific modes of production); with his failure to understand Marx's conception of praxis (the very foundation of Marxian social theory) and his subsequent transformation of it into an "ideological fantasy" incompatible with the objectives of "scientific" inquiry, falls victim to the same bourgeois positivism which he so vehemently denounces. Moreover, Godelier's "discovery" of the use of the hypothetico-deductive method of Marx (side-by-side with his own historical method), which Rubin shows to be entirely without basis, clearly reveals his lack of understanding of Marxist dialectics. In general, Rubin demonstrates a solid familiarity with Marxist theory and his article makes for excellent and stimulating reading.

H. Ticktin, in "Towards a Political Economy of the U.S.S.R." attempts to show the inadequacies of various interpretations of the Soviet political process via such classifications as workers' state, state-capitalism,

technocracy, etc. Instead, by focusing on the phenomenon of an incredible waste of resources, especially in the producer goods sector, while maintaining it in its total, historical context, he reveals this phenomenon to be a specific expression of the self-contradictory nature of Soviet economic evolution, of conflicting interests (within the elite) between those involved in the total administration of society and those carrying out instructions at the local level. Since, for Ticktin, Preobrazhensky's conception of a dialectical relation between the plan and the law of value is no longer applicable to the present state of affairs, the fundamental contradiction in the Soviet economy (as signified by conflicting interests within the elite) must be understood in terms of a dialectical relation between the tendency towards organization and the law of the private interest. This contradiction moreover, in regards to the private to the relation between the elite and the working class, takes the form of the working class having no incentive to work and therefore producing as little and as badly as possible. The tendency towards waste in the producer goods sector is, consequently, further reinforced. This, in turn, necessitates a gradual trend towards a market (which, according to Ticktin, seems to be the case) and an "immediate worsening" of the working situation. In general although Ticktin's writing style leaves much

developments in the theory of multiculturalism and stops short at relating the concept of multiculturalism to any meaningful analysis of the workings of Canadian society.

Nevertheless, it provides a useful account of the emergence during the 1960's of the idea of multiculturalism and of the "third force" in Canada and is a tribute to the tireless efforts of the Senator to stir discussion on this subject at a parliamentary level.

A separate section is devoted to "Relations with the Soviet Union and the Ukraine" which discusses, among other things, Trudeau's denunciation of Ukrainian dissenters and his subsequent "apology" to the Ukrainian community.

A third section entitled "The Quality of Life" includes speeches on Taras Shevchenko, science policy, technological progress, and the preservation of our environment.

The book is a response to requests from hundreds of Canadians for a collection of Senator Yuzyk's speeches and was published on the occasion of his tenth anniversary in the Senate.

The book may be purchased from the SUSK office on 394 Bloor St. West, Toronto, Ont., M5S 1X4.

M.V.

Ned Thomas, *The Welsh Extremist* March, 1973. Y Lolfa, Talybont, Ceredigion (Cardiganshire), Cymru (Wales). Paperback. Price 40 pence.

Every so often a book comes along which seems to have been written by someone from another part of the world with an intimate understanding of some of the most obsessive problems facing one's own community. Ned Thomas' account of the experiences of the Welsh community in Britain is one of those books.

There are insights into a whole range of questions with which the Ukrainian community in Canada has been struggling for generations and many parallels with the arguments SUSK has been trying to formulate in the last few years.

The problem is the desperate struggle of a minority group for survival: a minority group which feels it has something worth preserving, which feels it has a place in the larger community and which knows that it can and should be able to make an important contribution to the larger society of which it is a part.

The book has very intelligently written chapters on the language, on the importance of broadcasting, on Welsh nationalism and on the split between the Welsh-speaking and English-speaking Welsh.

Like the Ukrainians in Canada, the Welsh have a linguistic split. There are some 600,000 Welsh speakers in a Welsh community of two and a half million. Both make a contribution to the Welsh language movement. The author sees the present crisis in the whole Welsh community as part of a wider struggle against a society which does not

Anyone who has tried the least bit of literary translation will know which is the truer account of language. Languages are very delicate networks of historically accumulated associations, and a thought in Welsh has innumerable and untraceable connections with the thought of past centuries, with the environment, with the scenery, even with the moral and emotional terms in which the community has discussed its differences.

A different language does not assert one's total difference from other groups of the human race, but it registers the degree of difference that in fact exists: it is from the recognition of this that all worthwhile efforts at understanding between groups must start.

The Welsh Extremists is a book that should be read by every member of SUSK. It should also be recommended to every person who feels that there is a nobility in the struggle of minority groups to preserve their identity in the face of overwhelming and unfair odds — a struggle against the pressures applied by a dominant group to conform to its conceptions of unity.

"Until the Welsh language passes out of existence, the best of every generation who speak it will go on fighting in one way or another, not because of some narrow obsession, not because they are incapable of feeling themselves part of a wider world-community, but because you cannot set out to contribute to this wider community or take part in the world's moral struggles and accept on your own doorstep a situation which denies your own identity as a Welsh-speaker and the value of the centuries which lie behind you."

M.S.

CRITIQUE Vol. 1, Spring 1973

(Review reprinted from the *Bulletin of the Committee in the defense of Soviet Political Prisoners*)

The creation of a new left-wing journal, *Critique*, by a number of British intellectuals and political activists is the expression of a need (widely felt within the International Left) to upgrade the level of analysis of Soviet and East European political evolution. The editors of this journal feel that many contemporary Marxist sovietologists, not being familiar with the languages of the countries concerned or often even with detailed work in Western languages, have too frequently concocted "abstract generalisations inapplicable to the existing regimes of the East". Neither however, are they willing to opt for the sterile approaches of Western neo-positivism as exemplified by Parsonian functionalism and Samuelson's "market equilibrium" theory of economics which have so dominated Western scholarship. *Critique*, thus, represents a more intimate relationship between all sources of information on Soviet and East European political development and the traditional Marxian theoretical framework.

Closely related to the continuing Conference of Radical Scholars of Soviet and East European Studies (CRSEES), *Critique* intends to publish articles based on presenta-

room for improvement, a diligent reading of his article will present the reader with some penetrating insights into the internal dynamics of the Soviet Union.

Also included in the first edition of *Critique* are "Historiography of the Russian Revolution in the Twenties" by James D. White, "Workers Councils in Czechoslovakia" by J. Pelikan, "Czechoslovak Opposition" by Z. Parma, "The U.S.S.R.: Trends of the Past Year" by Y. Stepanovich, "Hungarian Economic Reform" by A. Robertson and many more.

It must be made clear that although involvement with the journal is constituted by individuals of varying left-wing perspectives, *Critique* is independent of all political groupings. Advisory Editorial Board: Ernest Mandel, Peter Sedgewick, Paul M. Sweezy. Convenor of Editorial Board: Hillel H. Ticktin. Published bi-annually (Spring and Fall). To subscribe send cheque/postal order to: *Critique*, 31 Clevedon Road, Glasgow G12 0PH, Scotland. Annual Subscription: Overseas (\$3.00). Single Issue: Overseas (\$1.50). Library Annual Rates: Overseas (\$4.50). Free copies to prisoners and internecines.

Christina Elena Petrowska

the world was ruled

the world was ruled
by guru-god,
the Mula Djadji

& his caballi court.

-- all in skies --
moving up and down balloons
in mind

but

Lucifer of the 'Surfeit Dis
sulked in the woolly air
(paralysis of gut passion for Pasiphae).

scorching in his sexuality
like a grape stirring in its skin.

acid-mouthed
his kiss searched for fellow nakedness,
an incensed raga
convulsing until the jhala
fragmented the five senses
to throb and fracture...

(broken glass in the veins).

-- the lonely always seek divinity,

their court,
a travelling masquerade
in 'smoke-grass' Laputas,

sprawled dreams vibrate
into a distorted Victorian penny Bible
when infinite selves
in the anarchy of flesh
shut out the eye
of coupling mirrors

and
lucifer
stepped
down

in loving him

in loving him
I have murdered
every possibility of reality
as my imagined enemy.

put me in a room with him
and I'll want out
only to feel the window
looking in
but put me in life without him
and...

let me languish

let me languish
on the road
skin-talk a little
with foetus eyes
on fingertips,
for soon I'll ache my way
in the dark alone,
maybe never reaching
the top of the hill;
but for now

GO AWAY SISYPHUS.

I keep my suitcase packed

I keep my suitcase packed
ready for each dream,
each story,
that it might become real,
that it might become a real map
to feed me more
than movie roads.



the smell of your after-shave

the smell of your after-shave,
remembered somehow incongruously
you weren't there,
picking plums
on the side of the mountain
and the sunny day
was your touch,
remembered every day
of a touch
you aren't there.



WANTED

Young Ukrainian male seeks
like-minded Ukrainian female
to share love, food, and rent.
Duration and terms negotiable.
Am very much the artsy type student
with a particular passion for poetry.
My politics are left --
have had rally, picket line,
and boycott experience, and am
interested in the Chinese experiment.
No Stalinists or Soviet apologists
need apply!
Woman should be mature, confident,
and strong willed -- capable of withstanding a moody
temperament and occasional relapses
into pre-liberation role playing.
Must be serious
blue jean intellectual type;
no embroidered personalities, please!
Would be helpful if endowed
with an existential sense of humour
and tragedy.
Should be willing to live light --
no rings, fine furniture,
or fancy clothes --
and should be into travel.
Above all must be pragmatic
and adaptable;
able to live on lots of affection
and very little bread.
Am especially turned on by
mother-earth types
as I dig holubtsi and Ukrainian Xmas
as much as I dig Shevchenko.
No need to send photograph --
a verbal 30 word description will do.
Will accept small token of love --
anything you've made that's picked up
on your vibes would be nice.
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and hip bourgeois types
need not apply.
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love and security at a very high price. And it is love and security that they are trained to covet. With such a limited scope, it is no wonder that they will fight viciously to get what they want, or will manipulate to get it again after they lose it.

Panna Publicity

Being a panna in your twenties is a public event. Everyone becomes very intimately involved in your private life. People take it upon themselves to find you a suitable suitor. They give you advice; point out what you may be doing wrong; tell you that you had better hurry up — your years are catching up with you. Unfortunately, Ukrainian society is not flexible and provides no outlets for unattached, self-thinking Ukrainian females. Consequently, most pannas join in at some point in their twenties or else are viciously cut off in their thirties as unnecessary appendages. Parents also tend to make nuisances of themselves with remarks such as: "After all, if you stay single, what are people going to think?" or "Our friends, what are we going to tell them when they ask?" Or, "Isn't anybody good enough for you — what's the matter with you anyway?" In this way they make the panna feel as if she has rudimentarily disappointed them in some way; let them down. The insidious pushes and pulls in this direction can become so unbearable that many pannas are faced with three alternatives: they can break down and marry whatever is looming on the horizon; they can leave home gritting their teeth; or they can stay having resigned themselves to the fact that they are social flops.

Why do men marry stupid Women?

This is something I myself don't understand. Especially if the man is very intelligent. The only rationale I can see for this phenomenon (and I have seen much of it in Ukrainian circles) is that stupid women pose less of a threat to the male ego than do intelligent ones. Here's a thought — how many intelligent women marry stupid men?

Materialism as the Escapist way out

In the development of the panna there is no emphasis placed on self-reliance or self-judgment (my parents, for instance, have now come to the conclusion that the only reason why I am not married is because I am too bossy — a side effect of my being on my own — i.e. it was an inherent wrong to leave the house and search for my identity). What Ukrainian society is intent on doing, in my opinion, is creating a vicious circle of mindless, faceless women who recite the

opinions of their husbands and whose sole purpose is the bearing of children. This type of mentality produces the recent outcropping, a product of American mentality, of the new materialistic marriage. It is a phenomenon that can be viewed in any major city in the states as well as in Canada.

How else can a past-panna flaunt her social success if not by showing the world her excellent matrimonial choice? There is a definitive "keeping-up-with-the-Jones' syndrome" prevalent among young Ukrainian married couples today. In many ways, the Ukrainian male becomes the victim of an ever-conscious attempt to flaunt material success before the eyes of Ukrainian society. The young Ukrainian, college-educated matron of today has become the epitome of the culture vulture. She often chooses the right means for the wrong ends. Success in American life today consists of marrying the right Ukrainian money-making machine who will guarantee her an income in today's Ukrainian society as well as a lavish ranch house with innumerable paintings of the Ukrainian masters, entry to all the balls, professional activities and social events with the right sort of expensive clothes. Dealing on a materialistic level as a way of competing realistically with American society, we Ukrainians ignore the better aspects of life in America. As American society is trying to cope with the issue of women's liberation and straighten out some of the wrongs done to women throughout the ages, Ukrainian society persists in going its merry way in producing mindless, useless females who are intent only on social position and the cultivation of pseudo-Ukrainian values. The problems of self-identity, independence and social awareness are never broached.



THE OPPRESSED CITIZENS

by Lydia Hnatkiv



"Women are an oppressed class. Our oppression is total, affecting every facet of our lives. We are exploited as sex objects, breeders, domestic servants, and cheap labour. We are considered inferior beings whose only purpose is to enhance men's lives."

This statement is a part of the manifesto of a "woman's rights" group; an expression of frustration stemming from centuries of discrimination by sex.

One of the most obvious and easily quantified areas of discrimination against women is that of employment. Women tend to get jobs of less prestige, less responsibility, and lower salary. In a study of the percentage of females as compared to males in various positions on the faculties of certain universities, women were found to be a minority in all positions, and those maintained by women were of a subordinate role. Admission standards for men and women are also different and university department chairmen favour hiring men as faculty members, when credentials are identical.

In a 1960 report, by the U.S. Department of Commerce, on women in the labour force, 82 per cent of all working women held subordinate employment positions, 72 per cent of these were clerical positions and out numbered men 5 to 2. Only 5 per cent of the female work force were in managerial positions, outnumbered by men 5 to 1 and 13 per cent in professional roles. The actual difference in numbers of the total labour force was 22 million women to 28 million men.

In reference to wages, the median annual salary for men was \$5137.00 and for women — \$2537.00, a difference of more than two fold. White women, also received less than black males, whose median salary was \$3075.00.

Men in similar occupations as women receive more money, on the average, in every field. Women in managerial positions earn less money than women clerks, male managers earn more money than male clerks.

Besides employment, the discrimination against women reaches every facet of life. How many women, in comparison to men, are known artists? How many female scientists besides Mme Curie can be easily recalled by the undergraduate student? Even in the field of child-rearing, for which women are supposedly better suited, men, such as Freud, Spock, and Piaget, head the top of the lists. Our oppression is total!

Marlene Dixon's description of this popular concept of the female is as such: "The nature of women, like that of slaves, is depicted as dependent, incapable of reason-

ed thought, childlike in simplicity and warmth, martyred in the role of mother, and mystical in the role of sexual partner."

Women are supposed to be less able to cope with mathematics and technical problems, less aggressive and more "gentle" than men, less intelligent, more suited for early child-rearing and general housework than

employment in the business and professional world, and generally weaker than men. Their goal in life is seen as being "pretty" and "proper". They are objects of sexual attention and are supposed to be passive in the initiation of sexual activity.

Even professionals such as psychologists, psychiatrists and sociologists are prone to this type of thinking. In a recent study clinical psychologists were asked to complete a sex-role questionnaire. There were three groups, the first of which was required to indicate what traits are associated with a mentally healthy person regardless of sex; the second group was to describe a mentally healthy male, and the third a mentally healthy female. The results were as follows: the description of a mentally healthy female person was more prone towards the female stereotype (emotional, compulsive, submissive); and the mentally healthy male person was more prone towards the male stereotype (aggressive, persistent). As for the description for a mentally healthy person, regardless of sex, it was more close to the characteristics of a male. It was also stipulated that men who exhibited female characteristics were classified as "unhealthy immature male adults".

Maintenance of these stereotypes are established in early childhood. This can be seen in the different treatment of sexes. Infants learn at a young age their type, and are from that point on, positively reinforced for behavior that is appropriate to their sex. Girls are given dolls to play with, boys are given trucks.

In a study involving observations of mother-child interactions, it was discovered, that at the early age of six months, mothers were exposing their infants to different treatment. Female infants were picked up more, played with more, fondled more and spoken to more by their mothers. At thirteen months, different training for independence begins. Boys explored their environment, and showed much more independence than girls. When a barrier was placed between the children and the mothers, the results showed that females cried, whereas males tried to get rid of the barriers. The results showed that different treatment of the sexes caused different behavior expression.

Role-modeling is another aspect of the maintenance of sex-role stereotypes. In one study young children were asked to describe "what adults talk about". Boys reported adults talked about the stock market, football and rush hour traffic; while girls reported baby-sitting, washing and shopping.

Ingrained sex-role expectations of the society plays a major role. The young boy in elementary school is more pre-occupied with developing autonomy and male aggressiveness, and this reflects in their lack of attention, therefore poorer grades. However, the young girl has no such need for development of autonomy for which she has not been

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reinforced, therefore her attentiveness is not hampered. At adolescence, the girl realizes to remain popular she must not do so well and therefore becomes more concerned with appearance and her motivation to study drops. The boy, however, feels the pressures of having to achieve in order to compete in the attainment of good future employment and therefore his attentiveness and effort increases.

Maintenance progresses into adult life, through control of motivation, and through defensiveness. With regard to the former, a woman who pursues a career will always feel threatened. If she fails, she is subjected to the popular saying "It's a man's world", and if she succeeds her femininity is threatened. As for the latter, if someone is not living up to the idea of what is feminine or masculine, he/she begins to monitor their behavior, and what situations they enter, because of their defensiveness.

This non-conscious ideology is deeply embedded in our culture, and is not only evident in male chauvinists, but female chauvinists.

The Western society has helped immensely in the preservation of this ideology, by setting up a mock idea of the nuclear family which supports the different potential of men and women, which in turn perpetuates the sex-role stereotype through child-rearing.

It is apparent that women have not only been denied the rights to which they are entitled it, but are steered into "feminine" roles at a very early age. It is only when this non-conscious ideology surfaces into consciousness that it can be dealt with.



Cont from page 3

girls. It was always assumed in my family that we would grow up to be "ludy". In other words that we would go to university and have constructive careers. In this way I believe that growing up Ukrainian was the reason I did not grow up to be the conventional woman. One of the ways I learned to be good was to be as English as my classmates. Thus it was a terrible shock to me to find that although I could be better than my friends in English language, literature and etiquette, a new obstacle was to appear. This one could not be overcome by learning for it was being female. Since it could not be overcome by the same methods, it made me come to grip with the problem of discrimination.

I saw the first prejudices against women in schools. In my early school years I was fascinated by the sciences. Suddenly when I reached grade nine I was told that a career in science was not open to me because women were not and could not be engineers and scientists. I did not give up on my dreams, but instead cheated on my aptitude tests until the scores gave the appearance that I was suited for nothing else. Nevertheless, alternative careers were urged on me.

Still in high school I did not feel real discrimination against females. While I was encouraged to do other things than those that I desired, never was it suggested that I was wasting

tax-payers money by going to school, or that women just wanted to get married, have babies and stay at home to look after them.

Law school was different. Women were actively discouraged from joining the faculty. The attitude was that we were in law school just to find a husband and were treated accordingly although there were some exceptions. The discrimination was blatant — of a nature that the law school would never dream of practising against racial or ethnic minorities — at least not in Alberta. This discrimination was a driving force in fostering the friendship among the women in my law class and we were able to have a group perspective on what was happening. I think that had I been alone, I might have felt that there was something wrong with me. Instead I saw what was happening and joined the women's liberation movement.

Joining the movement has pointed out more clearly the many subtle to overt forms of discrimination against women. However, as the movement is largely middle-class and English, it has also shown to me the discrimination against persons who are not English.

I feel that my liberation, that is recognizing my own self-worth without reference to the predominant stereotypes, grows in both directions side by side. Ukrainian men, not suffering from double discrimination, do

not seem to have the same understanding of what is happening to them. Many of those that I know are at the stage of feeling different but better, yet this seems to be a defensive feeling and in reality many seem unsure of themselves.

Others are not even this aware. They try to pretend that they are not Ukrainian. Countless individuals change their names. Many cut off their ties with the Ukrainian community. The tragedy of this for the individual is that this is a form of self-abnegation. It produces fearful and insecure persons. At the same time it is destructive to the Ukrainian community and becomes a tragedy on a group scale. Personally I see no hope for change unless the predominant social attitude becomes more permissive to the diverse strands within it and at the same time, the Ukrainian community remains viable. Many persons do not have the support at home to be able to resist the dominant group pressures.

Being Ukrainian has helped me resist one of the dangerous tendencies of the women's movement — that is of women trying to be like men rather than acknowledging their femaleness yet at the same time not letting society raise obstacles because of this. As I stated earlier, I believe the author missed the main point in her article. She failed to consider the inner effects of being Ukrainian and thus could not assess how this could influence her growth as a woman.

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NASHA MERI



photos by
Luba Huzan

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