

GLAVNIH

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ETUDIANT

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

NEW HEAD FOR MULTICULTURALISM

Alex Tymofienko

CABINET SHUFFLE: ACE IN THE HOLE?

To go along with its new image of action and movement, the Federal Government produced a Cabinet shuffle in September which saw a couple of new faces added to the list of old party stalwarts. One of these is the new Minister of State for Multiculturalism and Member of Parliament for the suburban Toronto riding of Ontario, the Hon. Norm Cafik.

Mr. Cafik replaces the Manitoban representative in the Cabinet, the Hon. Joseph Guay. In that curious creature of government known as a ministry of State, which is primarily a low-budget, policy-setting and co-ordinating type of department rather than a high spending, administrative and program-oriented one.

Mr. Cafik comes to the multicultural post at a time when the policy is in need of fresh ideas and new vigour. Even the most charitable observers agree that Mr. Guay's performance in the multicultural portfolio was disappointing.

Mr. Cafik, however, has made it clear that he intends to place his own mark on the portfolio. "There can be no doubt", the minister stated to the 12th KYK Congress in Winnipeg, "that I will make multiculturalism a more visible policy and more will be done than simply attempting to obtain ad-

ditional resources to support the various cultures and groups that give structure and vitality to our society."

At the same time, Mr. Cafik has indicated that he "will be placing increasing emphasis on a concern which the Prime Minister voiced in 1971. He desired to see all groups sharing their cultural expressions and their values with other 'Canadians in order to contribute to a richer life for us all.'" This is indeed a welcome indication that the multicultural department will not turn into the kind of glorified granting agency which it had threatened to become.

However, the new emphasis on 'sharing' between groups must not become a codeword for the kind of multicultural concert which was recently presented during Queen Elizabeth's visit to Ottawa. Rather, the policy must address itself to matters of social and cultural policy in many areas, including education, multilingual broadcasting, immigration and social discrimination against various ethno-cultural groups. Mr. Cafik, being of mixed Ukrainian-Scottish heritage and having experienced some of the difficulties which people of non-British and non-French heritage experience in Canada, will hopefully lend an understanding and sympathetic support for their concerns.



Normen A. Cafik

Mr. Cafik has indicated in several of the speeches which he has already given that he places a high degree of concern for the improvement of the human rights of people outside of Canada, particularly within the Ukraine. It is hoped that he will demonstrate an equal degree of concern for the

rights of all people within Canada, especially with respect to the linguistic and cultural aspirations of all ethno-cultural groups.

In terms of the national unity debate it appears that it is time for Ukrainian Canadians to begin defining explicitly what kind of cultural rights they would like to

see in a new constitution. Certain kinds of discrimination presently exist, such as the policy towards the broadcasting of the non-official languages on the CBC and in the proscription against the use of languages other than English or French as languages of instruction in provinces other than Alberta and Saskatchewan. These kinds of discrimination should be addressed within the context of the present debate over the constitution.

Mr. Cafik has indicated that he sees a place for all ethno-cultural groups in a debate on national unity. Hopefully it is as groups fighting for the rights of the people whom they represent and not as crusaders upon the national unity bandwagon. The Ukrainian Canadian community should be particularly insistent that the multicultural policy not be associated with artificial stigmas regarding national unity. Rather, we should demand the granting of equal rights to all peoples in this country and affirmative action programs should be implemented to ensure that such rights are enforced by the government on an equal basis.

In the words of our Prime Minister in announcing the advent of the multicultural policy in 1971, "multiculturalism should be the basis of a society based upon fair play for all."

Ivan Pankevych

PLAY IT AGAIN SAM —THE 12th KYK CONGRESS

No major changes are forthcoming in the nature or structure of the Ukrainian Canadian Committee (KYK). At least that is the impression one has after attending the 12th Ukrainian Canadian Congress, which took place in Winnipeg October 7-10.

Some 370 delegates plus 60 guests were present, this low number is in part attributable to the formal absence at this Congress of delegates of the Canadian League for the Liberation of Ukraine and other organizations of the Ukrainian

Liberation Front. However, there were decreases in the numbers of delegates from virtually all other organizations at this Congress as compared to previous congresses.

Following the opening formalities of the Congress, Mr. P. Savaryn of Edmonton, chairman of a special Constitutional Committee which had worked for the last three years preparing amendments to allow for a greater democratization of KYK, asked that these amendments be placed before the Congress plenum for a vote. The strange thing is that the Congress delegates were not given an opportunity to vote on the amendments; the presidents of the Ukrainian Self-Reliance League and the Ukrainian Canadian Veterans' Association stood up, declaring that their organizations had not agreed to the proposed changes when this matter was raised at executive meetings. During the discussion, the Congress Presidium could not agree on whether they had in fact agreed to accept the changes or not. In arguing his position, Mr.

Savaryn in exasperation stated that only ineffective organizations spend so much time discussing their constitutions.

There was very little discussion on the report of the outgoing Executive presented by KYK's Executive Director, Simon J. Kalba. The report tries to present a rosy picture, but instead speaks of opportunities missed, resolutions unutilized, KYK branches dissolving, and KYK prestige in the eyes of the government and its own community falling rapidly.

Dr. Kondra, a member of both the KYK Executive and the Canadian Consultative Council on Multiculturalism, gave a presentation to the Congress on multiculturalism which focused primarily on the ills of multiculturalism centres as being destructive to unicultural centres and leading to linguistic if not cultural assimilation. Perhaps the greatest fault with Dr. Kondra's presentation lay with his misinterpretations of the Ukrainian community; he fails to come to grips with the fact that the majority

of the community is no longer organized around churches and community halls. This trend started long before multicultural centres came into being; unicultural centres, particularly in rural communities, have not functioned properly for a number of years. Linguistic and cultural assimilation is a phenomenon which means that multicultural centres are outdated as well.

The emotional highlight of the Congress was the banquet, with the newly-appointed Minister Responsible for Multiculturalism, Norm Cafik, treating Congress delegates to a speech full of promises about his future performance and how he is going to push the human rights question in cabinet. Cafik's speech was preceded by a greeting to the Congress from the recently-appointed Senator from Quebec,

(KYK CONGRESS continued on page 11)

More articles on KYK Congress on pp. 2&3.

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AND MORE!

СТУДЕНТ STUDENT • ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА В КАНАДІ

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Видання — СЫСК.

"STUDENT" is a national tri-lingual and monthly newspaper for Ukrainian Canadian students and is 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.

We reserve the right to edit articles and letters for control on length, taste and legal matters.

STUDENT STAFF

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STAFF THIS ISSUE

Jars Balan	Daria Luciw
Olenka Bilash	Andrij Makuch
Bohdan Chomiak	Kathy Polushin
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LETTERS TO THE EDITOR

Cry of the North

Greetings from the north country. I was very impressed by your first issue and I am looking forward to receiving your fine paper once again. However, I was puzzled by the apparent lack of concern expressed by the new president of SUSK.

He glibly tosses the ball of concern into the movement, and hopes that by doing so the movement will prove to him, and to itself, that it exists. For what reason was he elected then? It seems to me after reading his article that he took on the task so that he himself can bury his own ritual albatross mentality and that the movement will take care of itself if it has no leadership.

The only point that had any relevance in his entire address was his call to have a realistic assessment of SUSK's capabilities and options, coupled with an effective communication coordination. This is a grand plan until our leadership gets off its hurro and starts assessing what it can do, and finally starts coordinating the whole thing into a realistic goal for this year. If we had a realistic assessment, something I feel the present leadership cannot start with its mentality, then I believe that the movement, when confronted with this assessment, could develop long term plans. Hopefully, these plans will not have to depend upon an albatross to carry them out.

J. Strybunetz

Culture-Vulture Protests

The purpose of this letter is to present a short, bittersweet criticism of one problem of Ukrainian students in Canada, not an exhaustive study of all of our problems: A blacksmith's shoeing, rather than the butcher's slaughter, of a horse.

EDITORIAL

WILL THE UKRAINIAN CANADIAN COMMITTEE SURVIVE UNTIL 1983? (The KYK Constipational Debate)

Superficially, the 12th Ukrainian Canadian Committee (KYK) Congress appears to have been a victory for democratic forces and seems to indicate a growing recognition on the part of the Ukrainian community represented by KYK that this is indeed the twentieth century. The attempt by the Canadian League for the Liberation of Ukraine (LVL) to impose its will upon the congress, by vetoing KYK's decision to have Leonid Plyushch address the Congress and by using all means at its disposal (including a boycott of the Congress) in a somewhat paranoid attempt to prevent Plyushch from even appearing at the Congress, was partially deflected. Plyushch, although he did not speak or appear at the Congress, was nevertheless officially recognized and welcomed by the Congress. Popular opinion was that LVL had acted rashly and irresponsibly.

But this victory was hollow. The deeper issue of constitutional change, including the removal of veto power to democratize KYK and to prevent similar abuse of power by a member organization in the future, was shelved until the 13th Congress in 1980. And even then there is no guarantee of change—the proposals can always be (and usually have been) vetoed.

Since the late 1960's, SUSK has stressed the importance of building our community life on democratic principles and has been part of the struggle to make KYK a democratic body. Other than a partial democratization in 1974, which condescendingly allowed a pseudo-election of the president, little has been accomplished to this end. With comments such as "We are against change. We are for maintaining the status quo," and "What is all this talk of democratization? We don't need democratization!" being voiced at this Congress,

hopes for future changes are dismal.

Complete democratization of the Ukrainian Canadian Committee is essential to its survival. An extremely low turnout of youth at the 12th Congress (as compared to previous Congresses) reflects KYK's growing irrelevancy to the younger generation. And without youth, KYK becomes a mere study in demographic phenomena, doomed to the "dustbin of history".

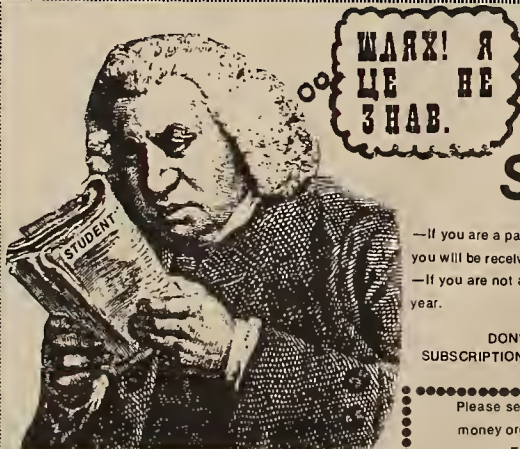
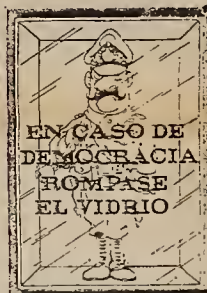
Of course the lack of a democratic constitutional structure is not the only reason for this lack of relevance to Ukrainian Canadian youth. General apathy and the forces of alienation and assimilation also contribute. Although democratization is not a panacea for all of KYK's ills, how can the Ukrainian community expect its youth to relate to and be active in an organization which has such an anachronistic approach to organizational life? This extends beyond KYK to its member organizations, who are experiencing the same alienation of youth at the primary level—and for much the same reasons. To be of relevance to the Ukrainian Canadian youth, who has been socialized in North American society, KYK and other Ukrainian organizations must at least be structured along lines similar to the society at large. In our case, these are democratic.

One may also raise the point of KYK's relevancy to the general Ukrainian Canadian population. An ostensible umbrella organization representing Ukrainian Canadians, KYK in fact represents less than 10% of Ukrainians in Canada. Why have attempts to increase its representation borne little fruit? Actually, it is hard to imagine anyone in North America flocking to join such a body which has shown an acute propensity towards being manipulated by a small group of people.

The need for constructive change has been evident for over a decade and now is delayed for at least three more years. How much longer will this go on? Can this go on? How many more waves of young Ukrainians must be disillusioned before a change in attitude is seen? Are certain sectors of the Ukrainian community afraid of the fact that Ukrainians in Canada are not a monolithic bloc?

We, as Ukrainians, should know the value of a democratic life. The history of Ukrainians has been an almost constant struggle against oppression and violation of liberty—this is amply demonstrated by the "viche" of Kievan Rus, the Kozak spirit, the "Chorna Rada", the numerous peasant rebellions and the social consciousness evident in the writings of Shevchenko, Franko and other Ukrainian literary figures. It is difficult to see how the member organizations of KYK will be able to explain to the next generation of Ukrainian Canadians why they wasted so much time arguing over a change which should occupy a fundamental place in the Ukrainian community as well as in society as a whole. Assuming, of course, that they will still be here to explain—and someone there to listen.

N.M.



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LIGA AIN'T A COMIN' TO THE CONGRESS

Over four hundred delegates and guests from across Canada flocked to the Winnipeg Inn for the 12th KYK Congress, October 7-10, 1977.

The decrease in overall participation at this Congress can directly be attributed to the formal and substantive absence of delegates from the Canadian League for the Liberation of Ukraine (LIGA) and other alpha omega representatives of the Ukrainian Liberation Front (b).

Why did LIGA boycott the KYK Congress?

Rumour has it that it was because of Leonid Plyushch that LIGA reluctantly boycotted the KYK Congress...but he wasn't even there!

Although, it is true that Leonid Plyushch, as the official representative in the West of the Kyiv-based Ukrainian Public Group to Promote the Implementation of the Helsinki Accords, was invited to address the 12th KYK Congress by an overwhelming majority of the Ukrainian Canadian Committee's executive.

However, LIGA (remember) officially protested this move and exercised its veto power against the will of the majority of the KYK executive — thereby cutting Plyushch from the Congress



program.

Another argument suggests that Leonid Plyushch, by speaking in Winnipeg at the time of the KYK Congress was threatening the unity of organized Ukrainians in Canada. This approach at best appears to be desperate.

In reality, thousands of Ukrainians across North America have rallied together in support of Leonid Plyushch — the only Ukrainian oppositionist ever to be released by Soviet authorities — who has demonstrated himself to be among the most active of all former Soviet political prisoners, hitherto the victims of repression

by internment in prisons and psychiatric asylums for their political views.

So why did LIGA boycott the Congress?

Another argument suggests that Leonid Plyushch's political views are not representative of those held by member organizations of KYK, and moreover they appear threatening and even dangerous to Ukrainians in general.

Again we find ourselves bordering on the realm of the absurd.

Informed sources reveal that KYK is a cross-ideological umbrella organization co-ordinating Ukrainian Canadian organizations

whose roots are founded in various political, social and cultural trends (one of the founding organizations of KYK was the Ukrainian Workers' Organization — URO — which had a strong democratic socialist and Marxist following).

Moreover, as a consistent and outspoken proponent of the right of the Ukrainian nation to self-determination and of the realization of social justice within an independent democratic Ukrainian state, Leonid Plyushch has attracted extensive and unprecedented international attention to the Ukrainian question. Consequently it seems dif-

ficult to understand why the self-appointed leadership of LIGA saw fit to boycott the Congress on the pretense of Leonid Plyushch holding democratic and humanitarian Marxist convictions.

So why did LIGA boycott the KYK Congress? No one seems to know for sure...especially the membership of LIGA itself!!

One thing is certain — that the Ukrainian community is behind Leonid Plyushch. This fact was manifested by one of the very first resolutions adopted by the delegates to the 12th KYK Congress, welcoming Leonid Plyushch to Canada and expressing the sincere gratitude of the Ukrainian Canadian community for his work in the areas of human rights and Ukrainian independence.

In conclusion, the Praesidium of the Ukrainian Canadian Committee should be congratulated for having the courage to finally call LIGA's bluff, thereby preventing the Ukrainian Liberation Front from manipulating the endeavours of the 12th KYK Congress

SUSK EASTERN CONFERENCE — OCTOBER 21-23

Andrij Makuch

NEW PROBLEMS AND OLD WARRIORS

The SUSK Eastern Conference focused upon the struggle for human rights in Ukraine and its ramifications in the West. The sessions were of high calibre and the participants well aware of the issues at hand. However, there was a dismal turnout from rank and file Eastern club members, making it difficult at times to distinguish whether this was a students' conference or a CDSPP (Committee in Defence of Soviet Political Prisoners) think-tank. The cohesiveness of the conference was thus both its strength and weakness.

Saturday morning's panel session saw an interesting debate on the merits of the Helsinki Accords as a document in defense of human rights. Roman Kupchinsky, a member of the New York CDSPP and "Prolog", argued that the human rights clauses of the Accord had been inserted only for show. The pact had been made in order to stabilize trade arrangements between the Soviet Union and the United States (as leaders of their respective blocs); and since Ukraine's economy has been integrated into the broader Soviet scheme, she cannot benefit from the sort of preferential trade

agreements the U.S. has been making with the East European bloc countries in order to lure them from the Soviet sphere of influence. In fact, no independent foreign policy is conducted with Ukraine (although the U.S. will open a consulate in Kiev soon). Kupchinsky argues that from the beginning the Helsinki Accords had no chance as a substantial breakthrough in human rights legislation. We should not view it as an end-all, because it was foredoomed — Ukrainians have not analyzed what has happened and have been grabbing at straws. Money and energy could be better spent on more productive forms of agitation. In highlighting the internal contradictions, the instability and the repressive nature of the Soviet regime, Ukrainian dissidents and Western agitators become a real threat to the Soviet government's economic interest. After all, 1/4% higher interest on a Western loan can easily amount to many millions of dollars, given the Soviet demand for technology, management training, and capital.

Andrij Bandera, a one-time SUSK activist now working as a journalist, took a "yes, Roman, that's the way we should be

waging the war, but we'll never win if we don't bother to fight the battles" type of approach. The Accords do exist, although with no determinate provisions for human rights, nevertheless with a number of guiding principles. They provide a focus for the issue of human rights, especially since arrangements have been made for follow-up conferences to monitor their implementation. The actual text of the agreement is less important than its implementation (some examples of this include the Magna Carta, the Quebec Act, the Canadian Bill of Rights, etc.). We should not be dismayed by the cynicism of economic interests displayed in the Accords — it's simply in the codification of already-existing bilateral agreements. Instead, the entire issue of the Belgrade Conference should be used to give the question of human rights in the Soviet Union a higher profile. Official Canadian efforts in this direction have been hopelessly inadequate, evidenced by such facts as that of the Canadian delegate being an External Affairs Deputy Undersecretary. Almost as if to corroborate Bandera's statement, Ralph Lysyshyn, who operates the Soviet desk of External Affairs, indicated that the Helsinki implementation has drawn more response to his desk than any other issue in the last decade. However, when challenged as to the governments' bona fides in the matter and whether any substantial efforts had been made in this direction, he was non-committal.

The afternoon panel dealt with an overview of the issues in contemporary Ukraine and their interplay with Ukrainian communities in the West. Stefan Welhash's and Marco Bojoun's presentations closely paralleled one another. Political relaxation in the '50s was a prelude to a cultural re-awakening in Ukraine during the '60s (with the *Shestodes'yatnyky*; *ipso facto* — an alternative to the rigid cultural and political dogmatism of the Stalinist era).

At the same time in Canada and



Stefan Welhash (left) gives reflective talk

the United States, the Ukrainian community was polarized between the molds of the 1930's Galician nationalist and Stalinist ideology. With the example of the *Shestodes'yatnyky* and the North American student movement, youth broke out of these ossified traditional forms and strove to reflect contemporary Ukrainian ideas. They were, of course, suspect because of a logic which read that "since Dzyuba, Stus, Plyushch, etc., live in the Soviet Union, they therefore must be Soviet and communist, and that one shouldn't bother with this kind of work because it only hurts our Ukrainian image." In spite of such words of wisdom, groups like SUSK and CYMK as well as defence movements flourished in this period.

Interestingly enough, the last paper presented — a sociological approach to the Ukrainian Canadian community by Myroslav Ilyniak (Waterloo USC president) — was ostensibly off-topic but in line with the earlier presentations. The issue dealt with was the motivations for self-identity amongst Ukrainian Canadians, and what became evident from the tacit consent given his paper and the robust asides ac-

companying it was that the people of the conference had come from the same tradition and were now striving to deviate from it. Some were openly heretical, others apologetic; but it was hardly noted that the same situation exists at the opposite end of the political spectrum.

The zabava that night was fine.

The Sunday sessions started late. Discussion arising out of the previous days sessions, the executive's reports, and club reports produced three especially notable resolutions. These were:

1) Ramsey Clark Tour. That SUSK investigate and act upon the possibility of sponsoring a speaking tour of this civil libertarian lawyer who, upon the request of the New York CDSPP, has become the legal counsel in the West for Tykhyi and Rudenko. A former attorney general in the Kennedy administration and a former delegate to the UN human rights commission, Clark has displayed a consistent record in his defence of Chilean, South African, Asian, and now Soviet political prisoners.

(SUSK CONFERENCE continued on page 5)



Roman Kupchinsky (left) and Andrij Bandera (centre) gave the morning talks

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Alberta	X	X	X
Saskatchewan	-	X	X
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Manitoba	-	X	X
Toronto	X	X	X
Ottawa	X	X	X
Windsor	-	-	X
Waterloo	-	-	X

NUMBER OF UNDERGRADUATE COURSES TAUGHT BY DISCIPLINE AND UNIVERSITY, 1977-78:

(this may not be a complete list; check with the various departments)

University	Language	Literature	Civilization	History	Social Sciences	Ukrainian Canadian Studies
Calgary	4	2	1	-	-	-
Alberta	17	8	-	5	1	1
Saskatchewan	3	5	-	-	-	-
Regina	5	3	1	-	-	-
Manitoba	5	8	2	3	2	3
Toronto	3	6	-	-	-	-
York	3	-	1	-	-	-
McMaster	2	-	-	-	-	-
Waterloo	5	5	-	-	-	-
Windsor	4	2	-	-	-	-
Ottawa	4	5	2	-	-	1
Carleton	2	-	-	-	-	-
Total Canada	57	44	7	8	13	15

*History of Ukraine: 6; History of Ukrainians in Canada: 2.

†Political Science: 2; Geography: 1.

‡History of Ukrainians in Canada: 2; Ukrainian Canadian Culture: 2; Ukrainian Canadian Literature: 1.

UKRAINIAN STUDIES NEWS

UKRAINIAN LANGUAGE COURSES RENEWED AT THE UNIVERSITY OF WESTERN ONTARIO

As a result of the persistent efforts of Dr. Roslytsky, Ukrainian language instruction has been reinstated at the University of Western Ontario, London, Ontario.

Instruction will be limited to one advanced language and literature course for a restricted number of students. Interested students should get in touch with Dr. Roslytsky.

THE VAPLITE COLLECTION

The Canadian Institute of Ukrainian Studies would like to announce that, in association with MOSIAC PRESS, it will be publishing THE VAPLITE COLLECTION in November.

This volume is an expanded edition of previously published materials from the archives of the literary group VAPLITE (1925-1928). It offers a unique insight into the life and work of a group of Ukrainian writers and artists in the 1920's who spear-headed a national and cultural revival. Their attempt to develop a high Ukrainian culture, based on Western European models, was cut short by the onset of Stalinism. The collection contains letters, diaries, excerpts from both prose and poetry, and many illustrations, some in colour. (In Ukrainian; 300 pages illustrated; available in paper (\$4.95) or cloth (\$10.95); Edited by George Luckyj).

UKRAINIAN POLITICS AT ST. ANDREW'S COLLEGE

A new course in Soviet Ukrainian politics is now being offered at St. Andrew's College (University of Manitoba). It is only the second course of its kind offered in Canada (Prof. B. Krawchenko has a similar course at the University of Alberta).

Enlightened Government, Politics and Society in Soviet Ukraine, the course is an introductory analysis of the administrative and party structures in Ukraine, the role of Ukrainian S.S.R. political elites in the policy making process of the U.S.S.R. and the impact of Soviet cultural policy on Ukrainian society. No prerequisites required. The course is offered on Wednesdays from 7:00 - 10:00 p.m., and interested students should get in touch with Professor Daycock (Dept. of Political Studies, U of M) or St. Andrew's College.

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SLAVIC STUDIES HEAD NAMED

Dr. Jaroslav Rozumnyj has been appointed head of the department of Slavic Studies in the Faculty of Arts. This appointment took effect on July 1.

Dr. Rozumnyj has been acting head of the department since September, 1976, and has been a member of the Slavic Studies staff since 1964.

Born in Ukraine, he came to Canada in 1951 following several years of undergraduate study in Germany and The Netherlands. In Canada he continued his studies and graduated from the University of Ottawa with his master's and doctoral degrees. He has held teaching appointments at Laurentian University, Western Michigan University, and the University of Ottawa.



Dr. Rozumnyj is currently president of the Ukrainian Free Academy of Sciences in Canada and is a past-president of the Ukrainian Cultural and Educational Centre in Winnipeg.

VEGREVILLE COURSE

Persons interested in taking Political Science 475, *Politics of Contemporary Ukraine*, offered during the Winter Term, 1978, in Vegreville, Alberta, through the University of Alberta Special Sessions Department, should

write to:

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CANADIAN INSTITUTE OF UKRAINIAN STUDIES SEMINAR SERIES

UNIVERSITY OF ALBERTA

12:30 P.M. — 311 Athabasca Hall

Wednesday, October 5, 1977	Dr. Jurij Borys	"The Russian Communist Party and the Sovietization of Ukraine"
Thursday, October 2, 1977	Dr. Wsevolod Isajiw	"Class and Ethnicity in the History of Ukrainians in North America"
Thursday, November 3, 1977	Andrii Makuch	"The Ukrainians and the Manitoba School Question: 1916"
Thursday, November 17, 1977	Michael Savaryn	"IVAN DZIUBA — From Internationalism or Russification to Face of a Crystal"
Thursday, December 1, 1977	Dr. Manoly Lupul	"Ukrainian Canadians and Regional Federalism"

UNIVERSITY OF TORONTO

7:30 P.M. — Common Room, Second floor; Department of Slavic Languages and Literatures, 21 Sussex Avenue

Wednesday November 2, 1977	Marco Carynnyk
Wednesday November 16, 1977	Leonid Alekseychuk

"The Poetry of Vasyi Stus"

"Censorship in the Soviet Film industry"

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POLISH—UKRAINIAN DETENTE

The conference on "Poland and Ukraine: Past and Present" was one of an annual series of conferences at McMaster University devoted to various aspects of Soviet and East European affairs. In 1974 McMaster University hosted the impressive conference "Ukraine in the Seventies," which gathered together a large number of prominent scholars interested in contemporary Ukraine. Similarly, the Poland and Ukraine conference (held October 20-22) brought together more than twenty-five scholars from Europe, the United States and Canada for two days of presentations and one of round table discussions open only to conference speakers and several invited guests.

On the whole the conference must be considered a success. Although in recent years there has been increasing interest in a rapprochement between Poles and Ukrainians, as expressed by a number of articles in the Polish emigre journal KULTURA and the Ukrainian emigre journal SUCHASNISt, there has never been any attempt to deal with the subject of Polish-Ukrainian relations on such a broad scale.

Some minor criticisms can be made. Several speakers had ob-

vious difficulty in summarizing what were often long and impressive written presentations (although this is a problem faced by all conferences of this sort), while those who have difficulty understanding Polish were often frustrated by the frequent use of Polish at the conference. There was also a lack of substantive controversy during the conference. There was no deliberate attempt to stifle debate; rather, the speakers themselves at times seemed overanxious to be diplomatic and to avoid controversy. In addition, one felt the lack of a general panel discussion to end the conference. Saturday's closed round-table discussions were probably planned to provide a summation and evaluation of the conference, with recommendations for further work; however, many conference observers were left dangling as to what, if any, general conclusions had been reached as a result of the conference.

It is difficult to give an overview of the numerous and varied presentations at the conference. However, it is worthwhile noting two of the interesting issues which were raised.

During the first panel discussion on October 2, several speakers discussed the development of nationalism and national consciousness in Ukraine and Poland. Although modern nationalism is a twentieth and late nineteenth century phenomenon, it was questioned whether scholars should not be more flexible in their definitions of concepts such as "nation" and "national consciousness." Nationalism did not play an important role in European history until recent times, however, Dr. Sysyn of Harvard University proposed that it would be wrong to deny the existence of a feeling of "ethnos" or national allegiance say, during the seventeenth century in Ukraine. Dr. Sysyn's comments provoked a number of responses, but, the discussion showed that both generally accepted and academic definitions are often inadequate in dealing with the complex problems of national consciousness and nation-building. It was difficult not to consider how relevant questions such as the above remain today, and it seems that there is still a great deal of potential for interaction between historians and social scientists where contemporary aspects of ethnicity and national consciousness are concerned.

Another topic which aroused considerable interest was that of socio-cultural stereotypes and the role they have played in Polish-Ukrainian relations. Several speakers noted that although the majority of the contemporary Polish intelligentsia and students in Poland (and to a lesser extent abroad) have a positive attitude towards Ukrainians and Ukrainian aspirations, or at the least are simply apathetic as far as this topic is concerned, many Poles have a negative view of Ukrainians as being rebellious, ruthless, and uncultured. This is not to deny that some Polish writers and publicists have treated Ukrainians in a positive fashion; however, popular Polish national epics such as Sienkiewicz's WITH FIRE AND WITH SWORD, and the predominantly chauvinistic Polish mass press of the interwar period, have had a great impact on the for-



Left to right: Drs. V.Bandera, L.Smolinski, G.Mond, Kedryn-Rudnytsky, Y.Bilinsky

mation of contemporary attitudes of Poles towards Ukrainians. Similarly, though a number of interesting, significant, and relatively objective works on Ukrainian literature and history have appeared in Poland in recent years, the more popular works which deal with Polish-Ukrainian conflict during and immediately after World War II accuse Ukrainians of engaging in one-sided and brutal anti-Polish excesses, and depict them in an almost uniformly negative light. Only a detailed study of Polish attitudes towards Ukrainians would show the real extent to which this negative stereotype is valid, nonetheless, according to the subjective impressions of a number of speakers, it does play an important role among many Poles.

Although the topic of Ukrainian-Polish relations is still painful to many Poles and Ukrainians of the older generation, evidently the time has come for an honest examination of this subject. The above conference was an important step in this process, although a great deal more work remains to be done to popularize the idea of friendlier relations between the two peoples so that it will not remain the concern of

a small group of intellectuals. If the Ukrainian and Polish emigre press and community do not continue the good work accomplished by the conference, little will have been achieved.

Similar conferences on Jewish-Ukrainian and Russian-Ukrainian relations are definitely desirable, however, in neither of these cases does the basic groundwork yet exist which would allow for a dispassionate discussion of these topics. In the next few years one must hope that the question of Ukraine and its neighbours will receive increasing attention. Despite the widespread cynicism within the Ukrainian emigre community about the possibility of greater cooperation with the peoples of countries neighbouring on Ukraine, Ukraine's position in Eastern Europe, and the increasing interdependence of all states, will never allow for a situation in which Ukraine can disassociate itself from the interests of its neighbours, and vice-versa.

Note. The proceedings of the above conference will be published in the upcoming year.



Left to right: Drs. P.J.Potichnyj, J.Pelenski, B.Osadezuk, A.Bromke and B.Lewytzyk

POLITICAL PRISONERS RELEASED

Vera Dumyn

AMNESTY IN POLAND

On July 24, Polish authorities released all workers that were imprisoned in connection with the massive strikes and demonstrations in June, 1976. All investigations and proceedings against members of the Workers Defense Committee (KOR) were withdrawn and 10 members of KOR were released.

This amnesty, which is associated with the personal initiative of Edward Giersek, the First Secretary of the Polish Communist Party, is an indication of a split in the party between Giersek and his supporters, and those who wanted to step up repression against the opposition following the June 1976 crisis.

The amnesty can be seen as the authorities' efforts to come to some kind of rapprochement with the working class. This political rapprochement becomes crucial for the authorities in view of the lack of any measures taken to alleviate the economic situation in Poland. To date, no policy has been put forward for solving the problem of Poland's heavy debts to capitalist countries, or to alleviate the food shortage problem. The workers' dissatisfaction with their living standard still exists and continues to point to an existing instability in the country.

The intellectuals began to participate in the opposition of the workers to the regime when arrests and violation of civil freedoms posed a threat not only to the working class but to the population as a whole. In this way, the workers' case was taken up more and more by the intellectuals and crystallized into an alliance between both sectors of the Polish population a situation with potential revolutionary ramifications.

The amnesty should be seen in this light. The release of all workers from imprisonment by no means alleviates the Polish economic crisis, and it in itself is not an indication of greater political democracy. The amnesty represents the Polish authorities' pragmatism in an explosive situation. Whether the amnesty has had the effect of relaxing the atmosphere, and dissolving the intellectual opposition against the regime's violation of political democracy is yet to be seen. This isn't the first time that Polish authorities have resorted to such measures in the hope of diffusing ferment and the unity of the population against the regime. Many of the members of KOR were active in Poland in 1956 and no doubt witnessed Gomulka's "nor-

malization process" after the population was gradually pacified. The lesson should be obvious.

The evolution of the balance of forces between the different groupings within the Party will undoubtedly have a crucial bearing on the way the Polish authorities proceed to tackle the crisis. This in turn, will be affected by the broader social and political forces in Poland and in other East European countries, as well as the developments in the Soviet Union.

SUSK Conference

(Continued from p.3)

2) Multiculturalism: Another Approach. SUSK has been instrumental in fostering the concept and reality of multicultural policy. Unfortunately there has been a gap between the development of the policy and its implementation in the community. The alternate avenues opened to us have neither been fully explored nor fully appreciated. The conference recommended that rather than concentrating on

policy matters, the implementation of multiculturalism be pursued, and become the focal point of either a later symposium or the National Congress in August.

3) Commission To Investigate SUSK Finances. Unfortunately, SUSK has lost much credibility and even more inertia due to its present financial morass. It was recommended that an independent commission assess the extent of the SUSK debt and investigate avenues by which this might be eliminated/alleviated.

All grievances or inquiries in this regard are to be directed to either the National or the Eastern offices; the commission (hopefully) will hold its hearings in early January.

It was only after midnight that discussion ceased and a group of (experienced) conference goers plodded their weary way homeward. In the final analysis, it was an excellent conference, but unfortunately the flock consisted largely of faithfuls. Its impact can be measured not by the events of the conference itself, but by how much follow-up will be done on it.



Marco Boycun (seated far right) illuminates his position

SUSK

— THE GO

The proposal was that SUSK hire students for a certain period of time and send them to various Ukrainian communities where they would live and encourage the local student population to get involved in the Ukrainian community and the issues it faced. In my view this idea from an organizational standpoint was the single most important development in the history of the Ukrainian student movement.

It is not always pleasant for me to think back over the years and recall my personal experiences with the Ukrainian Canadian University Students' Union (SUSK). At times thinking about past incidents in SUSK evokes feelings of intense anxiety, frustration and even anger. Yet I doubt if anyone who was actively involved in SUSK during the late sixties and early seventies regretted it. SUSK, no matter how you looked at it, in the final analysis provided us with a remarkable set of experiences.

It seems almost prophetic that I should be invited to speak to you here in Vancouver on the history of the Ukrainian student movement — for it was at a Vancouver congress at the beginning of the seventies that SUSK was catapulted into the role of an outstanding Canadian organization with whom many social forces on the Canadian scene had to deal, and I helped to organize that congress. Perhaps this congress signals the beginning of a new era of similar importance for SUSK?

Just as you were not around during those times that I was active in SUSK, and its president, so too I was not around during most of the student activism of the sixties and much of that period for me represents but a vague memory. Yet the closing years of that decade had a profound influence both on the North American society in general, and the Ukrainian community in particular. For this reason I'd like to focus in on the Ukrainian student movement of that period to see if it can tell us anything about what is happening to our students' movement today.

Just to keep things in perspective, bear in mind that Canada was the center of activity as far as student activism was concerned during this phase, as it is today, so by looking at the Ukrainian-Canadian student movement we are in effect analysing the focal point of the 'global' movement.

THE RADICALISM OF THE SIXTIES

SUSK was not the first Ukrainian students' union in Canada. During the period 1927-1933 there existed in Western Canada a Ukrainian students organization called the Central of Ukrainian Students of Canada (TUSK) although it collapsed in its sixth year of existence. Not much is known about TUSK as far as I have determined, and it would be very interesting for somebody to write a paper on this organization — particularly because it existed during the depression — a period during which the communist Ukrainian community in Canada gained great strength.

SUSK was started in December of 1953 in Winnipeg where Vera Zarowski became its first president. Throughout the fifties SUSK appears to have been fairly internally oriented, organizing local clubs and coordinating them — and also fairly dormant. Until the mid-sixties, with one or two exceptions, SUSK Congresses and Conferences appear to have been fairly primitive — focusing on organizational business and not spending much time on wider issues.

By 1965 SUSK had about one thousand members in 20 clubs across Canada. One doesn't sense any significant activity among Ukrainian students until one reads the President's Report prepared by Andrew Gregorovich for the 8th SUSK congress taking place in Toronto in 1966. This report covers the activities of SUSK from 1963 — 1966 and there are a number of items of interest from our standpoint.

Aside from recording the fact that the SUSK president wrote 127 letters over his 3 year term, the report mentions that SUSK prepared and submitted its first brief to the federal government — the 7 page, 5000 word document was entitled: "The Canadian Nation: Some Opinions of Canadian University Students of Ukrainian Descent". Brief presented to the Royal Commission on Bilingualism and Biculturalism 1965, by the Ukrainian Canadian University Students' Union, Toronto, 1965. Significantly however the report does not suggest that SUSK took issue with the use of the term "biculturalism" to depict Canada's cultural make-up. (Something that apparently came along later in SUSK history.) But perhaps the most important part of the report is what the President writes under the title "The Future of SUSK" because it serves to explain what SUSK was all about during those times, and where it was headed. Let me quote from the report:

"What future has SUSK? SUSK and Ukrainian University Clubs are riding on a wave created by an immigration which arrived from 1946 to 1964. These immigrants and their children were close to the sources of Ukrainian feeling having been born in Ukraine.

"I myself am a third generation Canadian of Ukrainian descent. I am proud to be a Canadian and an heir to the Ukrainian heritage. Yet that the Canadian born is a lesser breed — at least as far as our Ukrainianism goes. Perhaps this may be true but there are examples that disprove it. But let us return to the future of SUSK.

"Today out of half a million Ukrainian Canadians there are about 37,000 who arrived between 1946-1964. That is less than 8% of the total. In other words only seven out of every 100 Ukrainian Canadians is of the recent arrivals.

"Twenty years from now this will have dwindled to perhaps 3%. A student today of 21 years of age could have been born in Ukraine in 1945. But this gap is growing. In one decade there will be virtually no European born Ukrainian Canadian students. This could lead to a crisis in SUSK and in Ukrainian student clubs."

I think it would be fair to say that this quote represents the concerns of at least the leadership of the Ukrainian student community of the early sixties. But there were outside factors that were beginning to play an important role for students in North America and were beginning to exert an influence on the Ukrainian students' movement. The war in Vietnam was escalating, and with it so were signs of protest and student

rebellion against the status quo. I think the fact that students were being drafted to fight a war which they were not sure was morally justifiable was the crux of the radicalism of the sixties. In many cases students sought out a rationale for why America was in Vietnam and imposing on them to do its dirty work — radical ideologies became more believable and acceptable. It became in vogue to be a student activist and anti-American — whatever good history that was being written in America was overshadowed by the awesome scourge of war. Draft dodgers flocked into Canada causing Canadian campuses to follow the American campus struggles. North American student organizations were caught up in the surge of activism. Political debates flourished on campuses.

The anti-war movement had its effects on the Ukrainian student movement as well. Students tended to be more receptive to Ukrainian activism. Ideas and tactics of organization were borrowed from the general student community and applied to the Ukrainian scene.

THE ERA OF FIELDWORK

Thus in 1968 the Lakehead University Ukrainian Club submitted a proposal to the national executive of SUSK to hire student fieldworkers. The idea was taken from the Canadian Students' Union and the Company of Young Canadians which had been running programs of student social animation, and Roman Petryshyn made the suggestion that SUSK do the same. The proposal was that SUSK hire students for a certain period of time and send them to various Ukrainian communities where they would live and encourage the local student population to get involved in the Ukrainian community and the issues it faced. In my view this idea from an organizational standpoint was the single most important development in the history of the Ukrainian student movement. Without it, SUSK would never have grown into the active organization it became in the early seventies. With the acceptance of this proposal SUSK entered a new phase in its evolution distinguishable by a more professional approach to organization, and a deeper thinking on issues which led to a wider framework of analysis of what Ukrainian students were all about.

Perhaps this is an appropriate moment to make a passing comment of a theoretical nature which might help to understand what was happening to SUSK. In my view the term 'movement' denotes a specific phenomenon which is not necessarily synonymous with the term 'organization'. A movement consists primarily of individuals united by a common philosophy — an outlook on life which integrates knowledge gained from various disciplines into a consistent 'total systems' view. In a movement, philosophy is a primary, and organization is a secondary feature. A movement is therefore far broader and wider in outlook than an organization, which necessarily is limited only to specific goals. Members of a movement have an entire philosophy that they share with one another, members of an organization only certain goals. With the introduction of fieldwork, in my view SUSK was beginning to take on the character of a movement.

It was not until the summer of 1969 that the actual fieldwork program got off the ground. Two fieldworkers were hired that year — Bohdan Krawchenko and Orest Novakivsky, but Bohdan was the only one who made it through the

summer. His work that summer had a phenomenal impact on the Ukrainian students of his day. Bohdan travelled Canada and encouraged Ukrainian students to get involved in the community. He came to Vancouver to organize the SUSK congress which was to take place at U.B.C. on Labour Day weekend 1969. This is when I first met him, and when I first got involved with SUSK. From here on in I can relate the history of SUSK and the Ukrainian student movement from personal experience.

It is important to know something about the background of the individuals who became the leadership in SUSK through the ensuing years as it gives an insight into why SUSK was like it was. My background may have been typical of many others that later got active in SUSK.

I grew up in Edmonton and belonged to the traditional youth organizations and churches, etc. Just after graduation from high school I moved to Vancouver and resolved to stay as far away from

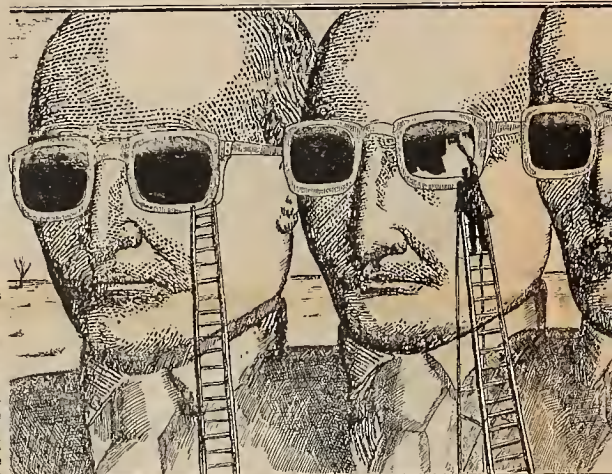
and I shared an anti-status quo bent, and I was therefore quite surprised when he announced that he was running for SUSK president.

There were things going on behind the scenes which were to give SUSK a tremendous shot in the arm at this time. The federal government had just approved the Official Languages Act and was concerned to make sure there would be no backlash. Roman Petryshyn and Modest Cmcoc prepared a brief to the Federal government which obtained a travelling grant of \$10,000 to defray the costs of transportation to the SUSK congress in Vancouver for those who came.

The fact that Bohdan had spent the entire summer advertising the congress, the fact that Vancouver was an attractive place to hold the event, the money granted by the government, and the political climate of the times all combined to make the Vancouver congress a watershed in SUSK history. It brought new people together, it

tegrating of during these so exciting found people engineers, political scientists, historians, etc. utilization one to develop himself and a clearer problems because of viewpoints students.

Now that philosophy, it was the SUSK played a role; the multiculturalism, the I personally introduced to Toronto at the Harbord St. down from Vancouver was my mentor — Krawchenko something but in to the con



The task for the national executive was now to convince everybody starting with SUSK members

Ukrainians as possible. I never completely cut off ties, but I remained at the fringe of the community. I was interested in campus politics and attended meetings of an organization called Students for a Democratic Society (SDS). I can't say that I completely shared the views of those who belonged to this organization because they couldn't agree among themselves on what it was they were concerned about. There was no doubt however that SDS was against the American involvement in Vietnam.

Krawchenko had heard of me before coming to Vancouver because he too had been a member of SDS at Bishop's University in Quebec where he had also been the editor of the campus newspaper. In a way Bohdan and I should be grateful to certain right wingers in the Ukrainian community who passed on the rumours which led to our first meeting. To tell you truthfully, when I first met Bohdan I felt sorry for him. Here was this guy from back East travelling around Vancouver by bus, single-handedly trying to organize a students' congress in which it appeared to me hardly anybody had any interest. It was obvious he didn't have much money, and he was having trouble finding a place to stay. I decided to invite him over for supper. We talked, and over time I got involved in organizing the congress. Philosophically I think Bohdan

raised issues never really confronted before, it imparted to us a feeling of importance. Things were happening! THE MAGIC WAS THERE.

MULTICULTURALISM ON THE RISE

When the congress drew to a close Ukrainian student life withdrew back into its lethargy for a while. But for the next several years it would often experience rude awakenings as issues were brought by the national executive right to its door step. Krawchenko and Petryshyn had gotten together and written a brilliant position paper on multiculturalism in response to the fourth volume of the report of the Royal Commission on Bilingualism and Biculturalism entitled *The Other Ethnic Groups*. The task for the national executive was now to convince everybody that Canada was multicultural — starting with SUSK membership. Multiculturalism, defence of Ukrainian political prisoners, and fieldwork became the philosophical nexus of the Ukrainian student movement. About these subjects, most of us were either in agreement, or could be converted. The philosophy lacked cohesiveness and integration, but there was enough there to keep us pasted together for a while. In passing I might add that it was precisely the in-

feeling of Petryshyn arguments wanted to see that. "culturalism asked me his face answered. "M then he explained. "The radio did not die. Community therefore I to the period summer of nings of a n duced by Canadians multiculturalism played 9 li mer who organizing demand or recognize character.

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GOOD OLD DAYS

by Andrij Semotiuk

tegrating character of SUSK during these times that made it so exciting — in our ranks we found people from all disciplines: engineers, lawyers, doctors, political scientists, sociologists, historians, etc. In this cross-fertilization one had the opportunity to develop his understanding of himself and the world around him — one got a better grip of reality and a clearer definition of one's problems because of the sharing of viewpoints with other Ukrainian students.

Now that we had found our philosophy, it was time to spread it. This was the essential role that SUSK played for many years to follow; the crusader for multiculturalism. I recall the time that I personally was first introduced to this idea. It was in Toronto at the SUSK office at 67 Harbord St. I had just flown in from Vancouver and come down to the office — Petryshyn was my mentor. He sat me down — Krawchenko was busy doing something but was also listening in to the conversation. I sensed a

why fieldwork was possible at this time was because there were funds available from governments. SUSK became an expert at milking governments for funds. We were having an impact with our multicultural campaign, Bohdan was getting publicity, and people were paying attention. The question of Ukraine was at this time of secondary importance to SUSK although much activity was directed at the defence of political prisoners. A polarization of views was beginning to take place here which did not really surface until November of 1971, but which was important for understanding the 'fall' of SUSK. But we'll return to that.

With the end of the summer of 1970 Marusia Kucharyshyn became president of SUSK. Andrij Bandera worked as a full time fieldworker with Marusia in Toronto, and I believe that the 1970 — 1971 SUSK year was the climax of several years of activity. That year was both outstanding and the nemesis of SUSK at one and the same time. The issue of

laro. Artists from across Canada met, discussed, held seminars and workshops — truly a unique phenomenon that will never occur again for a very simple reason — it cost about \$35,000 to hold it and SUSK ended up roughly \$10,000 in the hole.

THE UNEASY SEVENTIES

The summer of 1971 was like an enormous orgasm of several years work. The momentum was still on the increase and success after success gave SUSK an aura of power which magnetized students of Ukrainian descent to it. But the Ukrainian student dream was coming to an end. Thousands of dollars were being wasted in efforts to mobilize the student community, many leaders were finding their energies spent and their tolerance at an ebb.

With the election of Marko Bojunc SUSK was beginning to feel the pains of years of sustained growth. But the momentum carried SUSK forward even though it was infested with debits and internecine strife. The focus of attention shifted to a KYK congress taking place in Winnipeg in October, 1971. So strong was the dedication of Ukrainian student youth that they undertook a hunger strike in Winnipeg demanding a meeting with Prime Minister Trudeau to get him to intervene on behalf of the Ukrainian political prisoner, Valentin Moroz. The Prime Minister, who was there to make an official announcement that the government had endorsed a multicultural policy (which was another success for SUSK), agreed to meet with the hunger strikers. Yuriy Boshyk did most of the negotiating with the Prime Minister's office and Trudeau agreed to raise the case of Moroz when Kosygin came for a visit to Canada. Another SUSK success!

The last event that took place before the SUSK deluge was the visit of former Premier Alexi Kosygin of the USSR to Canada in late October of 1971. Thousands of people demonstrated in cities across Canada. Students were again at the forefront of these demonstrations. In Toronto an incident took place which I believe had a significant impact on the political thought of SUSK leaders — the police without cause, rushed a crowd of 4000 Ukrainian demonstrators, and the police horses and police activity led to many injuries and an official inquiry by the Province of Ontario which put the blame on the police force. But many young leaders would never forget how Ukrainians had been beaten up by the local police on that day.

I think the November issue of *STUDENT* in 1971 was a crucial issue in the history of the Ukrainian student movement. Its articles for the first time uncover ideological underpinnings which will surface in time and shatter SUSK. The issue contains an article written by Trotsky in the 1930's on Ukraine, and an article by Yuriy Boshyk which infuses for the first time, a class analysis into the issue of multiculturalism and focuses on upward mobility as an impossibility for those who believe this issue had a profound effect on the student movement; it certainly had a profound effect on me. The honeymoon was coming to an end, and differing political views were surfacing. There was a consolidation in the Marxian Ukrainian left which could be seen the subsequent issues of *STUDENT*. The Committee for the Defence of Valentin Moroz was being divided along ideological and personality lines — a split was developing and the Left Them Free Committee (a left-leaning committee) evolved.

The summer of 1972 involved SUSK in a video-tape project. The idea was to make some video tapes involving Ukrainian historical themes. A federal government grant was obtained to cover much of the expenses. 12 students were eventually hired after a disappointing response from the government. Most of the fieldworkers were involved with the programs, some worked in the community. One noteworthy project was the organization of the Saskatoon Youth Jamboree which brought together many young people in the prairie area — it was organized by Halya Kuchmij, one of the best fieldworkers SUSK ever had. But in terms of concrete results, Video SUSK didn't produce very much. By the end of the summer SUSK had several hundred yards of virtually useless video-tape and enormous debts — about \$20,000 to be exact. The lifeblood of student activism — money — had been totally drained and what was left was an empty shell, a remnant of a once powerful movement. That is what I inherited when I was elected president of SUSK in Ottawa in the summer of 1972.

Times were changing, the political climate of the overall society once almost electrifying, now was waning into a simmering fizzle. The war in Vietnam was over as far as America was concerned. Students began taking a more conservative posture towards activism.

over the country students were going on hunger strikes in defence of or in solidarity with Ukrainian political prisoners. Ukraine once again became the prime focus of student life. The release of Leonid Plyushch led to the beginnings of perhaps a new era in the movement.

I have purposely omitted an analysis in depth of the last few years of SUSK because I anticipated that most of you would be familiar with this period from first hand experience. I do not wish to convey the impression that these SUSK times were not at least as significant as earlier periods.

EVALUATION

At the great risk of oversimplifying I would say that the aspirations of SUSK have been to maintain and develop a Ukrainian culture in Canada and to help create a free Ukraine. As neither of these general objectives are realistic in my estimation given present realities, SUSK has to define for itself more concrete objectives which are realistically attainable.

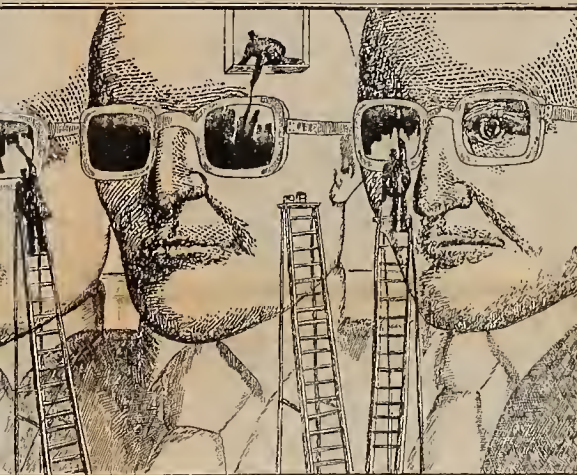
But the risk of this approach is that SUSK will then become an organization as opposed to a movement. As far as the Ukrainian student movement side of the picture is concerned, much of what was once the unifying philosophy has eroded.

During 1972 — 1973 SUSK started taking a more commercial approach to student life — raising money to pay debts. The CBC Action was commenced which was directed at getting multilingual broadcasting on Canadian networks. A growing tension between the Set Them Free Committee and SUSK haunted other areas of work. *STUDENT* came out regularly and perhaps was the major solidifying force in student life.

In the years that followed the left Ukrainian student community can be characterized as increasingly hostile to the "Bandervists"; those not in the Marxist circles were left somewhat uncertain as to what direction to follow SUSK debts while cleared completely in my year as president, returned to belaguer Ukrainian student life to this very day.

In 1974 SUSK passed through another phase in its development — the hunger strike mania. All

Multiculturalism has been pushed as far as it can go on a cross-ideological level. The dilemma facing SUSK now is that the next step is to adopt an ideology, but to do so is to contradict SUSK's cross-ideological character. In this sense SUSK is a limiting as opposed to a liberating organization. For 99% of the Ukrainian student population the incapacity of the organization to jump into ideology is meaningless because they have not been saturated with SUSK student life. For this reason SUSK will always be important at least as an organization if not as a movement. But for those of us who seek out more in our community than free, open democratic structures, or who aspire for more than just a vague "Free Ukraine", SUSK will remain a reservoir for recruiting personnel and an unforgettable historical memory.



to convince everybody that Canada was multicultural — with SUSK membership.

feeling of anxiousness as Petryshyn went through the arguments with me — they really wanted to convince me, I could see that. "What is the Canadian cultural make-up?", Petryshyn asked me with an earnest look on his face. "Bicultural?", I answered. "Multicultural!" and I was convinced. This went on over and over again in the ranks of SUSK.

The radicalism of the sixties did not die down in our community until around 1971 and therefore I am adding that time to the period of the sixties. The summer of 1970 saw the beginnings of a massive campaign conducted by SUSK to convince Canadians that Canada was a multicultural country. SUSK employed 9 fieldworkers that summer who largely worked on organizing inter-ethnic conferences whose theme was a demand on our governments to recognize Canada's multicultural character.

I really have to hand it to Bohdan Krawchenko for his genius here. He was exceptionally good at debating with opponents of multiculturalism and was a sound political theoretician that could force Ministers into theoretical contortions. I might just add that it was Bohdan who started *STUDENT* in the summer of 1969. I was one of the fieldworkers who worked in the summer of 1970 — the second year of the fieldwork project. The reason

multiculturalism intensified, Ukraine once again started becoming the dominant issue to SUSK, the fieldwork program expanded enormously and this built up momentum of past years was carrying us forward.

In Marusia's year as president, SUSK managed to get enough government funding to hire 20 students for summer fieldwork. I was one of the fieldworkers again that summer; I worked in Ottawa lobbying M.P.'s on multiculturalism. I also was the coordinator of another summer fieldwork program organized under the name "Towards a Ukrainian Unity" (Government name) which employed 35 students as fieldworkers in Ukrainian youth organizations like CYM & PLAST. SUSK was trying to activate a body called the Rada Ukrainokoji Molodi (RUMK) to begin coordinating all our Ukrainian youth organizations, and the way it was doing it was to set me up as the coordinator of government money for all the youth groups. RUMK basically didn't work out — but that's another story. What was important was that in the summer of 1971 SUSK had directly and indirectly about 50 fieldworkers throughout Canada.

Another project undertaken that summer which had an enormous impact on Ukrainian culture in Canada was the organization of the Ukrainian Canadian Festival of the Arts in Thunder Bay, On-



Andrij Semotiuk, a lawyer, is a former SUSK President and was the United Nations representative for the World Congress of Free Ukrainians (CKBU) until his resignation in September, 1976. He is also the author of a recently published pamphlet, "Towards an International Free Democratic Movement." The paper published here was originally presented by Mr. Semotiuk at the 18th SUSK Congress in Vancouver, August, 1977.

SOVIET DISSENT: CURRENT SITUATION

For the benefit of those who did not have a chance to hear Leonid Plyushch on his second North American tour, we are printing a transcript of his speech given in Toronto, September 12, 1977 (transcribed from tape by M.H.). Although certain sectors of the Ukrainian community are convinced Plyushch came to North America to preach Marxism and atheism, a critical reading of this transcript should make one wonder where and why these groundless claims originate.

Ladies and Gentlemen. Dear Countrymen. I'm very grateful for your presence here. I want to explain what is happening in the Soviet Union now — the terrible repressions that are taking place there. And to analyze the reasons for them. And to reply to the accusations I've encountered in Chicago and Detroit: we representatives of the Helsinki Groups are accused of supporting Carter's policy. I want to explain what this means: whether it's a support of all of Carter's policies, or a support of his statements. I agree with your analysis of our opposition movements as a whole, but certain things must be added to explain our position. When we appealed to Brezhnev or Kosygin, some of our comrades accused us of sowing illusions. No, there were no illusions. We took this scrap of paper called the constitution and made it into our weapon. This is the main reason why a new constitution, worse than the Stalinist constitution was promulgated. It hasn't been officially proclaimed yet; I'm afraid that they might let several workers for a facade and proclaim more severe laws. This scrap of paper called the Helsinki Accords also was made into such a potent weapon, and that is why the KGB attacked the Helsinki Groups so violently. If governments make promises, we demand that they keep their promises.

Now, I would like to talk about the events taking place in the Soviet Union. The provocations began last November (1976 — ed). During searches at the apartments of members of the Ukrainian Helsinki Group. A rifle was found at the teacher's, Dleksy Tykhy's; American dollars were found at Mykola Rudenko's; pornography was found at poet-writer's, Oles' Berdnyk's. They wanted to force Mykola Rudenko, a friend of Mykola Rudenko's to be a spy for them. When Kovtunenko refused, he and Dr. Shtern were accused of taking bribes. They were given a sentence of 2 years. Rudenko wrote an article about this, where he said if you don't want to be despicable, that is, an agent of the KGB, then you have to go to prison. Then the Moscow Group was subjected to searches. Ginsburg had American dollars hidden; he was arrested. Professor Orlov was arrested. And Shcharansky, an active member of the Jewish movement was arrested. The attack is directed primarily at the Helsinki Groups.

Two members of the Georgian Group have been arrested. All this is accompanied by various provocations. These provocations are more important than the arrests, because arrests take place at the time I was caught in the great crackdown (pogrom) of 1972. But that crackdown was not as cynical, not as provocative (as the harassment at present — ed). There weren't as many black mails, or provocations. (For example) When Bukovsky was exchanged for Corvalan, that same day, the KGB set Malva Land's house on fire. They accused her of setting her own house on fire. She was sentenced to 2 years in exile. When Dr. Shtern was released through the influence of the international struggle for him, the Soviet regime cynically

showed its list to the west. It arrested Anatolyi Shcharansky and accused him of being an agent of the CIA. Some near-sighted journalists and politicians say that Carter's statements only hurt the cause of the dissidents. The dissidents themselves should be asked. Except for the Medvedev brothers, I haven't heard any of them condemn Carter for his human rights statements. And, as for the Medvedev brothers... that's a story in itself. We live representatives of the Helsinki Groups in the West, have in common only a support of the general direction of the activities of the Helsinki Groups. And I, as a representative of the Helsinki Groups, I can compare the policies of Chancellor Schmidt and the statements made by President Carter.

When Giscard d'Estaing gave Brezhnev a gift of 2 automobiles, these two cars were for Brezhnev's son's huge auto collection, almost all of leftist France whistled down Brezhnev. Brezhnev had come to France to support Giscard d'Estaing against Mitterand before the elections. The day after Brezhnev returned home, the trial of Rudenko and Tykhy was begun. One car, probably the one Brezhnev immediately liked, cost Rudenko seven years in a labour camp and five years in exile. You probably know that Brezhnev ordered that the colour of the other car be changed — ed. That must have cost more, because Tykhy received ten years in a labour camp and 3 years exile. Well, it's foolish to ask the dissidents, after this, whose position is closer to theirs; that of the Social-Democratic Chancellor Schmidt, President Giscard d'Estaing or President Carter. And what if Galynda Brezhnev, Brezhnev's daughter, began to collect thermonuclear rockets, and America gave her a gift of a rocket?

Now, about the provocations and the press stories that are accompanying this. You don't have to be a legal expert, and you don't have to know these people, although I know many of them. It's sufficient to know the situation in the Soviet Union to understand that currency and rifles and the pornography and the espionage of Shcharansky were all crude frame-ups. People joined an organization officially, that is legally and openly. Those of you who visited the Soviet Union may have noticed how you were followed. But a tourist will be followed by only one or two KGB agents, not more. My wife once counted 23 KGB agents following her. I haven't had such an honour, and never counted more than 14. And, in this situation, to function as a CIA agent, as Shcharansky was accused of doing, or to stash rifles, dollars — is simply very serious. Just as the trial of Bukharin and others under Stalin were not at all serious (he were show-trials - ed). I don't know Shcharansky. Perhaps he will be forced to confess, as his friend Lipavsky was forced to. I want to focus on the most terrible case of all of these. That is the accusation of espionage against Shcharansky. As soon as this accusation was made, we made a statement declaring that there was a threat of this kind of thing becoming systematic. And charges were not only made against Jews as a "Fifth Column", but against other national movements. And, in fact, I have a statement by the Georgian Helsinki Group. On May 21st, 1977, a Jewish member of the Georgian Helsinki Group, Goldstein, was visited by a William Fawcett, a businessman from Canada, as he claimed, who began a provocative conversation. He wanted to meet the wife of Hamsa Hurdia. He said that one of the arrested, Kostava, was

giving very bad evidence: an old tactic of sowing dissension among members of a group. Then, he proposed to go to Hamsa Hurdia's wife, that she become a CIA agent. He said that 2 Jewish members of the group were working for the KGB, and suggested that he could help her exchange letters with her husband in prison. The KGB is so stupid that it simply doesn't understand that nobody will believe that a CIA agent can establish contact with a KGB prison so easily. When Hamsa Hurdia's wife and friends, reported Fawcett's visit to the KGB, the KGB wasn't overly perturbed. It's strange how calmly they received news about the presence of a CIA agent.

And here the general background in chauvinist propaganda. For the most part it is very sharply anti-semitic. Since about 1969, it has reached very large dimensions, and it is increasing every day. I have here a book by the Soviet writer Ivan Shevlov. This is a purely Nazi book with Communist phraseology. It simply retells the protocols of the Elders of Zion. I wonder whether there are some international laws against Nazi propaganda. It is impossible for some international organization to bring this Nazi to trial. It's been written that if Jews in toxicate the poor Russian people, they bring about their sexual depravity, they killed brilliant Russian scientists. You get the impression that they have only geniuses there, which are being murdered all the time. There is a phrase here that Zionism is worse than fascism because it takes concealed paths, seizes the press, medicine, the law, culture and teaching. It infiltrates all parties, the way Trotsky did, for example. The author was terribly concerned that the reader wouldn't know that Trotsky was a Jew, and emphasized this by calling him Bronstein. When one Soviet legal expert replied about my case, he said chauvinist propaganda is banned in the Soviet Union. But it's strange, for this man has just published his fourth book, while people who defend national movements are imprisoned. This was published in 1970 and in this year, more terrible things are written. When Shtern was accused, they wanted to charge him with murdering children. Now they want to use Anatolyi Shcharansky and the Goldstein brothers from the Georgian group to prove that Jews are a "Fifth Column". There is a smaller, but nevertheless barbaric anti-Tartar campaign. All attempts to defend one's national culture, as is happening in Ukraine or in the Baltic republics is looked upon as bourgeois nationalism. There is a barbaric persecution of all churches. Only the Russian Orthodox Church is recognized. But all honest priests in this church are persecuted. In Georgia, a Patriarch was elected through KGB machinations, rather than an honest metropolitan whom the Georgians wanted. The new Patriarch, very similar to the Russian Patriarch, attacked Hamsa Hurdia when he spoke out in defence of the rights of the Georgian Orthodox Church. The KGB and this Patriarch have robbed this church blind and put it into its own pocket. In the Caucasus can be found the Ukrainian Catholic Church. The Lithuanian Catholic Church is being dictated the general line all the time. In Kiev, I saw how young Jews were forbidden to go to synagogues. There is a particularly savage persecution of Baptists. In the last year 3 Baptists were killed and one was shot at. For example, the Baptist Dejnega from the Cherniviv prison in Ukraine was murdered and maimed. In 1969, a Baptist in prison had his tongue and teeth

pulled out, and his feet burned with hot irons. In Georgia, physical tortures continue, although, for now, tortures are not occurring in her republics.

Here Rudenko sent me an article by him, before he was arrested. As soon as they set up the Helsinki Group, unknown persons stoned his house. One of them hit Oksana Meshko in the shoulder — she had served 10 years under Stalin. Mykola Rudenko is a writer and he put together this photo-montage... (displays photo — ed)... the rocks which had been thrown at his house, and the background are his books from his library: Marx, Engels, and Mao Tse-tung. Mykola Rudenko was a member of the Party and even a political instructor. This is his humour... it's rather difficult to understand. He's now serving time thanks to the automobile Brezhnev was given.

How can what is being done now be explained? The Soviet regime is undergoing an unprecedented economic, political and spiritual crisis. The only intelligent way out of this crisis for the country — not for the authorities — is to work for economic democratization. So that the workers, peasants and intelligentsia could somehow influence their leaders, influence their work at their enterprises, and so forth. But this is impossible without political democratization. And here we're approaching the central point of the contradictions that exist in Soviet politics and economics. This regime is built on misinformation and lies. In the contemporary period, the scientific-technical revolution, information is this revolution's most crucial factor. A regime which bases everything on lies, cannot be successful in directing the economy with these methods. And so they've decided a different way out. This was calls for the West to give them economic assistance. But here they encounter something they didn't expect, they thought that human rights, guaranteed in the Helsinki Accords, would remain just a scrap of paper. When in our country, in Czechoslovakia, in Poland and other countries, Helsinki Groups were set up, (in Czechoslovakia Charter 77 was signed), this became a weapon directed against the main root of this regime — lies. They took fright because the political crisis deepened. Now they have to use Helsinki to prove that exchange of people and information, brings about an increase of opposition in our country, terrorism, espionage, moral corruption, etc. On the other hand, they have to prove, and Brezhnev went to France for this, to speak to other governments as one statesman to another. This is why he made himself president. He signed the constitution with one hand and signed the document making himself president with the other. And so now they could talk as president to president: you have your difficulties and we have difficulties; you have an opposition and we have an opposition; you've got Basques, Communists, socialists and other riff-raff, and we have all kinds of markets and anti-communists. As two statesmen can come to an understanding — I'll support you against your opposition at your election and you'll remain silent at Belgrade — and we'll go on conducting trade like decent people.

This is a double-barreled policy for the West. For internal consumption they've got a barbaric chauvinist propaganda which concentrates on the poor Jew who is being used as a scapegoat by all governments. Orders were read in the army about the

Ukrainian General Grogorenko, that he concealed his Jewish origins from the party. However, the party statutes do not include any principles concerning Jewish heritage of members. Even if Grogorenko had concealed his "impure" blood, this is not a crime under Soviet law, nor according to the party statutes.

But it's important for them to bang into peoples heads that the Jews are rebelling, that they are a "Fifth Column". This is why they claim that I was the leader of the Zionists in Kiev. Svitslchyk was alleged to be a liaison man between a Ukrainian bourgeois nationalism and the Zionists. Sakharov and Solzhenitsyn were declared to be Jews. I think this could be particularly offensive to Solzhenitsyn... and so on... So that is the situation now.

When we demand that human rights be discussed seriously at Belgrade, we have no great illusions. Especially on my part, since I've left the Soviet Union and since what is happening here. Some capitalists find Brezhnev detente profitable, because there's a large market there. Some trade union activists also think it is profitable because unemployment here will be reduced. And some governments are simply afraid, the way they were afraid of Hitler, and think that their Munich policies (I have in mind Munich in 1938) will attain peace. But you must know the psychology of the aggressor, the bandit. He's afraid, and in order to overcome his fear, he tries to intimidate others. That is why we have a great hope that in the West a mass movement will be established to apply pressure to all governments in order that they fulfill the Helsinki Accords in their own countries and demand that other countries do the same. This scrap of paper records that human rights are as important as all the other principles of detente. Detente will be false, will have no sense if these promises are not carried out. If we succeed, and some trade unions have promised us this, to summon a parallel conference to the Belgrade Conference of governments, we can attain this.

But to do so we have to attack myths about the Soviet Union, and to struggle against the false idea that if we criticise the Soviet Union, we are thereby supporting the forces of reaction. No, it is those people who support the Soviet Union, who support reactionaries. But this idea causes great difficulties for us. And we constantly have to explain by citing facts that, first of all, Brezhnev directly supports the Shah of Iran, and gives economic assistance to a Brazil. Rumania gives economic aid to Chile. This is direct assistance. There's also indirect assistance. Our International Committee Against Repressions managed to obtain the release of the Peruvian activist Ouantos Ouantos. I spoke to him about this. He said that in his country speculations are being made as to how their country defends its people against communist-terrorists. And in the Soviet Union, when we are in psychiatric prisons, the people are told they are being protected from fascism and American imperialism. This is why we want to extend a hand to all political prisoners in fascist countries, because their fate is our fate, and vice versa. I don't even have to mention the moral aspect of this.

Uruguay communists protested that at our mass meeting we simultaneously defended their general secretary, the mathematician, Massera, together with Bukovsky and Giuszman. I don't know what

(DISSENT continued on page 11)

STUDENT CULTURAL INVOLVEMENT

SASKATOON SUSK CULTURAL WORKSHOP OCTOBER 21-23, 1977

The purpose of Saskatoon's "cultural weekend" was four-fold. First, as the major activity of the term it was to lay a solid foundation for a club which had sat dormant in the Student Union filing cabinet for five years. Second, it was to develop a rapport between students of the Prairie provinces and increase the local scope of Ukrainian-Canadianism. Third, it was to raise the public status of Ukrainian students in Saskatoon by making public the cultural workshops and concert and successfully realizing the entire event. And finally, it was to give young talented Ukrainian artists necessary exposure and experience and the participants a broader understanding of the cultural and artistic traditions.

The workshops were challenging, provocative and executed with a personal touch. Olenka Bilash of the Canadian Institute of Ukrainian Studies in Edmonton handled the question of Ukrainian language education in Canada, comparing situations in various provinces. She emphasized the need for supplementary outlets in which to utilize Ukrainian, especially at the children's level — television, radio, public libraries, films and



Coffeehouse frivolity — the ubiquitous 'hopak'.

theatre. Language must be viewed as a means to an end and not an end in itself. Such is the direction of the bilingual Ukrainian-English schools in Edmonton.

Morris Sulatiski of Saskatoon conducted a workshop on "rizba". Through his own search for identity as a Ukrainian in Canada, he explained traditional forms of

woodwork — woodburning, encrustation, carving and various combinations of these techniques. An interesting discussion differentiating "art" and "craft" in the Ukrainian cultural arts ensued.

Winnipeg's Irika Onufriychuk introduced the history and symbolism of Ukrainian pottery in a slide presentation. Through comparisons of shape, form, structure, motifs, and color, she enhanced ideas conveyed during Mr. Sulatiski's presentation.

Bohdan Zerebecky of Saskatoon discussed the history of Ukrainian dance. He related etymology to the development of various steps, and noted the influence of theatre, ballet, and technical staging on dance at home and abroad. Although audience consensus was that Ukrainian dance as a visible art form should develop naturally in Canada, there was also consensus that choreographers have a responsibility to maintain its traditional ethnographic elements in this growth and development. Perhaps if dance troupes would invest more money into improving their dancers, rather than touring the world, quality would improve.

Roman Onufriychuk (Winnipeg), father of the infamous summer cultural immersion SELOS across Canada, gave the usually

stimulating three hour presentation on Ukrainian music, purporting that Ukrainians have more songs than any other ethnic group. Roman led his audience through melancholy, exuberance, laughter and tears, by selecting samples of instrumental, folk, choral, religious, symphonic and "troystly" music. Attention was given to the richness of lyrics in Ukrainian songs and thus, the further justification of needing the language to fully understand culture. A wind-up concert held on Saturday evening, introduced some new stars (and some not so new) to its audience: Saskatoon's Yevshan Dance Ensemble, Dalek Tumany (Far Horizons-Petro and Michael Barboluk, Donald Derkewych, Vesna Youth Choir, directed by S. Chypch, Chervoni Maky (the Daminski sisters), soloist Paul Ciplivnyk, bandurist Roman Onufriychuk, classical pianist Steven Soroka from Regina, and Master of Ceremonies Radomir Bilash carried the evening to a delightful close.

Did the "Cultural Weekend" succeed? Although few students and performers from Edmonton and Winnipeg lived up to their commitments (with a realm of typical "student" excuses), those localities and visitors that gathered did benefit. The strength of the new club's foundation is a debatable question. The participants supported all activities with zeal, but the absence of numbers was conspicuous. The same old question keeps emerging — How do we attract the "unorganized" Ukrainians! Especially students from rural areas. The concert was well executed but poorly attended. Undoubtedly more efforts to raise the status of students in Saskatoon will have to be made. Perhaps the provincial KYK will meet a previous request and hold a session for students! But, to end on a positive note, the quality of our budding artists and the workshop leaders was very inspiring and each performer exceeded his own expectations!



Workshop participants enjoy a humorous interlude

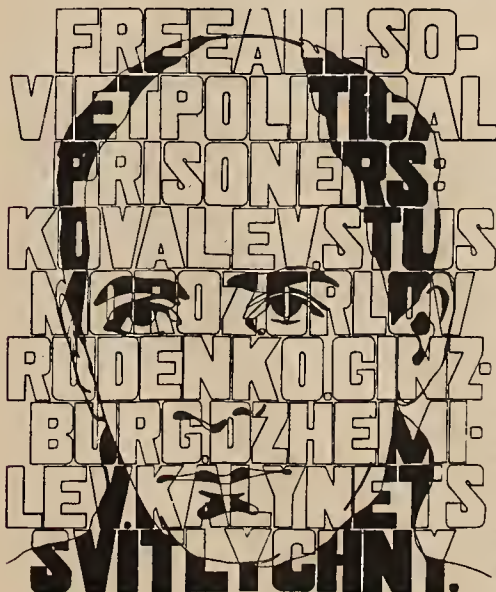


Roman Onufriychuk — Kobzar at large

STUDENT INTERVIEW

THE POSTER AND THE ARTIST

Jars Balan



Ihor Kucharyshyn is a 3rd year student at the University of Alberta. Presently enrolled in a special B.A. programme, he spent his first year working towards a B.F.A. degree, but found his course work confining and unsatisfactory. His parents came to Canada in 1948, and he has been active in the Ukrainian Catholic community and in Plast. His first major graphic work was a very effective poster for the visit of Leonid Plyushko to Edmonton, September 1-2, 1977. This poster was also used by the Winnipeg Plyushko Tour Committee, and has been reproduced in numerous newspapers and magazines.

Student: How old were you when you started to paint or draw, and what artistic training have you had?

I.K.: I've always been interested in art, but my first real break came in Grade 11 when I took commercial art, which was a fairly condensed and involved approach on a more serious level. Art took up half of my curriculum in Grade 11 — in Grade 12 I took more academic courses so that I could go on to university. I did my first year of university in a B.F.A. programme, which was very concentrated — the main emphasis was on my art work, and I only had one option, which was philosophy. During my second year I switched over to a special

B.A. programme which allowed me to mix my art subjects with more academic subjects. I also took a drawing course in Grade 12 that was part of the university extension programme — basically figure drawing.

Student: Are you influenced by any artist in particular?

I.K.: Well, there are a number of artists who have influenced me as far as my ideas of what art should be, but as far as my own style goes, I can't really say that they've influenced me very much. For instance, Wassily Kandinsky — the turn of the century Russian abstract painter — has influenced me in this way, more in terms of his ideas and theories

Student: Do you relate in any way to the contemporary Canadian art scene?

I.K.: Generally, I try to become acquainted with most of the current trends in Canadian art, but it would be difficult to say that I follow the work of anyone in particular.

Student: Does the fact that you're Ukrainian have any bearing on your art work?

I.K.: I try not to let it affect my art, because I think that it comes down to a cultural thing — if you produce "Ukrainian" art, it's sort

of restricted to being appreciated by Ukrainian people — although good art will be accepted cross-culturally. I would say that I tend to be more western than Ukrainian in my outlook — abstract art in particular has interested me a lot lately, probably because of my education.

Student: In other words, you're not interested in being another Kurelek.

I.K.: Well, Kurelek is very noted and has his own style, but I think that there are certain limitations in that although he presents slightly different subject matter, it's always in the same style. He deserves credit, however, for developing a distinct style.

Student: Are you interested in making your living as an artist — either in a commercial or a creative sense?

I.K.: I think that if I did want to make my living at it, it would probably be in the creative sense. It's much more satisfying to be able to do what you yourself — your soul, or spirit — command. As a commercial artist you're pretty much restricted to producing what other people want you to do. Though there's a lot of

(POSTER continued on page 11)

CLUB NEWS

CROSS CANADA

CALGARY —UPCOMING SKI-TRIP

The Ukrainian Students Association in Calgary has had, in the past, a reputation of getting off to a slow start every year. However, with a new interested, eager membership this year, the club has managed to pull itself out of a so-called "dungeon" and has started on a program of concrete action. The first event of the year was "Ukrainian Days" held September 22 - 24. It featured several cultural and arts displays, a sale of ceramics and Ukrainian food and a guest speaker, Andrii Makuch (1977-78 SUSK National President), who addressed a packed hall on the "Four Myths of Ukrainian Canadian History". In conjunction with "Ukrainian Days", the club also sponsored a "zabava" which was received by the student body with mixed emotions: some came and others didn't. This was the first time the University of Calgary club has

ever attempted a function such as this and it was on the whole, quite successful.

Internally, the club has a bright new executive and membership, which meets rather regularly in the office (room 218E McEwan Hall). Because of the continual use of the office facilities, the club has finally managed to put pressure on the U. of C. Students' Union to provide better club space. Those who have seen the Calgary club's office will well understand the need for a telephone and even a door!

While the U. of C. club is still a socially oriented organization, they have finally managed to provide some cultural, political, and general interest activities. Speakers, films, dance lessons, demonstrations on a small scale, etc. are all in store for prospective members. As a midterm break from studying, a Halloween party will be held on October 28, and a

ski weekend for one at Big White, B.C. will be given away as a door prize, courtesy of University Travel and P.W.A.

Furthermore, in response to one of the recommendations at the 18th SUSK Congress, the Calgary and Vancouver clubs will be jointly sponsoring a ski trip to Big White, B.C. December 28 through January 2.

While things are looking up for the Ukrainian Students Association in Calgary, the horizon is still not rosy. A continual apathy on the part of students, as well as a general suspicion of students by the Ukrainian public in Calgary (a symptom common to most Ukrainian clubs), still prevails. One of the chief goals of this club this year is to eliminate that barrier, or at least partially remove it. However, with the new people available as resources, this task should not be as formidable as it seems.

MANITOBA —A HEALTHY CLUB

The Ukrainian Students' Club at the University of Manitoba has once again firmly established itself on campus.

Club membership this year is expected to peak at the three hundred mark, and it is perceived that nearly one-third of this will consist of new club members. This large proportion of new members is reflected in the new executive — out of the ten elected members headed by Ihor Hutshok (president), only three have held executive positions in the past.

The club had as its first major

activity of the year the task of co-sponsoring the Plyushch tour in Winnipeg. The capabilities of the USC Club is reflected by the success of this venture. As a result of this tour, there is a strong indication that a Winnipeg Committee in Defense of Soviet Political Prisoners (CDSP) may be established in conjunction with members of the USC. Intramural sports activities are well underway and the Ukrainian Students' Club has once again fielded a plethora of intramural teams. An indication of USC's

competency in the sporting arena is its recent capture of the Intramural Soccer championship on campus.

Future events worth noting include: A Winnipeg supplement in the next issue of *STUDENT*, Knyada and Shchedrivnyia during the festive season, a symposium on the Ukrainian question in February, and the SUSK National Congress in August — which will mark the 25th anniversary of SUSK and which promises to be the biggest Congress in SUSK's history (Mishko keeps his promises).

EDMONTON — STRONG EXECUTIVE

As the school year progresses, and everyone is trying to keep their heads above the sea of books, Edmonton's U.S.C. is helping the students swim through with a variety of enlightening activities.

The club this year is extremely strong, with 150 members and more to come. The year started off with a two week recruiting drive on campus. A new executive was elected at the annual meeting, and they are as follows:

-Daria Luciw — President
-Andrii Bihun — Vice-President
-Halina Savaryn — Secretary
-Boris Radio — Treasurer

-Jim Carter — Chairman of Standing Committees
-Jo-Anne Melnychuk — Social Convener

-Andrii Makuch — Past President
Among the activities the club has already put on are a "Last Day of Sept. Social", a film night with the feature film "Reflections of the Past" and a Halloween Masquerade and Dance.

The SUSK Western Conference will be held in Edmonton in early March, and the club will be going all out to make it a huge success. The week prior to the conference it hopes to stage a "Ukrainian Week" on Campus, with Ukrainian

food in the cafeteria, a variety show, seminar, coffee house, and closing with the Western Conference over the week-end. More information will be sent out to all the clubs towards the end of November.

Among other activities planned are seminars on human rights, a "New Year's Bosh" to be held in conjunction with the other Ukrainian youth groups in the city, a Malanka, carolling, ski trip, setting up summer grant projects, etc.

The club has great potential this year, and the executive will be striving to fulfill the needs of all the cultural-political activity starved members in the club.

SUSK FUND

(Contributors to date)

V.Koskovych \$50.00
18th SUSK CONGRESS (UBC USC) \$300.00

STUDENT PRESS FUND

(Contributions to date)

V. Koskovych \$50.00
McMaster USC \$100.00
18th SUSK Congress (UBC USC) \$200.00
Ukrainianski Narodni Dim(Edmonton) \$100.00
(Ukrainian Catholic Unity)

All contributions should be forwarded to:

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Continued from p.2

dominating Ukrainian student thought, efforts, and accomplishments. It is also getting boring: one can read only so much material, hear so many speeches, and talk only so much on the same subject, in the same style, and in the same form of presentation, without wearing one's interest thin — and this is especially true for persons who are merely caught on the bandwagon of excitement (i.e.) most of us....

Those who truly are interested in political science and economics should and must study further — the Ukrainian community needs to have qualified, knowledgeable people representing it in government, in academia, etc. Just as all people are not artists, similarly, all Ukrainians are not capable in political endeavors. Therefore, our talents must be cultured and developed in other fields, as well — and all with a basic political and economic knowledge.

Art is almost totally nonexistent in the Canadian Ukrainian student group. Our mere handful of artists (in the widest sense of the term) is an embarrassingly small number compared to our masses of political "activists" and "interested". For instance, how many Ukrainian literary and art groups exist in Canada that people really know about? How much Ukrainian music of quality is being, and has been, produced in Canada? How much artistic literary material is submitted to our own newspaper, *STUDENT*? A lot of such "for instances" may be asked, and the point that I wish to make is: Too few Ukrainians are producing Art. Too few are studying in the performing, artistic, musical, and literary arts, and this is a major crippling factor in the decline of Ukrainian culture in Canada. A culture which produces no art is spiritually dead, and ultimately will die physically, as well.

The present political (though too often childish and leftist) interest of our student group is essential to the awakening of our youth, and especially to those of the third to fifth generations in Canada. However, it is too fashionable a trend to endure, and rather than allowing this interest to wither into apathy and ignorance once again, we must develop it into a productive, creative, and vibrant force. Art has always been both the soul and main driving force behind the Ukrainian people; it is precisely this kind of soul that Canada is searching desperately to acquire. And it is something that Canadian Ukrainians can attain by drawing on their past in order to create for the present and for the future. Students and Universities must lead these efforts, for a Canadian Ukrainian culture is viable, and will be unique but, nonetheless, Ukrainian.

D.Hofol

John Ewasew; he ended up raking the Congress for the lack of youth participation & over-participation by members of the older generation and for its ineffective activities.

In addition to the usual platitudes, gratitude, and acknowledgements, the Congress voted to have KYK send a delegation to meet immediately with the Secretary of State for External Affairs, Don Jamieson, to express, once again, the concern of the Ukrainian community concerning the question of human rights in the Soviet Union and the Helsinki Accords. Review Conference in Belgrade, while another resolution directs the executive to open a KYK office in Ottawa (starting sometime in 1978) to maintain direct daily contacts with government officials. Another resolution calls for a

symposium on the topic of national unity to be organized, with its findings presented to the Task Force on National Unity.

The Plyushch question was expected to be a major point of contention during the Congress. As it was, the "Liga position" on Plyushch had very little support. Congress delegates voted almost unanimously to extend greetings to Plyushch and to lend support to his fight for human rights and Ukrainian independence. It is expected that Liga will shortly issue an official statement on its absence from the Congress. In any event, they will have to do a lot of explaining: their demands that Plyushch not be present at the Congress were met by all parties concerned. In fact, the Plyushch question was raised only three or four times throughout the Congress.

Summing up the Congress, it must be said that this was probably the poorest and weakest Congress ever held: the leadership exhibited in the past by the Business and Professional Federation and some other

organizations was lacking. In its place, there was widespread apathy and disillusionment with the way in which KYK has developed, or, more appropriately, regressed.

DISSENT

Continued from page 8

they were talking about. How can they not understand the internal connections between their country and ours? We have only one reply — only when we see a letter from Massera himself, will we stop defending him. Although I know for a fact that Massera before his arrest would never have come out in our defense.

This is 'he' difference, as a matter of principle between some oppositionists in fascist countries, and in our movement as a whole. We have lived through decades which have taught us a number of things. I shall probably stop here describing the situation.

POSTER

Continued from page 9

creativity in commercial art, too. I guess, I haven't really decided yet — that's probably why I'm taking academic courses as well.

Student: Do you have any preferences in terms of the media you work with?

I.K.: Uh, I don't really like to tie myself down to one medium since that in a way is restricting creativity. I'd like to learn to master painting — oil painting and acrylics — and I'm also presently involved in working with a technique of print-making. Basically, though, I think it's a good idea to experiment with various types of media — especially when you're younger — until you find the one that is most suited to expressing yourself with.

Student: One final question regarding your Plyushch poster,

which was plastered all over Edmonton and has now appeared in the Edmonton Journal three times. What was behind your decision to do it — or, to put it another way, is your art politically motivated in any way?

I.K.: Well, I'm not really very political — basically, I did the poster for humanitarian reasons. I can relate to the fact that Plyushch and other dissidents suffer extreme oppression in the Soviet Union, and I was glad that I was able to do something on their behalf. Generally, though, you could say that I was motivated more for humanitarian than political reasons.

Student: Thank you very much for taking the time to share some of your thoughts on art with the readers of *STUDENT*.

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З цією виставкою ми подорожуємо всюди, крізь труднощі і перешкоди, досягнення і радощі. Ми відвідуємо минуле і теперішнє, і то в різному віці людини.

Що приходить крізь усю виставку, це ідея, що традиції є вічною цінністю в людському житті без

уваги на те, чи вони передані з роду в рід чи надбані в крамниці.

Історія кожного з нас таки справді розгортається в житті кожного з нас — це ми її лишемо.

Підійть і погляньте на багатий фольклор Канади на виставці "Спадщина кожного з нас це канадська епопея".

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