

# СТУДЕНТ

STUDENT

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L'ETUDIANT

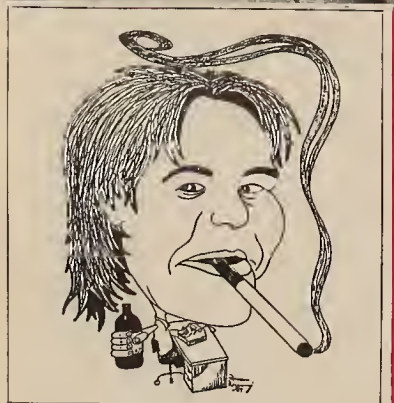
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Газета Союз Українського Студентства Канади

**Студент.  
Підвищує  
сучасні ідеї.  
Розвиває  
нашу  
культуру.**



**Провокує  
наших  
громадянів.  
Інформує  
та  
допитує,  
і**



**вимагає  
відповіді.  
Студент  
старається  
висвітлювати  
Вас і себе.**



*Inside: Bandera Remembered*

# editorial



During this fortnight prior to the 1984 SUSK Congress, the time has come to reflect upon *Student's* past year. In spite of the regular hassles and complications of compiling and restructuring *Student's* organizational base, its revival within the Ukrainian student community has been ushered in subtly. Perhaps too subtly. The time has come to dissect this past year's exercise in journalism and to determine where it should and whether it should continue.

It's been said that introspective editorials are egotistical and serve no purpose. I disagree. I believe it's needed.

At a time when encouraging students to participate in organizational life demands patience and energy, the ability to rally students to actively partake in student is virtually an impossibility. Students demand concrete materials in return for their SUSK membership dues. I agree. But there must be a reciprocation on both parties. When asked to pitch in, many mumble about no time, no money, no enthusiasm. The vicious student cycle is maintained. Essentially, few are ready to assume responsibility be it for one ad, an article or just a phone call to the collective for encouragement. We do what we do because we feel it's important. And we enjoy it. However, we do get discouraged, cynical and frustrated towards those who supposedly represent our readership. Any responses, any offers of help are rarely heeded. But the problem is that these offers aren't proffered.

Not only do students present this on-going problem, but the Ukrainian community as a whole demands a re-evaluation of its goals and priorities. How can students expect to function, without the support of its "Insular" community? SUSK and *Student* have survived because of their pride in not having to abide by certain political beliefs or ideologies. But they have paid a price. Factions within the Hromada are still of the belief that Students are either A) Left-wing; B) Marxist; C) Communist; or D) All or a combination of the above. Hardly the case when overviewing the USC membership across Canada. But that should be of the least interest. The fact remains that we represent a collective synthesis of our parents political, social and cultural beliefs and, we represent our own contemporary traditions and experiences as Canadians. Nor should we be penalized for not abiding to whatever faction is deemed necessary or appropriate at the time. What remains ultimately is that the licence of outspokenness has been provided to students. It is imperative that we utilize that venue. Fortunately, we have the organ by which to accomplish this. It is called *Student*.

During the past year, *Student* has seen a formidable change in style and content. It has taken on a new look aesthetically. And I feel it's finally developing a personality of its own in terms of lay-out, that reflects the mood and attitudes of contemporary student society. *Student* has changed in content. It's developing new vibrant writers and contributors — many who had never even heard of the paper's existence before last October. This is critical to it's continuation. Despite these changes, more importantly, what should never be altered is the principles underlying *Student's* existence. It is a forum for discussion, one developed by students for students and the public alike. It is vital for student to retain control as a student run organization. We have to make mistakes. We need to learn the extent of a deadline and we need to meet it. Otherwise, *Student's* purpose has been lost.

The past year has brought accomplishments. As a collective, we have published four students, the last two editions, for the first time, out of Winnipeg. We have weathered personnel changes, location changes and funding difficulties all in the course of twelve short months. However, we have learned to cope and deal with these trials and tribulations. I'm sure that I speak for the entire collective when I say that the greatest feeling is to hold a newly published edition in one hand while toasting with Dubonnet in the other. Somehow, at that moment, all the work is worth it.

*Student* is at a crossroads. What is now needed is a group of individuals which can continue to carry on the *Student* tradition. The 1983 SUSK congress in Ottawa resolved to make student a priority. This year's collective has. The onus lies to the 1984 SUSK congress in Vancouver to make that a continuing reality.

Chrystyna Chudeczak

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# СТУДЕНТ

## STUDENT ETUDIANT

Published by the Ukrainian Canadian Students' Union, 1984.

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

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

Letters to the editor are welcome.

We reserve the right to edit materials for publication.

Special thanks to the staff at the Ukrainian Community Development Committee and Manitoba Parents for Ukrainian Education for their patience.

## letters ЛІСТИ

August 2, 1984

Dear Editor:

Upon receiving my copy of *Student 1* was surprised to find that it resembled a Liberal Party information package. I have always been proud of SUSK's and *Student's* cross-political orientation, but seldom has the position of not shying away from political controversy been as compromised as it was in the past issue of *Student*. I hope that it does not become the practice of *Student* to promote explicitly or implicitly any one political belief or political party over and above the others.

Yours Truly,

Michael Maryn  
Vancouver, B.C.

## PRESS FUND

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Vera Hrycenko, Winnipeg	\$ 25
Dr. Bachynski, Winnipeg	\$ 15
Mark Ferbey, Edmonton	\$ 30
Ukrainian Women's Committee Thunder Bay	\$100

JULY/AUGUST 1984

## Вічна Пам'ять

Toronto Andriy Bandera, prominent human rights activist and Ukrainian Canadian community leader, former student leader and current editor of the Ukrainian Echo, passed away suddenly in Toronto on Thursday 19 July 1984. He was 38.

Mr. Bandera completed his high school in Toronto and studied political science at The University of Toronto. As a university student, he became involved in the Ukrainian Canadian Students' Union becoming part of a small group which changed and enhanced the activities of SUSK. Inherent in that new direction taken by SUSK was community development and active work in defense of Ukrainian political prisoners.

Serving as editor of STUDENT in 1969-1970 and as a member of SUSK's National Executive, he was a co-organiser of the first large SUSK and youth field work projects, actively recruiting students and members of youth organisations to serve on these projects during the summer months and to serve on local Ukrainian Student Club executives as well as the SUSK National Executive.

Mr. Bandera was also the coordinator of numerous SUSK lobbying efforts in Ottawa on a broad range of issues, multiculturalism human rights in Ukraine, government financial support. In SUSK, he was best known for his skills in writing briefs and motivating students. Through his activities he laid the groundwork for SUSK in the 1970's, a mark which has become SUSK's tradition in its relationship to the entire Ukrainian community.

Mr. Bandera is widely remembered for his involvement in the ongoing campaigns for release of Soviet Ukrainian political prisoners. He organised demonstrations in Ottawa and Toronto, including the mass demonstration to protest Premier Alexei Kosygin's tour of Canada in 1971. Later, he was a founding member of the Set Theme Free Committee and of the Committee for the Defense of Valentyn Moroz. In 1974, he

organized and led a 19 day hunger strike in front of the Soviet Embassy in Ottawa. It was during that demonstration that he issued the call for a national boycott of the Canadian tour by the well-known Ukrainian singer, Dmytro Hnatuk. In October 1971, he participated in a hunger strike at the Ukrainian Canadian Congress in Winnipeg, where approximately 30 SUSK members successfully demanded to meet with Prime Minister Trudeau to discuss the fate of Valentyn Moroz.

Mr. Bandera's interest in journalism started with his early stewardship of STUDENT. He later joined the editorial staff of HOMIN UKRAINY, and in 1977 became the founding editor of its English-language monthly counterpart, THE UKRAINIAN ECHO, a position which he held until his untimely demise.

In his community activities, Mr. Bandera bridged many Ukrainian community organisations and community sectors. He also served as an executive member of a number of Ukrainian and Ukrainian Canadian organisations. Most recently, he was the vice-president of the National Executive of the Ukrainian Canadian Committee, an executive member of the Canadian League for the Liberation of Ukraine, the Ukrainian Youth Association and the Ukrainian Journalists Association of Canada, and a member of the Human Rights Commission of the World Congress of Free Ukrainians.

Mr. Bandera leaves his wife Marusia, son Stepan, 13, Dania, 11, and Olenka, 6, and sisters Natalka and Lesia. Mr. Bandera was the son of Stepan Bandera, leader of the Organisation of Ukrainian Nationalists, who was assassinated by the KGB in 1959.

Panakhada for the late Andriy Bandera were held at St. Mary's Ukrainian Catholic Church in Toronto on Saturday 21 July and Sunday 22 July 1984. The funeral service took place from this church on Monday 23 July 1984, with burial at Park Lawn Cemetery. Well over 2,000 mourners took part in each Panakhada and the funeral services.

# Former STUDENT Editor Buried

by Mykhailo Bociurkiw

Toronto — Almost two thousand Ukrainians from Canada, the U.S., the United Kingdom, Europe and South America gathered in Toronto on Monday, July 23, 1984, to mourn the loss of prominent Ukrainian nationalist and community leader, Andriy Bandera.

Mr. Bandera, who was widely known for his involvement in defense work for Soviet Ukrainian political prisoners and in the Ukrainian media, died unexpectedly on Thursday, July 19, 1984. He was 38.

On Saturday, July 21, and Sunday, July 22, hundreds of grief-stricken friends and relatives mourned the loss of Mr. Bandera at a panachyda. In order to accommodate the many hundreds of mourners, the family of the late Mr. Bandera moved the services from a funeral home to the larger St. Mary's Ukrainian Catholic Church.

On Monday, July 23, the day of Mr. Bandera's funeral and burial, hundreds of people were forced to stand outside of the church since the building was filled to capacity.

The funeral service was celebrated by the Very Reverend Isidore Borecky, Bishop of the Toronto Eparchy, and the Rev. Dr. Stasiw, Pastor of the Holy Protection of the Blessed Virgin Mary Ukrainian Catholic Church. In his remarks to the faithful, Rev. Stasiw noted that Andriy Bandera was an outstanding Ukrainian nationalist and community leader. He added that although Andriy Bandera is dead, his memory and ideals will be with the com-

munity for a long time to come.

Throughout the funeral service, the Pomechius Male Choir of Toronto sang the responses to the liturgy.

Following the two hour liturgy, a two mile long procession of vehicles wound its way through the west-end of Toronto to Parkview Cemetery, where a burial service was held. By the time the last vehicle arrived at the cemetery, hundreds of individuals had gathered to pay their last respects to Mr. Bandera.

The burial service at Parklawn Cemetery was conducted by the Very Reverend Isidore Borecky and the Rev. Dr. Stasiw. Afternoon temperatures hovered around 34 degrees celsius (about 100 degrees F.) during the service. About 20 scouts from the Ukrainian Youth Association (SUM) held flags and formed an honor guard around the burial site.

Following the burial, a number of representatives from the Organization of Ukrainian Nationalists (b) and the Organizations of the Ukrainian Liberation Front delivered their condolences at the grave site. Speakers included: Dr. Roman Malaschuk who delivered greetings from Mr. Yaroslav Stetsko and the Supreme Leadership of the Organization of Ukrainian Nationalists (b); Mr. Ivan Hryniuk who spoke on behalf of the Organizations of the Ukrainian Liberation Front in Great Britain; and Mr. Buyniak who spoke on behalf of the Organizations of the Ukrainian Liberation Front in Canada.

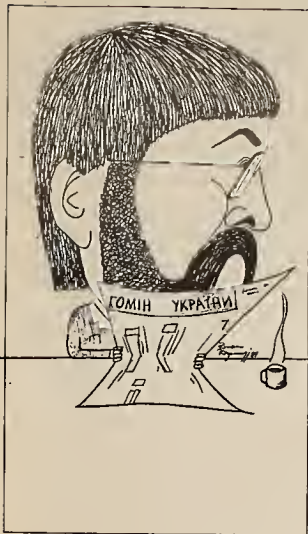
Dr. Petro Hlibowych, President of the Ontario Council of the Ukrainian Canadian Com-

mittee spoke briefly along with Mr. Justice Walter Tarnapolsky of the Ontario Court of Appeals. Mr. Tarnapolsky spoke eloquently of Mr. Bandera's achievements in the area of human rights and civil liberties. He also commended Mr. Bandera's achievements in the area of human rights and civil liberties. He commended Mr. Bandera for his passionate desire to defend the basic human rights of the Ukrainian people.

Following the burial service, the friends and relatives of Mr. Bandera along with representatives from various Ukrainian organizations gathered at the Ukrainian Cultural Centre on Christie Street for a banquet/reception. The event was emceed by Mr. Yuri Shymko, Member of the Provincial Parliament of Ontario. The official part of the reception featured over twenty greetings from various organizations, relatives and friends. Mention was also made of the countless number of letters, cards and telegrams that were received from all parts of the world.

Among the close friends of Mr. Bandera who spoke at the event were Mr. Mykola Lypovetsky and Mr. Andriy Semotuk. The pair worked closely with Mr. Bandera ten years ago on the Committee for the Defense of Valentyn Moroz; they also joined Mr. Bandera on a 16-day hunger strike in front of the Soviet Embassy in Ottawa in 1974. In their remarks, both friends of Mr. Bandera made note of his warmth and dedicated spirit.

The event closed with a brief statement from the family and the singing of the Ukrainian national anthem.



## Multiculturalism Supports Harvest of Despair

Montreal — The Dept of Secretary of State, Multiculturalism Directorate, has just confirmed their support for the making of the one-hour, 16mm, documentary film Harvest of Despair. A donation of \$50,000 has been given to help defray the \$150,000 cost of the

film. Multiculturalism joins the NFB in their backing of this unique project — the first ever made on the subject and a long overdue tribute to the over 7 million famine victims and the thousands of famine survivors still living to-

day in Canada and USA today.

Harvest of Despair will have its world premier at the University of Toronto on Sunday, October 21. A special preview of the film will be organized, for the press only, on October 18. Premieres are also being organized in Winnipeg at the NFB in October and in Montreal in early November.

Presently, all post-production is being done at NFB in Montreal. The film is progressing on schedule. Head co-ordinator of NFB assistance to the documentary is Tamara Lynch of Studio G. "She has been most devoted to and enthusiastic about the project, going out of her way to be extremely helpful", says Yuriy Luhovy, who is handling all the post production for Totonto's UFRC (Ukr. Famine Research Committee). "We are very fortunate to have her!"

Harvest of Despair now has a superb international track, meaning any language can be easily layed in. The opticals were done by Wally Howard, known for his effects in such NFB films as Carrousel, Pas de deux and Narcissus.

NFB is also making special protections of all the negatives of the interviews for preservation purposes. This now means any filmmakers, in the future, will have complete access to all these materials in their original, uncut state. Thus, a small film archive is being built up by UFRC in Toronto.

The film has been screened by several top NFB producers and directors as Peter Katodotis, Floyd Elliott, Wolf Koenig, Albert Kisch and very well received by all.

Harvest of Despair incorporates rare archival footage from the period of the 30's, interviews with survivors and experts in Soviet and Ukrainian studies. Among those that discuss the famine in the documentary are the former Soviet general Petro Grigorenko (he writes of the famine, as he saw it, in the book, Grigorenko Memoirs, published 1982); Mrs. Andor Hencke, wife of Former German Consul in Kiev; Johann Von Herwarth, former German Attache in Moscow; Lev Kopelev, former Soviet activist; Dr. James E. Mace of Harvard University, who is presently completing a book on the famine and Malcolm Muggeridge, British correspondent in Moscow at the time of the famine.

The film was made by the joint work of Slavko Nowytski, Yuriy Luhovy, Peter Blow and Marco Carynnyk Executive producers of

the documentary were Prof. W. Janishevsky, Prof. J. Darewych, Mr. B. Onyschuk, Mr. W. Kereluck as well as other UFRC members.

Harvest of Despair will be internationally distributed, with several European countries already interested. The film will also be utilized in various departments of education, especially since the 1933 man-made famine has been officially incorporated into studies in the provinces of Ontario, Manitoba and Alberta.

Money is still needed to help defray the costs of the film. All donations, which are tax deductible, may be mailed to: Prof. W. Janishevsky, president/ UFRC Production/ 620 Spandia Ave./Toronto/ M5S 2H4/ 416-923-3318.

For renting or purchasing Harvest of Despair, write to same address.



Editor Yuriy Luhovy at work making final adjustments on film

## Четверта Хвиля: Іміграція до Канади

Торонто — Канадський Уряд оголосив цього тижня, що дозволить 118 українцям, які втікли з Польщі до Австрії, імігрувати до Канади.

Україні на прощі до Риму попросили політичного азилу в Австрії в четвер 19-го липня, 1984 р. Канадські урядовці, які перепитували втікачів, які тепер перебувають у таборі в Трайскірхен, біля Відня, сказали що всі з групи молоді українці в віці 18 до 29, хочуть імігрувати до Канади.

Богдан Микитюк, президент Канадсько Української Іміграційної Служби (КУІС) оголосив, що його організація візьме відповідальність оплатити кошти переселення, якщо федеральний уряд не годиться опікуватися цією групою. Посол Джейс Фліс заявив, що приватне спонсорство не буде потрібне.

"Ми надіємося, що ми будемо

могли прийняти всіх біженців під існуючими іміграційними квотами" сказав пи. Фліс. Імігрантам котрі приїжджають під урядовим спонсорством, уряд покриває кошти поселення в Канаді. Пи. Фліс додав, що канадський уряд буде переглядати їхні аплікації перел кінцем місяця.

Однак, крім цієї великої групи, ще перебуває около 40 українських біженців зі Східної Європи у переходових таборах Австрії й Східної Німеччини. Кошти пов'язані із спонсорством є величезні, і вносять приблизно 2,500 дол, на одну особу. Щоб допомогти тим втікачам КУІС потребує фінансової підтримки української громади. Просимо переслати дотації на адресу:

Canadian Ukrainian Immigrant Aid Society  
120 Runnymede Rd.  
Toronto, Ont.  
M6S 2Y3



Walter Kraslowetz and Olenka Demianchuk organizing material for film Harvest of Despair

“...Іти крок за кроком, добива-  
тися вищого розвою людства,  
поборювати назадницькі пере-  
конання, доказувати силу і  
спосібність дану жінці приро-  
дою; пробивати свіжі шляхи в  
майбутнє...”



НАТАЛІЯ  
ОЗАРКЕВИЧ-КОБРИНСЬКА  
(1851 — 1920)

# ДРУГИЙ

*Natalia Ozarkevych-Kobrynska, Ukraine's first feminist was born on June 8, 1851 near Snyiatyn in Western Ukraine. The daughter of the parish priest, Natalia grew up in an aristocratic intellectual atmosphere. By 1882, after having married and then becoming widowed, she moved to Bolekhiw to live with her father who was a member of the Austrian parliament in Vienna. In Vienna, she belonged to a student organization "Stich" and met prominent student leader, Ostap Terlecky who encouraged her to write. He read her first novel in 1883 entitled, "Madame Schumin-ska" which dealt with the concerns of the fate of women in contemporary social structure. In 1887, Kobrynska published "Pershyj Vinok", the first Ukrainian women's almanac which included works of the most distinguished women writers in Ukraine and causing a tremendous influence on the development of the Ukrainian women's movement.*

*Between 1897 and 1914, Kobrynska published novels and tales; organized and rallied women to political heights. Her literary accomplishments were translated in many languages and she was admired greatly amongst Czech, German and Polish women. However, though her political and social activities carried tremendous force, she had to endure the shortsightedness of fellow political leaders and statesmen and, by her own peers.*

*Ukrainian women alienated themselves from Kobrynska because of ignorance, superstition, envy and spite. Yet, it was only after her death in Bolekhiw on January 21, 1920, that she was eventually given their recognition as establishing the foundation of the Modern Ukrainian Feminist Movement.*

*One hundred years later, contemporary Ukrainian-Canadian women are drawing from Kobrynska's example. On this centennial of the Ukrainian Feminist Movement, a group of Ukrainian women in Edmonton have formed a committee to commemorate the anniversary of Kobrynska's and others struggle. As an extension of "Pershyj Vinok", Edmonton's "Druhij Vinok" is an organization currently working towards commemorating this 100th anniversary through a major conference to be held next year. Recently, student correspondent Chrystyna Chudczak had an opportunity to speak with one of the organizers of "Druhij Vinok", Halya Freeland. In the following August 10, 1984, interview Ms. Freeland talks about the initial concept of "Druhij Vinok", its goals and objectives.*

**STUDENT:** What is *Druhij Vinok*?  
**FREELAND:** *Druhij Vinok* is a conference which is intended to mark the hundredth anniversary of the Women's Movement in Ukraine. It has several main objectives. The objectives are, first of all, to act as a commemorative conference for the event. The women's movement in Western Ukraine was started in 1884 and the Conference is intended to mark the passage of the 100th anniversary and so it's going to examine various historical issues associated with the movement. It's important to do this because among younger Ukrainians many are not aware of this 100th anniversary nor among Ukrainians in general, are aware of the radical roots of the Women's Movement. Women's organizations that we are more familiar with are more in the way of auxiliary, baking varenyky, etc. and so on. The Historical roots are much more radical of course, in tradition. The conference is also going to examine issues of ethnicity in feminism. The other part of the problem that we deal with is the fact that the Women's Movement is tended to be very white middle-class and definitely not sympathetic to ethnic women. In fact the Women's Movement, at times, has taken an ethnocentric, white supremacy position. — We're going to save white, anglosaxon communities. For example, give us white women the vote and we will make sure that the black men will not be able to gain power in America in the suffrage movement. In Canada the same sort of stuff happened with the suffragettes being quite anti-ethnic. So, it is important from the Women's Community point of view to discuss the issues of ethnicity in feminism; It's important for the Ukrainian people's point of view to discuss feminism as a radical political force.

**STUDENT:** Your group has begun planning for this conference a year in advance. What have you done and what do you feel you will have to do?

**FREELAND:** Basically, we hope to make the conference a national one or possibly an international conference so there's a great deal of time involved in the planning process to get the word out across Canada and across the United States to those communities that are interested so that people can make plans to attend if they are interested in the concept of the conference. That takes a fair bit of time. However, because the planning process does take so long, we've decided that we have to

Цього літа я мав велику нагоду поїхати на Україну й собі відповісти на ось такі запитання: Що це є Батьківщина? Як люди там живуть? Чого їм треба чи бракує? Якій то за рідний край? Моя коротка стаття спробує Вам описати мої враження України.

Минулого місяця (липня 1984 р.) група вчителів української мови та інших зацікавлених громадянів з Канади поїхала до Сов'єтського Союзу. Їхній порядок подорожі був ось такий — два дні в Москві, два тижні семінару мови й літератури в Києві, по три дні в Чернівцях, Тернополі й Львові та й ще п'ять днів у Сочі, на східному березі Чорного моря. Цілі наші були однакові — побачити Україну на свої власні очі, дізнатися про стиль життя сучасних українців та відвідати членів наших родин. Виконувши своє величезне завдання дослідження, я тепер пишу свої особисті почуття щодо українських земель, людей та загальною життя.

Коли я відїжджав з Канади до Сов'єтського Союзу, то мені дійсно було тяжко уявити яка то за держава буде. Я не знав чого сподіватися. Декотрі з моїх

друзів уже там були, батько звідамам виїхав після війни та й мати подорожувала 1975 р.; але кожен має свою власну версію що то є Україна. Як то все розібрати? У що мені вірити? Остаточно я рішив поїхати без ніяких застережень — поїду, побачу, послухаю, і сам довілюся.

Хоч наша група перебувала в туристичних готелях та хала на всякі призначені екскурсії, кожний член також старався якнайбільше задовольнити свій апетит для знання щоденними практичними заняттями. Наприклад, декотрі познайомилися з місцевими громадянами та й обговорили такі головні питання як: зберігання миру на світі, екоіномічний розвиток країни, музику, спорт тощо. Другі йшли скрізь по місті, ходжучи по вулицях, магазинах і парках щоб краще собі виробити ті поняття життя — буття. Отже такими способами було можливо не тільки пізнати Україну, але й також помало її зрозуміти з таких справжніх досвідів. Загальною казучи, громадяни Радянської України були радо-зацікавлені розмовляти з іноземцями, особливо з українцями з Канади. Я вважаю, що такий контакт спілкування

міжлюдьми є дуже корисним і важливим явищем. Ви спонукані такі шпรี почуття, з яких можна створити думками в такому оточенні — добра школа

Дуже приємно мені було побачити топографію України. Хоч я її вчився в рідних школах і таборах, подорожувати по території багато доповнило мої теоретичні поняття. Наша група мала нагоду поїхати поїздом по західній Україні й тим способом добре познайомилася з громадянами та країною. Лісогосп — широкий і багатий; скрізь села, хазайства й тращівиті селяни. Але їхній стиль життя виключний і вимагаючий! Нам західнякам би було надзвичайно трудно так жити: відрізати пасти, город садити, корову доїти, сіно косити, воду нести, їхати кінями, збирати врожай і т.д. Коротше кажучи, ця звістка глибоко зворушила мене до відома.

Вже у кожному місті перебування, я особливо старався набрати стільки цікавих пам'ятних досвідів що міг. Наприклад, у Києві спускався в Дніпрі, пішов до церкви на службу пару разів, відвідав радгосп і завод, побачив історич-

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Т.Г. ШЕВЧЕНКО

plan some events to commemorate the anniversary of this year because this is the 100th anniversary. For this year's commemorative events, we want to publish a calendar of notable Ukrainian feminists and Ukrainian leaders both for the nineteenth century and the twentieth century. We are also going to have a banquet honouring Ukrainian feminists and Ukrainian women who have contributed to the Ukrainian community but aren't ever recognized so those are the things we are doing for this year.

For next year, the conference itself is intending to be held on the weekend of October 5-7th in Edmonton, probably at the University. The way we intend to structure the conference is to have two, possibly three keynote speakers and then a number of workshops that will discuss the various sub-topics.

**STUDENT:** What types of speakers do you want to draw to this type of conference?

**FREELAND:** The keynote speakers we want to have a keynote speech on the history of the Ukrainian Women's Movement. I hate to talk about specific speakers because we haven't contacted them yet. But for the historical stuff the woman who has done the most work on Ukrainian Feminism is Martha Bohachevskaj-Chomiak. And so we would like to invite her. Also, we would like to invite someone from the Ukrainian Dissident Movement Nadia Svidychna possibly or Raissa Moroz. There are so many very important women that we want to invite. We would like, as one of the results of the conference, to have a book published dealing with the questions of feminism in ethnicity and Ukrainian women. We will be asking people to do papers that are of a suitable quality for publication.

**STUDENT:** What is your targeted audience for this type of conference?

**FREELAND:** There are several targeted audiences. One is younger Ukrainians and the other is older Ukrainians, particularly older Ukrainian women who have worked in the community for many years but have not had their work recognized. And so, one of the things the women's movement is trying to do is to recognize the work women do. Thus the conference is intended for them as well.

The third community is the women's community outside of the Ukrainian Community.

**STUDENT:** What has been the Ukrainian male response towards this conference?

**FREELAND:** Most Ukrainian men are supportive. I don't think that feminism is a really big issue. But certainly, most Ukrainian men as most men who are involved in political work, if they aren't feminists, are afraid to show themselves as male chauvinists. I think that men, by and large are supportive.

Our Organizational committee is composed solely of women. We have not made a firm

decision but I think that the conference will be made open to both men and women and that both men and women will be invited to be speakers because some of the people who've done the most work in these areas are male. So we expect to invite some men as speakers. But keynote speakers will definitely be women and the themes of course, will be feminist issues.

**STUDENT:** Have you run into any obstacles in your planning so far?

**FREELAND:** I guess our major difficulty right now is within secretary of state. It is two-fold. First of all, the Women's program feels that these are issues that belong in the multiculturalism section and don't know how much they can fund us if they can fund us at all. They think that these are questions which should be dealt with on the multi side. On the multiculturalism side first of all, they say that these are women's issues and don't fit into multiculturalism. Secondly what they say is that multiculturalism deals with the traditional organizations and that it has to be supported and endorsed by the traditional organizations or they won't support us at all. We think that this is a conference that could not be carried out by traditional organizations although certainly we envisage their participation and cooperation. But this is not the type of conference that they would organize because this deals with issues that have not been traditional issues for the mainstream Ukrainian organizations.

Who knows what the politics will be like with the traditional organizations. The difficulty is that secretary of state, which is the big funding source for conferences, by giving us these difficulties.

**STUDENT:** In what manner would you like to see student participation in this conference?

**FREELAND:** In various ways. We think that feminist issues are important to students at the present time. And, we think that most younger Ukrainians are really unaware of our history. Therefore, for students, if only from a historical and educational point of view, to participate in the conference is important. We also hope to have SUSK and the USC's participate with us in finding ways to send delegates to the conference. It's not going to be a delegate-type conference where you're restricted to having two or three people come.

We would like to encourage as many people to come as possible. But, one of the realities is that students are poor and that if SUSK clubs could have this conference as one of their projects that they would send two or three people to and pay their way. It certainly would make it possible for students to participate, who otherwise might not.

We would like to do a speaking tour across Canada to talk about the conference issues

ні пам'ятники та її ївав місцевим транспортом. На заході ще її поїхали автобусом у Карпати зелені, де пообідали, походили в лісі та спостерігали славіні українські гори. Обов'язково заспівали карпатські народні пісні та ще її потанцювали в аркана! Гон-га... Але кругом нас ми зауважали, що не все гаразд, чогось бракує, щось не є в порядку тут... Чому люди так живуть? Чи їм це повинно бути краще? Хіба війна стільки шкоди вчинила на Україні? Дивно, як турніст, я просто встигнув помічати, запам'ятати її засвоїти ті проблєски суспільства українського. Поїхав далі; школа.

Родина то була один з головніших аспектів моєї подорожі на Україну. Рідні, двоюрідні, троюрідні... з усіх гілок родиноного дерева... приїхали на зустріч з незабутнім будинним сном з Канади. Що ж їм сказати? Як ставитися до 'чужих' родинних справ? Висловити всі думки, почуття її враження не можливо за такій короткий час; але якось дали собі раду. Поцілунками, обіймами, подарунками та теплими словами та дружбою. Працювали, обіцяючи далі спілкуватися листами, фотографіями її як Бог дасть,

майбутніми візитами. Дізнався, що в них такі самі основні потреби життя як у нас; цебо, здоров'я, любов, віра її спокій. Все ж таки, найбільша різниця є в тому, що сучасні українці по цілому світі відрізняються своїм задоволенням тих життєвих потреб всякими іншими способами. Те, що нам легко йде, то їм трудно; а в декотрих випадках — навпаки. Зауважали певні географічні, історичні її культурні різниці, то людині стає зрозуміло чому такі розбіжності якості життя існують між націями світу. Але це не значить, що так є і завжди буде на віки вічні...

Підсумуючи; хоч місяць перебував на рідній Батьківщині, я ще маю на увазі деякі важливі питання, які залишилися зі мною без яких відповідей. Ця подорож дала мені добру нагоду орієнтуватися не тільки з Україною, але і Сов'єтським Союзом взагалі. Я раджу кожному студенту їти подібне зробити — поїхати, побачити та її зрозуміти свою Україну мил.

Тарас Маложинський

# ВІНОК

sometime next year, either this fall or next spring, and the students' clubs could definitely help us with that by organizing these speaks.

**STUDENT:** What would you like this conference to accomplish in the short and long term?

**FREELAND:** In specifics what we hope is a book that deals with feminist issues on Ukraine, basically. That's the concrete thing. In a less concrete way, I think that it is important for younger Ukrainians to develop their own culture here in Canada. That culture can, of course, draw from the old but also has to be tied in with the new. The new culture, as I see it, has to deal with feminist issues in the sense that women have to be recognized as fully participating in society and the contribution of women's work has to be recognized. It shouldn't be categorized just as women's work. When I talk about women's work I talk about things such as daycare, bilingual schools, cultural organizations all those organizations that are largely dominated by women in our community. I guess in the long-term objectives it's just a matter of discussing these issues.

**STUDENT:** Where did the name "Druhij Vinok" originate?

**FREELAND:** "Pershij Vinok" was an almanac published by Natalia Kobrynska who is the founder of the Ukrainian Women's Movement. It was an almanac of writings by Ukrainian women and it dealt with the issues raised by feminists. It was their vehicle for discussion. And so "Druhij Vinok" is somewhat presumptuous, but what we are saying is this is it, this is the vehicle for discussion of feminist issues in 1984 as opposed to 1884.

Serge Radchuk, LL.B., LL.M., D. Jur

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## WINNIPEG'S TODASCHUK SISTERS

### RELEASE FIRST ALBUM



A Winnipeg duet—Rosemarie and Charlene Todaschuk have recently released their very first album.

Entitled "Todaschuk Sisters," the album contains ten selections and marks a significant part in their musical career. Rosemarie and Charlene were born and raised in Winnipeg. They are now students in the specialized honours programme at York University in Toronto. Rosemarie is majoring in Music and Charlene in Dance. They started singing at a very young age of four and five, studied voice and for the past number of years have performed extensively across North America in many festivals, concerts and public celebrations. Some recent performances include the bicentennial celebrations in Los Angeles, Canadian Heritage Festivals—Vancouver in 1981 and Ontario in 1984; Winnipeg's Folklorama; Ukrainian Orthodox League of America National Convention in Chicago; Pysanka Festival in Vegreville, Alberta; Brandon, Manitoba's Vesnyanka Festival; Regina's Mosaic Festival; and others. They have also performed for the Governor-General and Mrs. Edward Schreyer, Toronto's Caravan, Canada's National Ukrainian Festival in Dauphin, Manitoba.

Upcoming performances include Soyuzivka—New York—September 1 & 2, 1984 and Toronto's Ukrainian Cabaret—October 28 & 29, 1984.

Rosemarie and Charlene—for their first recording—were indeed honoured to have as their musical back-up—Veselka—a Montreal based Ukrainian contemporary vocal and instrumental folk ensemble. This ensemble (which has two record releases of its own) has demonstrated that it is the leading Ukrainian musical force on the North American continent today. Veselka consists of keyboardist Andriy Czerny, bassist Wasyl Kinal, drummer Roman Kolanich, and guitarist Ihor Zowtonizka. All have formal musical training, and are able to play a variety of instruments. The band has been together since 1975, and has played to standing ovations at countless Ukrainian music festivals since that time. "Todaschuk Sisters" have introduced a special guest to their first production—Danylo Kuka, a native of Montreal who accompanies them on the trumpet and mandolin.

"Todaschuk Sisters" have already received rave reviews in the media. F. Michael Heitmann, producer of the German program on CKIS 810, Radio Winnipeg, remarked, "I think this LP was long overdue. Being a non-Ukrainian born in Germany, I could nevertheless appreciate the beautiful, and for me, typical Ukrainian harmony of a quality that only two sisters or two brothers can attain. Their voices blend so easy and so clean that it was my pleasure listening to the LP. The combination of the traditional melodies with the modern sound backing the Todaschuk Sisters is particularly pleasing, as is the mix of the songs on this album. From the so familiar polkas with all their joy of life to the melancholy, beautifully sung traditional songs, this album sounds great even to the 'non-Ukrainian'."

The song "Mamo" was of particular interest to me as I know numerous versions of it and it is a favourite of many people. This is a refreshing new version of it, and even if I would not know it, I would be able to tell the love of a child to its mother by the very expressive way that it was performed. Rosemarie and Charlene Todaschuk have indeed made an invaluable contribution to our multicultural mosaic of Manitoba."

Jim Zack, broadcaster on CKLQ 1570 Brandon commented, "I find the Todaschuk sister's first album a real delight to listen to. The tight harmonies and clear voices will impress you, even if you don't understand the Ukrainian language. Add the excellent production and this album is a welcome addition to any library."

Mykhailo Bociurkiw, a Canadian correspondent for the Ukrainian Weekly Newspaper (Jersey City, U.S.A.) and producer of Nash Holos Ukrainian Program on CKCU-FM Ottawa adds, "The songs performed by the Todaschuk Sisters are sung with great sincerity. They have a feel for their music and there is warmth and intentness in their singing. Besides the wonderful blending characteristic of their voices, the sister's biggest asset is the creative and unique accompaniment of Montreal's Veselka Orchestra. Veselka manages to provide them with a beautiful melodic thread which becomes more enjoyable with each play of the album. The Todaschuk Sister's stirring interpretation of Volodymyr Ivasiuk's "Vohni L'Vova" gives new life to the memories of the late song writer. "Vohni L'Vova" and other Ivasiuk compositions included in the album is a thoughtful commemoration of one Volodymyr Ivasiuk, who had died so tragically. This album is definitely a positive and noble contribution to the Ukrainian recording industry in Canada."

The album is an important contribution to the expanding field of progressive Ukrainian music by the Winnipeg-born duet.

Rosemarie's and Charlene's Agency in Toronto is busy supplying them with work in television commercials, film, theatre and radio. Charlene has just completed an Esso Canada commercial.

"Todaschuk Sisters" is already available at your local Ukrainian bookstore, or from:

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СЛОВО-ГРА

ВКАЗІВКИ: Всі слова знайдеться в загадці поє横бісно, горизонтально, навскоси, або зворотно. Як знайти слово; зроби круг навколо кожної букви і склади слово зі списку. Деякі букви можна уживати декілька разів. Ті букви що лишлись неужиті розгадують загадку.



Kolomeyka

by Anne Kolody

In many provinces across Canada, one can easily find an active Ukrainian dance community, however, the state in which one finds these communities varies from province to province. The Ukrainian dance community in Manitoba sits on one end of the spectrum, being poorly organized and lacking a central body to coordinate activities within the community. On the other hand Alberta, sits at the other end of the spectrum enjoying the benefits of cooperation and organization.

In Manitoba there are over 3000 students attending school of Ukrainian dance, close to the number of children involved in hockey. Fortunately, there are an abundance of schools that accommodate these children. In Winnipeg alone there are 18 schools while rural towns have their own dancing schools. The problem does not lie in numbers but rather in what goes on administratively and instructively in Ukrainian dance schools. For example, how do schools of Ukrainian dance find qualified instructors? Many schools are affiliated with major dance groups, but does an excellent performer necessarily make an excellent instructor? Does the instructor know the basic steps and their proper names or is that considered a minor detail because the instructor is the best soloist the group has? For rural dance schools, the difficulty of finding qualified instructors increases. The long distance an instructor from the city has to travel is a major drawback. Instructors for rural community dance schools are in such great demand that high hourly wages are offered to anyone willing to fill the position. Unfortunately since there are no requirements or standards by which a Ukrainian dance instructor can be evaluated, persons in charge of dance schools are left in an awkward position. They can only rely on what they see and hear when searching for suitable instructors. They cannot be blamed when people with minimal knowledge and experience in Ukrainian dance instruct for good hourly wages.

When one hears the situation evolving around wages paid to dance instructors, one again sees evidence of an unorganized dance community. In Manitoba, there is no regularly whatsoever of wages paid to dance instructors. Rurally, instructors receive as much as \$30 an hour for their time while Winnipeg instructors receive as little \$5 and as much as \$20. Dramatic differences in wages such as these are unjustifiable. There is no system to regulate wages that correspond to instructor's expertise. Considering the commotion which goes on in search of instructors, one can only expect the same disorganization in wage assessment.

The search for qualified instructors and the discrepancy in wages paid to them are only two minor problems in the dance community. The major and perhaps most serious problem is that of Ukrainian dance curriculum. In Manitoba, a Ukrainian dance curriculum does not exist. Thus, when a dance school does find suitable instructors, these people are left on their own to teach children what Ukrainian dance is all about. If these instructors run into

difficulties concerning dance steps or if they need a certain type of music, again they are on their own. It is not easy to find people that can help in these situations.

These problems are a result of disorganization within the dance community and are due to a lack of communication. Virtually little communication exists between dance schools and experts in the field of Ukrainian dance. Perhaps it has never crossed the minds of administrators or committee members to show interest in other dance schools or dance groups, to learn from and help one another. However, since there is not only one dance school and one dance group, but a community, communication is essential in providing children with best possible dance instruction. Contact with persons in possession of a vast knowledge of Ukrainian culture would aid in this endeavour. Since there is more to Ukrainian dance than the basic steps, communication between instructors and Ukrainian folk experts is a demanded quality. In Manitoba, there is a lack of all-round communication. Administrators themselves cannot be held responsible for failing to communicate with others in situations similar to their own. Coordinating the operations of a dance school or group is enough work; therefore an outside body is needed to facilitate the Ukrainian dance community as a whole.

Alberta has such a central body. After a province-wide study of Ukrainian dance in Alberta, the Alberta Ukrainian Dance Newsletter Assoc. was formed. This is the first of its kind in Canada. It offers the dance community in Alberta a means of communication and provides information on curriculum, costumes, music and instructors. Alberta also has a resource library providing material, expertise, and guidance to instructors, administrators and even parents of dancers who require assistance.

In May of 1984, members of the Saskatchewan Ukrainian dance community held a three day conference in Saskatoon to discuss the possibility of organizing an association similar to that of Alberta's. Instructors, resource persons and parents alike attended the event. Irka Balan, of Winnipeg, said that one of the conference's purposes was to bring the prairie provinces together. Using as an example Alberta's association, each province would in turn consider such similar action. Concretely, Saskatanets was the concrete outcome of Saskatchewan's conference. Balan added that even smaller communities have acted in a positive fashion. For example, a community of dancers in British Columbia have put together a resource library.

The benefits a Ukrainian dance association in Manitoba, or for that matter in any other province, are numerous. Requirements for qualified instructors could be established, a list drawn up; information on costumes, music and curriculum could be exchanged and compiled; workshops and seminars could be arranged. The possibilities are endless. The Ukrainian dance community in Alberta has taken a step in the right direction. The time has come for Manitoba to follow.

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# RE-ELECT Jesse FLIS

### Jesse Flis Cares...

*Jesse Flis has been active in the Parkdale-High Park community for more than 16 years. Since his election to Parliament, Jesse has attended a wide variety of community events in the Ukrainian community and has supported myriad multicultural and immigration settlement projects.*

### Jesse Flis says...

*"... Ukrainians continue to be a distinctly recognizable force in Canada. In my mind, the Ukrainian community is living proof that multiculturalism is working in Canada."*

### Jesse Flis says...

*"My highest priority is jobs. As a nation, we must equip our young people for the future by providing them with opportunities to develop their leadership skills and by providing them with apprenticeship programs. This is required to assist our young people bridge the first difficult step from school to employment."*

### Jesse Flis stands for..

- the creation of new jobs through job training and re-training.
- a strengthened and expanded Multiculturalism Policy which provides Canada's ethnocultural groups with greater opportunities for heritage language education, community animation programs, immigrant settlement programs and the sharing of cultures.
- the principle that Canadians of all origins be represented on our Federal Boards, Federal Advisory Committees, Federal Crown Corporations and in our Courts, sitting as judges.
- an end to violations of human, civil and national rights in Ukraine and the restoration of religious freedom in Ukraine.
- a fair Immigration Policy which allows for an increase in Canada's immigration quota for refugees and self-exiles from Eastern Europe.

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