

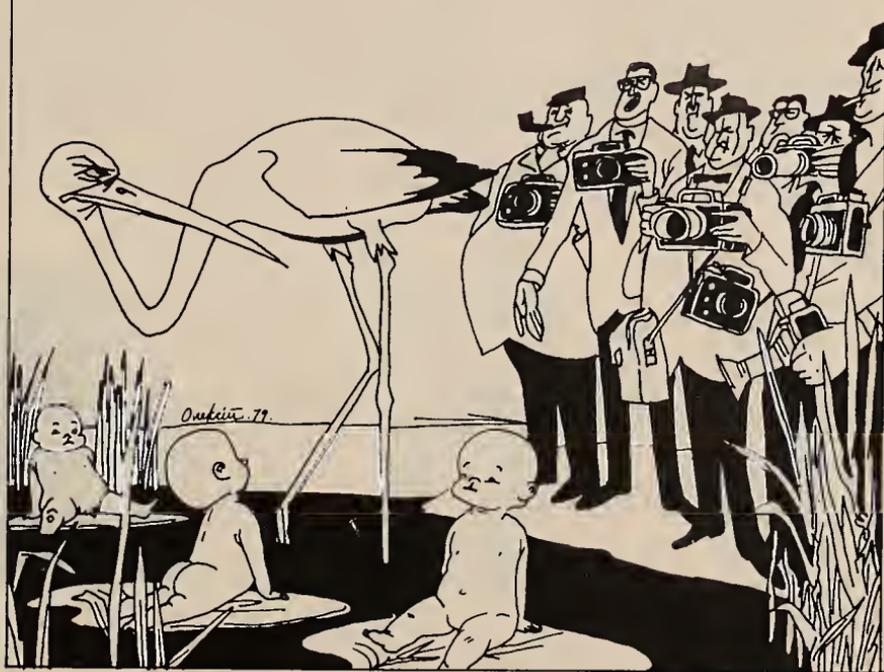
# СТУДЕНТ

Sept. - Oct. 1979  
Vol. 12 No. 57

# STUDENT ETUDIANT

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

IF THIS IS THE SUSK  
CONFERENCE, THEN WHICH  
ONE IS THE EDITOR OF  
"СТУДЕНТ."?



# Czech authorities attempt to smash resistance

Bohdan Somchynsky

Ignoring worldwide protests, Czechoslovakian authorities on 23 October convicted six Czechoslovak dissidents on charges of subversion. After an exceedingly brief two-day trial, five dissidents were jailed for a total of nineteen and one-half years, while one received a suspended sentence.

The two heaviest sentences were reserved for Peter Uhl, the editor of the information bulletin of the Committee for the Defense of the Unjustly Persecuted (VONS), who received five years, and for playwright Vaclav Havel, who was given four and one-half years.

Vaclav Benda and Jiri Dienstbier, spokespersons for Charter 77, were sentenced to four and three years respectively. Otta Bednarova received three years while Dana Menzova, a mother of seven children was given a two-year suspended sentence.

Violating previous promises of an open trial, Czech authorities barred reporters and diplomatic observers from the courtroom and detained thirty-seven supporters after a demonstration was staged on the street outside.

Even though the oppositionists had continually stated that they did not seek to



A Charter meeting in Prague before the arrests

overthrow Czechoslovakia's socialist system, but were merely asking the regime to respect its own constitution, the six were indicted for conspiracy to subvert the republic and issuing statements slandering the state. The authorities also claim that the dissidents were guided and financed by the CIA. Apparently only a two-day trial was needed to prove such serious charges. In their attempt to decisively smash the oppositional movement the Czech regime chose to ignore world-wide protests regarding the trial. On 23 October in France the

French Socialist Party, various trade union centrals and far-left groups staged demonstrations while the French Communist Party picketed the Czech embassy in Paris on the previous day. British Labour Party MP Eric Heffer has proposed that the party's National Executive send an investigatory body to Czechoslovakia.

In Edmonton, a picket at Alberta's Government House was quickly organized by the Committee in Defense of Soviet and East European Political Prisoners (CDSEPPP), in order to greet the 24 October arrival of

the Czech ambassador, who was in Alberta on diplomatic business. Unfortunately when NDP opposition leader Grant Notley asked Horst Schmidt, Alberta's trade minister, in the Alberta legislature whether Alberta would protest the sentences, Schmidt replied that such matters were a federal responsibility. The trade minister was discussing trade relations that day with the Czech ambassador.

The previous week the CDSEPPP had sponsored former Edmonton NDP candidate and lawyer Gordon Wright to visit Prague in order to observe the trial. He will present his findings at a mass rally scheduled in Edmonton for 25 November. Also present at the rally will be V. Schutina, a prominent Czech journalist during the Prague Spring and an activist in the Czech underground radio network. Schutina has only been recently released from jail and allowed to emigrate.

An international solidarity campaign is urgently needed to free the Prague 6 and the other 4 dissidents awaiting trial. All Ukrainian organizations and especially Ukrainian students, should express their solidarity with the Czech oppositional movement by participating in this campaign. Inquiries and/or

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## Conference at University of Alberta

# The 'other' Canadian literature comes of age

Terese Szlam

The Canadian Institute of Ukrainian Studies, and the departments of English and Comparative Literatures at the University of Alberta, recently sponsored a conference that probed the ethnic dimension of Canadian literature. Titled "Identifications: Ethnicity and the Writer in Canada," this first conference of its kind brought both writers and academics together 13-16 September at the University of Alberta to exchange opinions and ideas about minority culture writers in Canada. The exchange, at times quite passionate, was considered worthwhile and necessary by most participants, especially if Canadians are to benefit from each other's experiences and the rich legacy of an ethnic heritage.

Ignorance of the works of Canadian writers writing in languages other than English or French was painfully obvious. It was revealed that the Alberta poet, Stefan Stefansson continued to write in Icelandic after his arrival in Gimli, Manitoba over one hundred years ago, but it is only recently that some of his work has been translated into English. Stefansson's obscurity, it was learned, probably stemmed from the anti-establishment nature of his political beliefs.

Dr. David Arnason from the University of Manitoba said that Stefansson was a Marxist who, at the turn of the century wrote strong anti-war poetry. It became most evident that Stefansson was not popular politically when federal authorities tried to deny him re-entry into Canada after he had completed a grand "poet's tour" of his native Iceland. At this

point, Stefansson had been a Canadian resident for forty years, said Dr. Arnason.

It was also noted that last year about 2,000 tourists went to Markerville, Alberta (west of Innisfail on the Medicine River) to visit the grave of this internationally known poet, who has remained fairly unknown in his adopted homeland. Conference delegates petitioned the Alberta government for a monument in Markerville and for the translation of Stefansson's poetry.

Dr. Yar Slavutych, the only

writer/academic at the conference, described himself as a Ukrainian writing in Canada. He explained that he valued his Canadian citizenship because "this is the only country where I will not be melted and where I can express myself freely." Slavutych was also the only writer at the conference who wrote in a language other than English or French. A professor at the U of A's Slavic Languages Department, he has published four volumes of poetry in Canada in Ukrainian and he has

also written a Ukrainian textbook for use in language instruction.

According to Dr. Slavutych in his academic presentation, a farmer named Ivan Zbura from Beaver Creek, Alberta became the first poet to write and publish an original Ukrainian-Canadian work in 1998. And since that time, said Dr. Slavutych, Ukrainian literature in Canada has been steadily growing and thriving, without the stunting effects of Russification as in Ukraine.



Stephen Scobie addresses conference participants during panel discussion

"The government has made the doing of these things possible, but it cannot necessarily do it all alone," said Ms. Young, who hopes that others, especially publishing houses, will take some initiative in this vast enterprise.

Young observed that there had recently been an increase in Spanish writing, particularly by new Chilean immigrants. She also noted that there are small publishing houses managing to keep the works of Mennonite and Yugoslav writers in circulation.

Canadian-Hungarian literature is a fairly new phenomenon, dating back to 1956, according to Dr. George Bisztray from the University of Toronto. "Canadian-Hungarian writers came to this country because they found their existence or goals of existence incompatible with Hungary's socio-political system," said Dr.

(CANADIAN LITERATURE continued on page 8)

# EDITORIAL

## The 'new' Student

Student is now an autonomous publication venture. By resolution at the twentieth SUSK Congress, held in Montreal 23-26 August, it was extricated from the SUSK constitution in which it had previously been housed and given a mandate to both prepare its own constitution and enter into a 'contract to publish' with SUSK.

So what does this mean? It means that Student will now be defined completely by the people who work on it and will operate by a system of internal controls. External editorial control, which had the potential to be exercised by SUSK through several articles in the SUSK Constitution but never had, is now not possible.

This does not, however, mean that the newspaper is now free "to do anything it wants". We fully intend to complement our new "freedom" with responsibility. This responsibility will be a product of three basic promises upon which Student will operate this year.

Firstly, staff democracy will ensure that all basic matters pertaining to the newspaper's operation are decided by the people who work on it, thus preventing any clique from dictating policy. Secondly, Student was, is and hopefully always will be accessible to anyone interested in working on it. Staff membership is defined by one's contributions, in any form, to the paper's operation, thus leaving the road open for anyone who wishes to have a say in how it is run. Thirdly, full financial accountability to our readership will be maintained through the publication of annual financial statements, thus informing both our subscribers and patrons of exactly how their money is spent.

In short, the answer to the question of who will be responsible is — to you, the reader. We intend to remain a student newspaper and provide members of Ukrainian Student Clubs with a medium of communication, much as we have in the past. The only real difference now is one largely on paper.

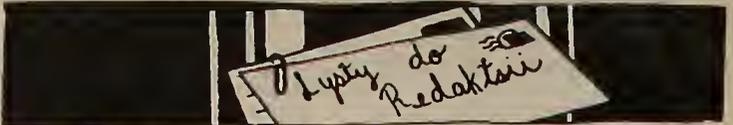
Instead of control being exercised by elected SUSK officials, staff democracy, guarantees of accessibility and financial responsibility will ensure that the paper continues representing the interests of Ukrainian students in Canada. All of this will be outlined explicitly in the Student constitution, which a "constitutional committee" is currently preparing.

But to achieve our goals we require your help — in the form of articles, poems, drawings, photographs, letters, solicitation of advertisements, donations, etc. We also call upon the Ukrainian community in general to support our venture through advertising in Student or through donations to the "Press Fund". Our current financial standing is quite dismal and must be fortified if we are to continue publishing.

This is the first issue of Student published under this new arrangement. Student's potential is great and its new status will hopefully serve as a model for other newspapers in a community whose view of a newspaper's role is solely that of being a subservient organ of a particular religious or political grouping.

We welcome your input and constructive criticism. Make Student truly your newspaper.

N.M.



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

## Ethnic politics

I agree with Mr. Diachuk's letter in your June/July/August issue. How could you say anything nasty about Mr. Yurko, tch, tch. Is nothing sacred? Don't you know how much good he's done for all of us? You don't? Well neither do I.

As a matter of fact Mr. Yurko is often mistaken for a 'nash' it's hard for a lot of WASPs (90% of the P.C. party) to tell the difference between us bohunks, we all look the same you know. Mr. Yurko is of course Romanian. Mr. Diachuk is Ukrainian. A story is told in my circles, though conveniently left out of Mr. Hustak's biography of Prince Peter I, about how Yurko came to be a MLA. Mr. Loughheed asked him to run in order to win the 'ethnic vote' in particular; 'the Ukrainian vote'. Mr. Yurko then told Mr. Loughheed; "but I'm Romanian". Never to be caught without a quick rejoinder, Mr. Loughheed smartly replied; "what difference does that make?" So it goes amongst those oh-so 'progressive' Conservatives.

Mr. Diachuk bemoans the fact that SUSK members seem to be apolitical. And perhaps most Ukrainian students are — when faced with a one party dictatorship like this province has, it's hard to get excited about elections. And it's even harder when you think that supporting Mr. Diachuk means supporting cutbacks in education, health care, day care, etc. etc. But some Ukrainian students aren't all that apolitical Mr. Diachuk — even SUSK members get involved in politics. Take for instance those Ukrainian students who marched in support of ending Loughheed's education cutbacks, or joined workers on the Parkland picket line.

Mr. Diachuk 'speaks of elections and campaigns' and claims he has yet to see a

member of SUSK come forward and get involved' in helping his campaigns for school board or provincial politics. Perhaps it isn't so much that SUSK members, or any other young Ukrainian for that matter, aren't willing to put or shut-up, but perhaps unlike Mr. Diachuk they have some kind of political ethics. Ukrainian students support progressive causes, Mr. Diachuk supports progressive conservatism. That's the difference. And if Mr. Diachuk wasn't as myopic as he seems he would have probably seen several young Ukrainians knocking on doors during the provincial election in his own riding — for his opponent Eugene Mitchell of the NDP.

Mr. Diachuk's biggest mistake wasn't that he worked and was involved' with such a sleazy outfit as Mr. Loughheed's Tories, but that like his other 73 counterparts in the Alberta Legislature he is well practised at putting his foot in his mouth, only to embarrass himself more when he removes it.

With Ukrainians and Rumanians like Mssrs. Diachuk and Yurko around, who needs ethnic jokes?

T. Bulba  
Edmonton, Alberta

that Student editorial staff allowed such highly charged rhetoric to be published in such a potentially good newspaper.

The terms and rhetoric used are something I might expect to see printed in a Communist party organ and not a freely published western newspaper; further... the use of the term "Brown-shirted" cheapened Student in my eyes. The incident may well have been as Dave Lupul reported, but no newspaper can publish rhetoric and catch-phrases like Student has and remain credible in the eyes of the reader.

I shall in the future read Student with great care and submit the writings to intense scrutiny because, since the last issue, I don't believe that Student is publishing all the facts nor all sides of the argument. Emotionally charged rhetoric like that published in Student is irrational and not befitting of a university newspaper — it only serves to debase the paper, its editors and staff in the eyes of its readership and that readership includes Sumivtsi and Socialists as well as members of the CUP membership committee.

Michael Pasternak  
President  
McGill Ukrainian Students'  
Association

## Reader browned off

I wish to protest the wording and nasty implication of the editorial in last month's Student (June-July-August).

In that editorial, the editor made reference to "Brown-shirted" Sumivtsi. As a long-time "Sumivets" I was shocked and hurt that an organization in which I grew up, an organization which helped furnish me with a language, tradition pride and some of the best times of my life would be painted in the same clothes as Hitler and Mussolini. I am also concerned

## What colour are their shirts?

Having attended the 20th SUSK Congress in Montreal, I had an opportunity to hear the views of "Student's" editor, as well as those of a large portion of the paper's staff. Perhaps the greatest concern which was repeatedly voiced throughout these three days dealt with the genuine tragedy of the

(LETTERS continued on page 5)

# СТУДЕНТ STUDENT ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

Please address all correspondence to:

Student  
#206, 11751 - 95 Street  
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Canada T5G 1M1

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

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

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

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

STAFF: Dana Andersen, Jars Balan, Myrosław Bodnaruk, CDSEPP, Gary Dromarsky, Mark Ferbey, Zorjan Hromjak, Dmytro Jacuta, Ivan Jaworsky, Dave Lupul, Sharon Malchuk, Andrii Makush, Nestor Makuch, Peter Melnychuk, Calvin Melnyk, Nestor Petriw, Roman Petriw, Boris Radio, Halia Radiuk, Myron Sembaliuk, Dawn Shewchuk, Bohdan Somchynsky, Lew Stelmach, Ivan Todolschuk

Student is one of the few newspapers for which I'd pop \$5.00

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# Homin Ukrainy escalating the 'Moroz War'

This article is a response to an editorial in Homin Ukrainy (5 September, 1979), entitled "Where does Student want to go?" (Kudy Knochche ty? Student?) which amounted to little more than a frontal attack on the integrity of both Student and SUSK.

Homin Ukrainy's editorial attempted to use Dave Lupul's article "Valentyn Moroz: a Commentary", published in the June-July-August issue of Student (Vol. 11, No. 56), as a means of portraying both Student and SUSK as uncritical exponents of pro-Soviet propaganda.

It is unfortunate that the editorial board of Homin Ukrainy has chosen to launch a campaign of innuendo against Student by suggesting that both the newspaper and the organization which formerly published Student — SUSK — are under the influence of anti-nationalist Marxist ideas derived from the propaganda of the Soviet government in Moscow.

Such an accusation — which is clearly patently false if one only examines the record of both Student and SUSK in publicizing and opposing the suppression of the democratic, national, and social rights of the Ukrainian people — can hardly achieve anything but damage the reputation of the newspaper Homin Ukrainy.

However, I would prefer to believe that the learned editors of Homin Ukrainy misrepresented the views expressed in my commentary on Moroz's ideas due to a misunderstanding of the main themes of my article, rather than as a result of a deliberate attempt to slander Student and/or those members of SUSK who have supported any of the criticisms which I presented in the article. Nevertheless, it is necessary to address the several accusations put forward by the Homin Ukrainy, if only to clarify in its editor's and readers' minds exactly what I stated in my article and where its assertions are groundless.

The first unfounded assertion made in their editorial was as follows: "On what grounds the author has arrived at the conclusion that nationalism is not a vital issue is still a complete mystery" (Najaki pridstav avtor dishnov do vysnovku pro neaktualnist natsionalizmu — tse shche povna mysteria). Nowhere in my article did I suggest that nationalism was an unimportant force in world politics today; if I had felt it was irrelevant I would never have bothered discussing the issue of Moroz's nationalism in the first place. It has an important effect on political events, especially when it is linked with religious, economic and social factors, as is the case in Ukraine.

Moreover, I wish to emphasize that I consider Ukrainian nationalism as legitimate as any other nationalism in the world today. My main point of contention is that the most vociferous exponents of integral nationalism (by which I mean those political groups which subordinate all aspects of society to the primacy of the nation as a unit of historical analysis) have failed to respond to the vast changes in world politics during the past thirty years and, therefore, the cause of Ukrainian national independence has lagged behind the national liberation movements of the multitude of states which have gained their independence from colonial powers since the end of the Second World War.

How has this come about? Because the exponents of integral nationalism have failed to break out of their Cold War mentalities of the 1950s, they have effectively removed themselves from having any influence within the mainstream of world opinion,

and particularly among the largest and most strategically important bloc of nations in the world today — the non-aligned states which have attempted to chart a course independent of both the American and Soviet imperialisms.

As long as organizations within the Ukrainian community continue to remain associated in alliances with such impotent powers as are presently aligned in ABN — the anti-Bolshevik Bloc of Nations (which includes Taiwan, South Korea, Chile, and until the fall of the Somoza regime, Nicaragua) — the so-called "Ukrainian

Liberation Front" will continue to have no effective influence on the world stage. Now even the United States has disowned many of the members of the ABN for their repression of human rights in their countries, and these nations are more diplomatically isolated than ever before.

How can we hope to be spoken of in the same breath as the Palestinians, or the Irish, or the Basques when the leaders of Ukrainian national liberation organizations remain tied to reactionary and repressive regimes? The majority of world nations have come around to supporting the legitimate rights of the Palestinian people as an independent nation because the PLO sought out the support of the nations of the Third World who were victorious in their own anti-colonial struggles. Why then should there be no Ukrainian Liberation Organization at the meeting of non-aligned nations, attempting to organize the support of the

Asian, African and Latin American nations which hold such a pivotal role in the contest between the superpowers? In this sense, I criticized Moroz for supporting the same outdated strategies as the established Ukrainian nationalist organizations.

The second major assertion levelled against me was that I was an exponent of "capitulation, opportunism, or illusionistic-utopian pacifistic methods" (Kapitulatsiia, oportunist, chy iluziino-utopiina patsulistychna metoda). On what grounds do they make such an assertion? In my article I asserted that Moroz's "militaristic road to independence"

is doomed to failure for it is based upon a hopelessly primitive approach to the problem. One does not win a revolution by guns alone (my emphasis), but rather by the appeal of one's program and ideals to the populace one wishes to win over." This is hardly a strategy of capita-

tion, opportunism, or utopian-pacifism.

Homin Ukrainy's concentration on the necessity of armed struggle in order to liberate Ukraine ("But to assert that Ukraine can liberate itself without its own forces, without an armed force in the decisive moment, is sheer ignorance..." (Ale tverdity, shcho Ukraina mozhe vyzvolytysia bez vlasnoi sily, bez viskovoii sily v rishtalnomu moment — tse nevilshstvo)) ignores the importance of non-military strategies by which to influence the outcome of the struggle for independence in Ukraine. They have so far been ineffectual in appealing on a widespread basis to Ukrainians to promote a liberation movement in Ukraine.

This should not be surprising, insofar as the leadership of these

HOMIN UKRAINY continued on page 10)

## Moroz at the SUSK Congress

# Yes, Moroz did say all those things

Valentyn Moroz, the noted Ukrainian dissident who was released by Soviet authorities in April of this year along with four other Soviet dissidents (see Student, Vol. 11, No. 55, May 1979), addressed participants of the 20th SUSK Congress and members of the Montreal community on 26 August 1979, in Montreal. Because of Moroz's reputation for delivering fairly "standard" speeches throughout his four months to this date in the west, many members of the audience expected to hear a presentation similar to that which Moroz had taken to various North American and European centers during the summer. Instead, they heard what was perhaps his most innovative speech to date, although it did contain many elements of previous presentations. The following article outlines the major theses outlined by Moroz during this address, which itself has been published in the September 1979 (Vol. 1, No. 9) issue of Oko, Montreal's Ukrainian community newspaper. The reader is also directed to David Lupul's article, appearing on this same page, which also deals with Moroz.

Something "new" is needed in the Ukrainian emigre community.

This was the message which Valentyn Moroz brought to the 20th SUSK Congress. The community, he feels, has either grown "fat and lazy" enjoying the material comforts of the west or has slipped into "terrible" liberal, pacifist and even internationalist philosophies. Both of these conditions, he feels sap the Ukrainian nation's strength and extinguishes the "fire" in its soul, thus preventing it from attaining an independent Ukrainian state.

Moroz claims that the community needs a purifying purge, a spiritual regeneration. To effect this purification, he proposes a nebulous association, the "Knights of Sviatoslav" (Lytsiari Sviatoslava) a supraparty and supra-class entity which would operate in the tradition of its uncompromising namesake, one of the princes of Kievian Rus. During his address, Moroz took as his starting point the article "Valentyn Moroz: a Commentary" by David Lupul which appeared in the June-July-August (Vol. 11, No. 56) of Student. He addressed himself to issues brought forth in this article, one he felt exemplified the type of "anti-nationalistic rhetoric" which leads to "apathy and tolerance." The Knights of Sviatoslav were then proposed to counter such influences, and the presentation concluded with an examination of the principles on which this group would stand.

Moroz described Lupul's article as an example of "latitism", which he defined more specifically as "apathy to the national question and negation

of nationalist ideology." Lupul, in his article, objected to the highly charged nationalist rhetoric which Moroz uses and the militaristic road to independence which he advocates, as being a throwback to cold war tactics of the 1950s which have little relevance in a world entering the 1980s during an era of detente. Moroz rejected these observations, claiming that "those who wrote the article in Student simply allowed themselves to be duped by Muscovite propaganda which ... has sown the illusion that there exists an alleged relaxation, an alleged end to the cold war, and an alleged detente." He claims that the cold war never finished and that detente is merely a Soviet ploy an "illusion" designed to strengthen their military advantage over the West.

Moroz feels that "the positions of those who oppose nationalist rhetoric are outdated ... [they are] the remnants of the radicalism of the sixties ..." Nationalism, on the other hand, is increasing in the world today and "he who wishes to exclude himself from or bypass the national movements, simply does not understand anything in the new world of the 1980s, which will be a nationalistic era."

Such "outdated" ideas, Moroz said, lead to an obsession with injustice in lands other than one's own, where similar injustices are met with inaction. "Events in Chile will always be for me simply a question which must be examined. But events in Ukraine instills in me a living pain. That which occurs in Ukraine instills a living pain which one cannot simply tear

from one's heart. And until a Ukrainian does not learn that Ukrainian issues bring pain while those of other lands are simply problems, that Ukrainian will be an incomplete Ukrainian."

One of the results of these "outdated" ideas which "criticize nationalistic rhetoric" is, in Moroz's opinion, the newspaper Student which is published primarily in the English language. "It is common practise that the newspaper of a Ukrainian students' union is published in English, then why does a [specifically] Ukrainian students' union exist?" Moroz said. He seemed, however, to contradict himself later during his speech when he recognized the existence of an "anglophone Ukraine" in North America which should not be rejected but welcomed into the Ukrainian community. To this end, he acknowledged the need for a "Ukrainian" English-language newspaper.

Moroz used his attack on Student as a springboard from which to launch two unwarranted cheap shots at the 20th Congress of the Ukrainian Canadian Students' Union (SUSK). He called the Congress "mora oia Student festival than a conference. I have yet to see such a happy, carefree, untroubled young Ukrainian community," a situation which he blamed directly on its "anti-nationalist" policy, allegedly prevalent among the students which "lowers the level of political and community life, dampens feelings and discourages people from work." Moroz also claimed that no resolutions were being prepared by the Congress on the question of Ukraine. "What kind of a student conference, of Ukrainian perspectives, is this which is not interested in the problem of russification in Ukraine ... The Ukrainian community will not tolerate such a Ukrainian conference which did not pass any resolutions on the Ukrainian question and generally is not interested in this question."

While it is easy to determine the source of Moroz's first attack — he arrived in Montreal during the last hour of the congress, tabava and this was the only hour he spent on the Congress site until his presen-

tation the following day — it is not as easy to make sense of the second. Not only had the congress resolutions not yet been presented by the time of Moroz's speech, but the resolutions committee was still actively engaged in its work. Furthermore, the Congress passed six resolutions dealing with the Ukrainian question.

Nonetheless, Moroz used these examples to back up his claims that this "leftism" and "criticism of anti-nationalist rhetoric" leads directly to "apathy and pacifism." These two traits, especially pacifism, he feels are particularly harmful for the Ukrainian nation since, in emigration, a national group can survive only if it has "a great enough supply of turmoil — a supply of fire which will keep the Ukrainian community from dispersion." This, Moroz said, is why "something new is required in Ukrainian life." This "something new" could not be a new party but a "new force," whose task would be to escalate turmoil in the community and "prepare people for all Ukrainian communities and associations." This "something new" Moroz proposed in the form of the "Knights of Sviatoslav."

The Knights of Sviatoslav, by "destroying tranquility, for tranquility is the worst thing," would mobilize young Ukrainians to its ranks by appealing to their hearts and not their intellects. Of primary importance for Moroz is that they be strong enough to achieve their goals.

He offered the following traits which the Knights should embody to strengthen them for their task: an uncompromising position, which incorporated Sviatoslav's motto "I advance on you" (Idu na vy), orderliness, loyalty and respect as "fanaticism," which is "the holy turmoil which awakes a person"; a feeling of and conscious development of Ukrainian forces, since "This theory that are nations are equal and the social question is of primary importance is a creation of the larger nation states for export. The Jews have created all these theories"; a recognition that

(MOROZ continued on page 11)

# Women and work in Hungary: an appraisal

Marcela Papp

As two Hungarian-American sociologists have said, "the liberated socialist female has theoretically come into existence" in Hungary. The preconditions for the liberation of women in Hungary may well have been laid, but the reality of liberation as such has by no means been achieved. This is especially the case in the area of urban work. A closer look at the way women participate in the urban-based labour market reveals a contradiction between the theory of equality and the reality.

The post-war Hungarian state had to quickly marry socialist principles of women's liberation with economic necessity, or essentially, the new and pressing needs of industry. These needs were determined largely by the industrialization and collectivization policies of Joseph Stalin in the late 40s and early 50s. The 1949 Constitution reflects the direction the Hungarian nation would take:

1. The basis of the Hungarian People's Republic is labour;
2. Every able-bodied citizen has the right and the duty to work according to his abilities.

The subtle pressure began then. It is a "right" to work, and yet, at the same time, it is a "duty". Women responded in the only way they could: they went to work. Those who did not work in these early years of socialist reconstruction faced severe penalties.

Technically women did gain the right to work. The problem was, of course, that no one was properly prepared for the change. Labour was not organized in a way that would allow for the development of women according to their needs or potential. The result was that women became concentrated in job areas which were prohibitive to their achieving equality with men as workers, and to their personal and social liberation. What made things worse was that they were not generally released from the jobs they had to perform at home for their husbands and families, which meant that they were not freed from conventional images of women as homemakers, servants and men-pleasers.

In the 50s especially one did not really have the choice to work or not to work — every able-bodied Hungarian, male and female, had to contribute to the building of the nation. Since women were so abruptly forced to go to work, there was no time — perhaps no inclination — to establish training programs to facilitate their integration into the work force. Of course, being uneducated and inexperienced, women were recruited into jobs which required little or no skills. The developing economy took women out of their homes and villages, a process which the official government organs called the defense of the right of women to work. At first women were placed in heavy industry sectors, which later, under Janos Kadar's more liberal regime, they were channelled into light industry and the service sector.

The 1950s were instrumental in determining the road that Hungarian women would take. The image of the ideal "worker-girl" was popularized by the Party and its organs of propaganda. The press, poetry, and posters eulogized the young woman who had joined the ranks of the proletariat and yet managed to remain feminine and spry. Art was used to serve ideology. Bela Szabo's poem is a good example of this:

I tried to guess — in searching her face —  
 Who could this sweet [girl] possibly be,  
 With lacy collar, joyful spirit,  
 And brows arched high.  
 Perhaps an actress, singer?  
 "I am a brick-layer," came the soft reply  
 And all the youth of my nation  
 Shone through in her smile.

Translated by Lynn and Nancy Volgyes

The image of the "worker-girl" may strike some of us as humorous, but the harsh reality was no laughing matter. The manner in which "worker-girls" were recruited to the new "socialist" cities of Stalinvaros, now called Dunaujvaros, is an extreme example of the harsh reality, but an example nonetheless. Dunaujvaros was to be the model Hungarian industrial city, just 52 km. south of Budapest. It used to be simply a complex of factories and "workers' hotels", but now boasts of its many good technical colleges. Young, often religious, peasant women were imported by the hundreds to work in the complex. When the whorehouses were "closed" in 1950, prostitutes, too, were rounded up and sent to Dunaujvaros. These women worked in heavy industry and on construction projects. Men did too, but for a higher wage. The women were forced to live in women's "hotels", or dormitories, in the worst of conditions: sixteen beds to a small room, nails in the walls for clothes, no soap, no hot water, no privacy. No personal belongings were allowed. The only place they could go for recreation was the bar. Rape was an everyday occurrence — which means that abortion was, too. Since doctors were not always available, and hospitals were hard to get to, women often executed their own abortions with knitting needles and other similar instruments. Illness, infection and, sometimes death were the norm (it is said that doctors from Budapest got so depressed in Dunaujvaros that they often refused to come at all). Suicide rates were incredibly high. The filthy, degrading work, the horribly long hours, the disrespect — it was all quite unbearable.

At first glance it might seem that women in "socialist" Hungary have a good life. Most Hungarian women work; 65% of all working-age women earn a regular wage. A great number of working mothers have access to excellent subsidized child-care facilities. And women in Hungary are protected by the articles of a "socialist constitution" which explicitly proclaim equality for women: "In the Hungarian People's Republic women enjoy equal rights with men" (Article 50). The Hungarian state officially prohibits discrimination against women, and accepts the right of women to work as a matter of course. Under the banner of building socialism, women have been integrated into the labour market in Hungary. They have contributed to the economic and social development of that country in ways which will probably never be recognized. In 1975 45% of the work force was made up of women, and since then even more women have taken on jobs outside the home. As two Hungarian-American sociologists have said, "the liberated socialist female has theoretically come into existence" in Hungary. The preconditions for the liberation of women in Hungary may well have been laid, but the reality of liberation as such has by no means been achieved. This is especially the case in the area of urban work. A closer look at the way women participate in the urban-based labour market reveals a contradiction between the theory of equality and the reality.

made over 3000 forints a month. (The official rate of exchange is approximately 17 forints to the Canadian dollar.) Only 4.7% of the women employed in heavy industry made that much money. The vast majority of women, approximately 44.7%, made between 1500 and 2000 forints a month!

The number of women employed in non-physical labour grew by almost 100% between 1949 and 1974, especially in low-paying and low-prestige job areas. 92% of hospital personnel are women; 74% of office workers are women; 72% of teachers are women. There are exceptions of course: 33% of the doctors are women. But the overall impression is that despite the fact that women do work in most areas of the economy, and are theoretically free to work where they please, they tend to be channelled into the stereotyped jobs. Women are, for example, excluded from the intellectual and academic occupations. Although 6.5% of all men and 2.4% of all women have received some kind of post-secondary education, these percentages are not reflected in the Hungarian Academy of Sciences. In 1970, among 184 academicians, only 3 were women. Of 523 doctors of science, only 28 were women. Of 3,627 candidate members of the Academy, only 330 were women.

One must conclude that the historical experience of working women in the Hungarian People's Republic shows that constitutional guarantees are not enough to



Thankfully the role that women would play in the building of the socialist nation was reappraised after the revolution of 1956. The reappraisal just happened to come at a time when Hungarian light industry was developing and assembly lines were empty. Women went into textiles, handicrafts and especially radio and television tube manufacturing (affectionately called the "women's industry"). Kadar's liberal, consumer-oriented economic policies got a lot of women out of the worst of heavy industrial jobs, but ghettoized them in low-paying, traditionally female jobs. In 1970, for example, only 7.6% of women workers were skilled, whereas 33.6% of male workers were skilled. In 1973 36.6% of female labour was concentrated in light industry, as compared to 27.4% in 1960. In 1960 only 17.9% of women worked in the service sector, whereas in 1973 about 21.9% of women worked in this area. The women who are in heavy industry now, and who are classified as "heavy industrial workers", receive considerably less pay than their equals, men. In 1972, for example, 40.3% of the men employed in heavy industry

ensure the personal, social and economic liberation of women. I have not even begun to discuss women who work in agriculture, nor have I covered the lives Hungarian women lead on the "second and third shifts" (at home for family, at night for men), so that our view here of equality and liberation is somewhat limited. But as far as women and work are concerned, Hungarian women have not fared as well as one might expect. Although it is a feminist and socialist ideal to integrate women into the labour force, it would seem that, first, the impetus for such sweeping social movement must come from women workers themselves, and not from on high; second, the integration of women into the labour market must be planned from the outset to overcome obvious sex-based trends in employment patterns, such as job ghettoization and wage differentials; and, third, the goal of such a movement must be to serve women, so that they can decide themselves how the economy can best serve their needs and the needs of the majority of working people, and not the other way around.

## Literary figures molested in Ukraine

Several Ukrainian literary figures have been arrested or severely harassed in the last few months. In April of this year Yuri Badzio was arrested for alleged crimes against the state. In the early sixties Badzio lost his job in the Literary Institute of the Academy of Sciences of the Ukrainian S.S.R. because he organized commemorative meetings to honor Taras Shevchenko, Ukraine's national poet, and in 1965 he was ejected from the Communist Party for protesting political arrests in Ukraine.

According to his wife and friends, Badzio was arrested because of his authorship of a lengthy work analyzing Ukrainian history and the contemporary situation of Ukraine within the Soviet Union from a Marxist standpoint. His manuscript has been confiscated.

A search was carried out in August in the home of Nadia Surovtseva, a Ukrainian writer who is now 84 years old. Surovtseva spent more than 30 years in Soviet labor camps and prisons, and her memoirs were widely used by Solzhenitsyn

### More arrests

Several members of the Kiev Helsinki Monitoring Group are now awaiting trial. After speaking at the funeral of Volodymyr Ivasiuk, Petro Sichko and his son Vasyly were arrested early in July. It is feared that Vasyly, a former journalism student who was dismissed from his studies at Kiev University in 1977 for refusing to become an informant, may be imprisoned in a psychiatric hospital. Yuri Lytvyn, who has been imprisoned twice before (1955-65, 1974-78), was arrested on 6 July 1979 for his activities as a Helsinki Group Monitor. Oles Berdnyk, who has been in custody since March, has declared a protracted hunger strike.

when he prepared the *Gulag Archipelago*. Most of her personal archives were confiscated.

A similar search took place in May in the quarters of Borys

Antonenko-Davydovych, a well-known Ukrainian writer who is now 80 years old. His memoirs, unpublished manuscripts, and a typewriter were confiscated.

### A modern tragedy

Isaak Polinikov, his wife Irma and daughter Viktoria had no special literary or scientific fame attached to their names. They lived in Novosibirsk (Siberia), far from either Western press representatives or Western diplomats. They were not what one would call "dissidents". Since 1971, they had been waiting for visas to emigrate to Israel.

After a tiring three-year process of applications which brought no results, the family, by now having lost hope, decided, in 1974, to shut themselves off from the world around them. They secluded themselves in their apartment. This was their way of protesting. Slowly the two women began to show signs of mental illness and, when, in January the visas

finally arrived, they did not believe they were authentic. The two women were convinced that they were only a "provocation by the KGB". In June, losing all hope that his wife and daughter would recover, Isaak left, alone, for Tel Aviv.

On 4 August, Irma was found dead in the apartment. She died of starvation. A few days later, Viktoria hanged herself in a corner of the hospital to which she had been brought.

Before he retired, Isaak Polinikov was a colonel in the Red Army.

### Armenian samvydav

*Samvydav* documents of the Unified National Party of Armenia and the Armenian Helsinki groups record many instances of national resistance. One of the main sources of conflict are constitutional talks and demands for declaring Armenian as the state language. The first secretary of the Central Committee of the Communist Party of Armenia, Demychian, was reported to have warned Brezhnev that he will not take any responsibility for unrest in Armenia if that demand is not met.

In December 1978 about 30,000 leaflets criticizing Brezhnev and the Soviet government were distributed in mail boxes in Yerevan, the Armenian capital.

### Solidarity with Czechs

In an open letter which recently reached the west, imprisoned Ukrainian literary critic Yevhen Sverstiuk has greeted his "Czech and Slovak brothers" and praised their struggle for human rights. He notes the mood of optimism which arose among the Ukrainian intelligentsia during the "Prague Spring" of 1968 and their shock following the Soviet invasion of Czechoslovakia. Sverstiuk emphasizes his continuing solidarity with the Czechoslovak oppositionist movement.

from Lviv oblast who attracted large numbers of people to church because of his popular sermons, was murdered by unknown assailants late in 1975, and Rostyslav Paletsky, a well-known Ukrainian artist, was killed in his home in 1978. In addition, several Ukrainian political prisoners who were incarcerated in psychiatric prisons during the sixties and seventies have disappeared without a trace.

become available about related incidents which seem to have been aimed at intimidating young, well-known Ukrainian artists and intellectuals. Volodymyr Osadchy, the 33 year old brother of Ukrainian writer and political prisoner Mykhailo Osadchy, was killed in mysterious circumstances in 1975 after a long campaign of KGB harassment and intimidation. Lutsyky, an Orthodox priest



- Workers on strike at the Four Continent Book Corporation in Manhattan were recently confronted with a new tactic of union busting — Soviet scabs. The workers claim that the bookstore, which is the largest retailer of Soviet literature in New York City, has brought in strike breakers from Soviet Diplomatic Corps. "Employees of the Soviet Mission are crossing picket lines and yet claim solidarity with the workers. There is no question that they are from the mission because they drove up in cars with Diplomatic license plates. One of them even had a chauffeur," said one striker in an interview with the New York Times. If this is the attitude of Soviet diplomats towards striking workers here, one can only imagine how the "socialist" Soviet Union treats its own workers.

- A Canadian artist will soon be presented with a formidable challenge — designing a coat of arms that will portray a wheat sheaf, the Canadian North (East and West too, if possible) and "multiculturalism." These are some of the ideas Governor-General Edward Schreyer is considering for a Schreyer family shield. He has to have such a shield by the time he leaves office, both to hang on the wall at Government House and for a commemorative medal to be struck in this honor. However, reports that the shield will bear the inscription "Why not?" in Ukrainian are unfounded, a Schreyer aide said.

- Those of you who watch T.V. or follow Billboard will be aware of a dramatic and dynamic new star in the music charts — Pope John Paul II. Phenomenologists recently have been trying to explain why his Eminence wished to wax the vinyl. They have ruled out the possibilities that this may be an attempt to replenish the Vatican's coffers (though it may be one of the world's smallest states, it certainly is not the poorest) or a means of attracting popular musical groups — such as the Rolling Stones — to the priesthood. They seem to have settled on the theory that the pope simply is responding to a challenge once issued by John Lennon of the Beatles, who said that their group was more popular than Jesus Christ. At the moment he seems to be doing fairly well. Right on, papa.

- Don't touch that dial! That may be the cry in Winnipeg following the recent "resignation" of Bohdan Zajew from radio station CKJS and his replacement by Dan Chorniak of "Ukrainian Hour" fame. A loud protest has been raised over the entire matter, questioning mainly the ethics of subtly pressuring Mr. Zajew to leave the station and replacing his program with one of a different nature. It's not that Winnipeg is not big enough to accommodate both gunslingers; it's just that some elements in the Winnipeg community may prefer only one pistol to shoot with.

- Recent events in Nicaragua have put the "Ukrainian Liberation Front" in the market for a convention site. It seems that "reservations" for their upcoming World Congress, to have been held in Managua, were cancelled following the collapse of Somoza's regime. One of the Liberation Front's fraternal organizations, the World Anti-Communist Youth League, was more fortunate. Not only were they able to hold their 9th Conference (16-20 April) before Somoza's change of address, but Somoza himself welcomed the delegates to the Conference, thanking them warmly for the support manifested him by holding the conference in Nicaragua. As an extra added attraction, the entire cabinet of the then Nicaraguan government [sic] attended the event. Which just goes to show, when you put all your eggs in one basket . . .

- Many people have commented recently about the erotic nature of the advertising for the "You Are What You Culture" workshop held recently in Edmonton. It seems that the world's first X-rated proto-bandura had a way of catching people's attention. We can hardly wait to see the results if the next cultural workshop of this nature uses a *trembita* as its hallmark.

## KGB literally killing Ukrainian culture

It is widely accepted in Ukraine that the KGB was involved in the death of the young Ukrainian composer Volodymyr Ivasiuk (composer of "Chervona Ruta"). For several weeks after his funeral, hundreds of persons from various parts of Ukraine visited his grave and several poems written in his honor are now circulating in Ukraine.

More information has



Visitors to Ivasiuk's gravesite in Lviv

## Letters

continued from page 2

fragmentation of Canada's Ukrainian community. Might I take the liberty to suggest that editorials such as "Freedom Fighting As A Hobby" ("Student" Vol. II, No. 56) can only lead to a much greater fragmentation. I refer specifically to the use of the term "brown-shirted" in reference to the members of the Ukrainian Youth Association. The use of such a term is unworthy of even the most apathetic and uncaring elements of our community and as such has absolutely no place in an objective and respected journal. Name-calling, especially something as bitter as drawing comparisons with Nazi Germany, can be nothing less than counterproductive to the causes that were preached with

a modest amount of sincerity. As to the events which led to this unfortunate encounter, may I suggest that although the manifestation's organizers might in fact have been legally wrong with respect to the CDSPP members, that these very members take equal responsibility for the incident, since they were morally wrong. A group such as the CDSPP, which can at most mobilize a handful of members, should under no circumstances try to capitalize upon the massive outpouring of support by other people in order to create the illusion that this crowd is representative of, and in fact backing the causes of CDSPP. Orest J. Humennyj Montreal, Quebec

Montreal, 23 - 26 August 1979

# The 20th SUSK Congress: milestone

The setting — Montreal, May 1968. The event — the ninth National Congress of the Ukrainian Canadian Students' Union (SUSK).

It was the era of the "Prague Spring" and the aborted revolution begun in the Sorbonne in Paris; students were protesting at hundreds of universities across Europe and North America. They were meeting to discuss and organize radically original paths into the brave new world emerging as we entered the 1970s.

At this very same time, Ukrainian-Canadian students were convening in Montreal in an attempt to rescue SUSK from the doldrums into which it had fallen during the early 1960s. The Congress held in Montreal in 1968 marked the beginning of the regeneration of SUSK, from whence it has progressed to become an active student movement which has played a leading role in addressing the major issues which have faced the Ukrainian community during the 1970s.

This year, Ukrainian-Canadian students were once again meeting in Montreal — after an absence of nearly a decade from the Quebec scene — at the twentieth National Congress, a congress which had been designed to chart new directions for the student movement.

The SUSK Congress, held from 23 - 26 August at the Université de Montreal, attracted ninety-three registrants, with several hundred more people taking part in the sessions, workshops, special presentations and social events. Despite the obvious contrast in mood between the buoyant atmosphere of 1968

and the air of uncertainty which has permeated Canada (and especially Quebec) in 1979, the Congress managed to generate sufficient enthusiasm to give substance to the optimistic plans prepared by the new SUSK executive for the upcoming year.

The Congress generated a healthy share of controversy in keeping with the broad nature of the concerns discussed by the student delegates. Its sessions were oriented around the theme "cycles"; it was designed to be a conference focussed upon the topics of

culture, communications and organizational development.

For these sessions, SUSK was fortunate to receive the co-operation of several guest artists and speakers from the Ukrainian Cultural Immersion Experience, "Camp Selo," as well as several prominent Ukrainian-Canadian personalities in the fields of media, culture and the arts. Some of the most notable presentations included those of Luba Goy, Bohdan Zajew and Bohdan Tymyc in the field of communications; Radoslaw Zuk, Yury Kostyuk, Jaroslav Balan

and Irka Onyrychuk on topics concerning culture; and Dmytro Jacuta, Boris Balan and Nestor Machuch on organizational development.

One of the chief aims of the Congress was to offer the delegates a taste of the variety of new perspectives on Ukrainian-Canadian life which have been developed in recent years. The thrust of these new ideas have centered upon the need to re-interpret the traditional perspectives in the study of Ukrainian ethnography, culture and society in the light of the



Part of the Congress crowd listening intently to . . .

**SUSK National Executive**

**President:** Dmytro Jacuta  
**Executive Vice-President (Multiculturalism):** Oksanna Wy  
**Vice-President (Eastern Canada):** Oksanna Wy  
**Vice-President (Western Canada):** Oksanna Wy  
**Vice-President (Human Rights):** Dav  
**Vice-President (Community Development):** Dav  
**Vice-President (Cultural Affairs):** Bo  
**Treasurer:** Bohdan Ilkiw  
**Secretary:** Luba Macewko  
**Congress Coordinator:** Oksanna Wy  
**Immediate Past President:** Andrij Ma  
**Controlling Commission:** Wasył Bil  
 Tania Klim  
 Orest Hur

profound changes which have occurred among Ukrainians in this century, as they have shifted from a predominantly rural, peasant culture to an increasingly urbanized lifestyle.

The attempt to integrate the traditional peasant culture into the lifestyle of modern, urban society constitutes one of the major challenges which faces the Ukrainian community in Canada and, for that matter, throughout the world.

Political issues did not take a secondary place to other issues in Montreal, as each of three keynote speakers addressed fundamental political concerns of SUSK. On Friday evening, Myrna Kostash, author of the best-seller *All of Baba's Children*, presented a revised perspective on the prospects for the Ukrainian community in Canada from the somewhat pessimistic one which she had

## Resolutions... Resolutions... Resolutions... R

### #1 SUSK Alumni

Whereas SUSK is maturing to the point of having a large number of alumni, and Whereas SUSK needs to maintain contact with people who support its aims,

*Be it resolved that SUSK contact its alumni to attempt to form an alumni association for the purpose of maintaining contact with its alumni and of providing SUSK with moral and financial support.*

### #2 Permanent Secretariat

Whereas SUSK recognizes the need for continuity within itself from year to year,

*Be it resolved that SUSK establish a permanent secretariat which may include an office and/or staff worker subject to funding by available monies.*

### #3 Cultural resource bank

Whereas SUSK recognizes the need for cultural and community contacts as a permanent basis,

*Be it resolved that SUSK executive, under the coordination of the Cultural Vice-President, establish a cultural resource bank with the names and addresses of people involved in the spectrum of activities in which SUSK members are interested and provide information on other sources of this information, such as the Canadian Institute of Ukrainian Studies and Oseredok.*

### #4 Co-op housing

Whereas there is a need for special Ukrainian student housing in many communities, and Whereas there is also a need for permanency for Ukrainian Student Club offices,

*It is hereby recommended that co-operative Ukrainian student housing be developed, wherever possible and necessary, and that consideration be made for the inclusion in said housing of permanent Ukrainian Student Club local offices.*

### #5 Internal communication

Whereas this congress recognizes the need for greater communications within SUSK,

*It is hereby recommended that each Ukrainian Student Club include all other Ukrainian Student Club offices and the National Executive office on their newsletter mailing list.*

### #6 Usage of Ukrainian

Whereas SUSK should promote the progressive use of the Ukrainian language, and Whereas SUSK has supported in the past the implementation of bilingual education in the English and Ukrainian languages in the school systems,

*Be it resolved that SUSK make greater efforts to use Ukrainian as well as the official languages of Canada in its daily activities and communications.*

### #7 Moscow Olympics

Whereas in the past there have been inter-national campaigns to protest violations of democratic, civil, and national rights at international sporting events, and Whereas there is suppression of these rights in Ukraine,

*Be it resolved that SUSK participate in an international campaign to boycott the 1980 Moscow Olympics and to raise the level of consciousness about the oppression in Ukraine, by approaching the media, individual athletes, who will be participating in the games, sporting bodies and other civil and social groups.*

### #8 Soviet citizenship

Whereas the new Soviet citizenship law appears designed to intimidate many Canadian citizens and discourage them from travelling to the Soviet Union, *Be it resolved that the 20th SUSK Congress condemn this action by the Soviet government and ask the Canadian government to clarify its stand as to the aforementioned matter.*

### #9 Defence work liaison

Whereas there are existing Committees in Defence of Ukrainian and/or Soviet Political Prisoners organized in Edmonton, Toronto and Montreal, and, Whereas SUSK has traditionally played an active role in the defence of Ukrainian, Soviet and Eastern European dissidents,

*Be it resolved that the Vice-President responsible for Human Rights recommend to the local SUSK clubs, in these three (3) centres and whenever else possible, that they elect a liaison officer to co-ordinate the efforts of their clubs in defence work with the established defence committees, the National Executive, and other relevant organizations.*

### #10 Defence work coordination

Whereas SUSK reaffirms the importance of the concrete defence of national, democratic and human rights, and Whereas SUSK strongly supports local club initiative and involvement in defence work, and Whereas the current wave of repression in the Soviet Union necessitates the organizing of broad defence campaigns in the West,

*Be it resolved that the Vice-President responsible for Human Rights recommend to clubs that they co-ordinate their efforts with existing organizations involved in defence work such as the Committees in Defence of Soviet Political Prisoners and Amnesty International, and furthermore involve themselves in building campaigns in defence of the Association of Free Trade Unions in the U.S.S.R. and imprisoned members of the Ukrainian Helsinki Monitoring Group.*

### #11 Ukrainian Canadian Committee

Whereas SUSK has encouraged the participation of its members in the community life of Ukrainians in Canada, and Whereas the Ukrainian Canadian Committee (UCC) will be holding its tri-annual congress in 1980, and

# stone, or merely waiting for Moroz?

Alex Tymofienko

## National Executive 1979-80

President (Multiculturalism): Ivan Jaworsky  
 Vice President (Multiculturalism): Olga Cechmistro  
 Vice President (Western Canada): Alexia Klysh  
 Vice President (Human Rights): David Lupul  
 Vice President (Community Development): Halia Radiuk  
 Vice President (Cultural Affairs): Bohdan Tymyc  
 Secretary: Ilykiv  
 Treasurer: Cecwko  
 Director: Oksanna Wynnycki  
 Assistant Director: Andrij Makuch  
 Assistant Director: Wasyli Bilinsky  
 Assistant Director: Tania Klimasko  
 Assistant Director: Orest Humennyj

Congress at the banquet could not come off as scheduled.

Despite the atmosphere of disappointment over the delay in Moroz's arrival, Paul Migus, Executive Assistant to the Federal Minister of Multiculturalism, considerably livened the mood of the banquet with his entertaining and provocative keynote address on Saturday night to the assembled delegates and guests. Mr. Migus' speech took the form of a fictional dialogue between "Hromadiannin," a Ukrainian student activist, and a "Senior Ottawa Bureaucrat."

Migus wittily presentation of many of the political issues which have been raised in the past decade by SUSK to the Canadian government, in the words of "Hromadiannin," served to underscore to the audience that Migus was aware of the concerns of Ukrainian Canadians in the field of multiculturalism, and that the Minister's office may be prepared to approach these concerns with a sympathetic attitude.

The long-awaited arrival of Moroz at the zabava on Saturday night after 11:00 p.m.,

shifted the attention of the Congress toward the recently-released political figure in his address to the Congress on Sunday afternoon. Moroz spoke for about an hour and a half on a wide variety of issues which have been covered in a special article on page three of this issue of *Student*. Nevertheless, it is necessary to comment upon one accusation put forth by Moroz in his speech to the Congress, namely, that the Congress, in his eyes, was a mere "festival" rather than a serious gathering of students dealing with contemporary

issues. In defence of the students at the Congress, it should be pointed out that Moroz did not observe the sessions of the Congress except during his own keynote address and at the brief appearance which he put in at the festival-like atmosphere of the zabava the night before.

It should also be noted that a total of nineteen resolutions were passed by the Congress plenary sessions which followed Moroz's speech, no less than six of these resolutions pertain to Ukraine and the rights of Ukrainian and Soviet dissidents. (see below for the full text of the resolutions)

The resolutions sessions on Sunday are traditionally the most exciting part of any SUSK Congress and in keeping with the SUSK tradition, this year's plenary was one of the longest in history, lasting until 2:30 A.M. Monday morning. There was little protracted debate on most of the resolutions presented to the Congress, as many of these were primarily oriented towards concerns about which there was a consensus among most Ukrainian Students' Clubs and their members.

The most controversial resolution pertained to the proposal to create a constitutionally autonomous *Student*, free from the potential control of editorial policy by the SUSK National Executive. The resolution, number 19, was a matter involving constitutional change and therefore required a two thirds majority vote in order to gain the approval of the Congress. Initially, the resolution failed to pass, by four votes,



... Moroz. L to R: Ivan Jaworsky, Valentyn Moroz, Oksanna Wynnycki, Olga Cechmistro.

outlined in her book. Ms. Kostash's more recent involvement in Ukrainian affairs has convinced her that there are opportunities for Ukrainians in Canada to build stronger institutions and organizations which will more fully respond to the needs of Ukrainian Canadians, and which will serve the aim of developing new ways of approaching a Ukrainian-Canadian culture.

Saturday was to have seen the arrival of Valentyn Moroz, prominent Ukrainian nationalist and political figure, at the Congress in time to take a place of honour at the head table during the banquet and festivities in the evening. Unfortunately, Mr. Moroz failed to arrive on the flight from New York on which he had been expected, and the preparations which had been made to receive him as an official guest of the

## Resolutions... Resolutions... Resolutions...

Whereas SUSK has as one of its aims the further development of the Ukrainian community in Canada along democratic lines,

Be it resolved that SUSK prepare a resolution for the UCC Congress, which would be submitted to the UCC by the end of April 1980, and which would propose constitutional amendments along the following guidelines:

- Change the name from the Ukrainian Canadian Committee to the Ukrainian Canadian Congress.
- Establish a rotating center for the UCC, requiring it to move among Winnipeg, Edmonton, and Toronto every 3 years.
- Require that all executive positions in the UCC praesidium be elective.
- Abolish the veto power currently held by the six major organizations.

Be it further resolved that in this undertaking SUSK cooperate with, and seek the assistance of other organizations, such as the Ukrainian Canadian Professional and Business Federation, which are also seeking constructive change in the UCC.

### #12 Professional and Business Federation

Whereas the Ukrainian Professional and Business Federation has indicated its support for SUSK and its activities,

Be it resolved that the SUSK executive maintain its relations with the National Executive of the Federation, and encourage the Federation to promote closer ties between local Ukrainian Student Clubs and local Professional and Business clubs.

### #13 Media action

Whereas the theme of SUSK's 20th Congress has been Communication,

Be it resolved that SUSK encourage, and promote the idea of the development of local community newspapers and organize their communities into Media Groups, which would encourage active student participation with professionals in the areas of radio, print, and television media.

participation with professionals in the areas of radio, print, and television media.

### #14 Defence financing

Be it resolved that SUSK National Executive support a national campaign for canvassing financial support for the Western representation of the Ukrainian Helsinki Monitoring Group in their presentation for the upcoming Helsinki Review Conference in Madrid in November 1980.

### #15 World Congress of Free Ukrainians

Be it resolved that the 20th SUSK Congress regretfully states that in its opinion the 3rd World Congress of Free Ukrainians did not accomplish the objectives that were set out for it. In fact, it was exemplified by backroom divisions of power based on membership in one or another of the various splits in the Organization of Ukrainian Nationalists. These backroom divisions of power, which negate the democratic right of voting delegates to elect an executive on the basis of ability, in no way serve the case of an independent Ukraine.

### #16 Russification in Ukraine

Be it resolved that SUSK raise the question of the Soviet policy of russification in Ukraine with the Canadian government, so as to assert whether diplomatic, exchange, trade and other activities of the Canadian government are inadvertently supportive of the Soviet policy.

### #17 Organ title

Be it understood that *Student* is the title of the official organ of SUSK and use of the title, along with responsibilities inherent in editorial jobbing be contracted out to an individual, collective or enterprise.

### #18 Constitutional Amendment: Club Development

Whereas SUSK National Executives in the past have experienced problems in maintaining contact with, and in communication with local clubs,

Be it resolved that the positions entitled V.P. of Eastern Club Development and V.P. of Western Club Development be created and become part of the National Executive to fulfill this need.

### #19 Constitutional Amendment: Student autonomy

Where *Student* has in the past few years become a SUSK project which is on a scale large enough, both financially and spiritually, to warrant a completely autonomous status, one which it *de facto* holds at this time, and

Where the SUSK constitution currently houses *Student*, and has defined it with little change for the eleven years of its existence thereby not reflecting constitutionally the development which it has undergone, and

Whereas a constitutionally autonomous *Student* would bring concrete political, organizational and financial benefits to both SUSK and *Student*, and

Whereas a newspaper should be published by Ukrainian students in Canada to reflect their interests and opinions,

Be it resolved that *Student* be extricated from the SUSK constitution and be given a mandate to define a constitution for itself. Concretely this involves the deletion of articles 7.04, 7.08 a) & b), 7.09, and the modification of articles 6.08 i), 6.09 b), 7.10 e), and f), and 10.02, which would remove references to *Student* and its editorial board from the constitution of SUSK.

Be it further resolved that the current *de facto* relationship between SUSK and *Student* continue and that SUSK enter into a contract with *Student* to provide a newspaper for its student membership.

# What you culture is what you get

The second annual "You Are What You Culture" workshop, held at the University of Alberta 5 - 8 October, continued to develop as a forum where participants from varied backgrounds could explore and discuss various aspects of the Ukrainian identity. Through a combination of social, cultural and educational events, the workshop encouraged participants to enjoy their Ukrainian heritage, while providing them with a greater awareness of what it means to be a Ukrainian Canadian. In short, it dealt with the two questions: where are we coming from, and where are we going?

A total of 22 sessions featuring some 25 different speakers from each of the prairie provinces, were offered to conference participants who then had to limit their choice to six seminars. Subjects covered at the gathering included the usual fare of crafts, cuisine, music, dance, and religion, as well as several historical, political, literary and sociological presentations which examined the place and legacies of Ukrainians in North America and throughout the world. For example, Jim Carter, former President of the U of A Ukrainian Students Club, informed participants of the many Ukrainian contributions in the fields of cybernetics and aviation, noting such achievements as the invention of the first practical single-rotor helicopter.

Speakers generally approached their topics from a Ukrainian-Canadian perspective. For instance, Tim Ochtwa of the University of Alberta gave a talk on religious traditions. In it he noted the problem some Ukrainians have in celebrating holidays according to a different calendar from that used by the majority of Canadians. In a similar vein, Bohdan Zajew of Winnipeg drew attention to the fact that for the most part, in North America "Ukrainian contemporary music does not reflect its environment."

As no Ukrainian workshop would be complete without a talk concerning immigration, Dr. John-Paul Hinka of the University of Alberta focussed his seminar on Galicia at the time of the 1890's exodus. He shattered many commonly-held illusions about the cultural level of the Galician peasants of the first wave of immigration by showing that most pioneers were better educated (however slightly) and more nationally conscious than those who stayed behind.

Other myths about the Ukrainian past were also challenged, and a few misconceptions were decisively dealt with. Attempts were made to answer some of the current problems facing Ukrainians both here and in Ukraine. Tantalizing glimpses were provided of the vast and exciting possibilities of the future. Why then was there such a small representation of the people who run our community organizations, and of those who teach our children Ukrainian? The majority of the participants were people associated with the University, but even the U of A's Ukrainian Students Club, the sponsoring organization, was poorly represented.

Approximate figures from organizing committee members show that the 80 registrants were joined by 25 speakers, plus an additional 20 people who paid for single sessions. At first glance, it seemed that this year's workshop was able to attract more participants than last year's; however, many

registrants rarely attended sessions. Consequently, there were many sessions that were poorly attended in comparison to last year's average of 60 participants. Much more disappointing in some respects are the figures showing that of the 80 registrants 40% were from outside the Edmonton area, mostly from Manitoba and Saskatchewan, but also from as far away as New Jersey. Local participants, including speakers, organizers, and occasional drop-ins, as well as the

48 registrants, brought the Edmonton area total to 90 people. This figure is embarrassingly low for a city which boasts of a Ukrainian population of nearly 63,000 (1976 census).

A more extensive and earlier advertising campaign next year may increase conference attendance, but the main problem remains the age-old one of attracting people to what is not considered a "social event." Ironically, even though the sessions were the focal

point of the workshop, there were also many social activities in the program.

The four-day Thanksgiving weekend workshop began on Friday evening with registration and a coffee house held at St. John's Institute. The next day at the U of A's Education Building the morning began with a screening of the film "Teach Me To Dance," as well as a film on "pysanky," and one on Kuretek. At noon, participants were treated to a cold lunch, a costume display, and a fashion

show, which included some traditional forms of Ukrainian dress along with many examples of how to give modern dress a Ukrainian flavor by adapting traditional embroidery, weaving, and leatherwork. In the evening a capacity crowd attended a "zabava" with music provided by the group "Trembita." About 35 people went on a Sunday night hayride and were joined by a much larger group for the "vatra."

Discussion at these and other activities brought forth several ideas concerning the workshop's future. The greater availability of top-quality speakers in Edmonton coupled with the presence of the Canadian Institute of Ukrainian Studies argue strongly that it would be best to develop the Edmonton workshop and have it serve regional needs rather than trying to establish similar ventures in numerous western cities. Many out-of-town participants agreed that over-extending the concept could reduce overall quality and cause scheduling conflicts. Some thought the workshop should periodically change cities, but few volunteered to organize such an event.

In conclusion it could be said that "You Are What You Culture II" succeeded not only in providing a memorable, pleasurable weekend, but more importantly, sparked new ideas and interests among those who attended. It raised the question of taking the concept further afield besides ensuring the Edmonton workshop's own future. For many participants, it marked a change in their perceptions of themselves and their community. While generating thoughts which can inspire a more dynamic community, it also exhorted us to preserve our past. In doing this "You Are What You Culture" met its objectives and could therefore be considered a success.



Workshop participants during a session.

## Canadian literature

continued from page 1

Bisztray. These political refugees were biding their time, hoping to eventually return to the mother country when things improved. Therefore, their amalgamation has been slow and difficult.

Language retention has played an important factor in this "wait." "In the eyes of many immigrants, the use of the language itself has a value," Dr. Bisztray explained.

A couple years ago, John Miska, who was known as a scholar, writer and critic, announced to his fellow immigrants that Canadian-Hungarian literature had two dimensions — an English one and a Hungarian one. It is only recently that Hungarian writers have started making the effort to communicate in English, because of their wish to be considered not English-Canadian writers, but rather as Canadian-Hungarian writers writing in English. The immigrant experience, conflict of values, and alienation are central elements of Canadian-Hungarian literature.

Dr. Bisztray remarked that many young people are enrolling in university classes for Hungarian language and literature courses. He said that they accept some of the traditional values, while they reject others, but he thinks this is a healthy bridging process which will fix Canadian-Hungarians in Canada with their own values.

Other papers heard at the

conference examined Yiddish and Ukrainian writing in Canada. Of particular interest, however, were panel discussions involving writers who attended the conference.

Maara Haas, a Winnipeg author, strongly resented the "ethnic" label. She said it required a great effort on her part not to "barf all over the microphone" every time she heard the word "ethnic."

However, Haas' novel *The Street Where I Live* is a chronicle of life during the 1930's in the immigrant ghetto-area of Winnipeg's north end.

George Ryga, perhaps best-known for *The Ecstasy of Rita Joe*, also took exception of the "ethnic" designation. Although of Ukrainian descent, he doesn't dwell on so-called Ukrainian themes in his work. As a matter of fact, they are generally relegated to the background. But, the immigrant story must be told. "They built the goddam railroads and opened the mines!" said Ryga.

A regional description of Canadians, rather than an ethnic one, would make much more sense, Ryga suggested.

Myrna Kostash, author of *All of Baba's Children*, said she took no offense at being called ethnic. She credits coming to terms with her ethnicity as having been helpful in her political awakening during the sixties. Her ethnicity gave her an inside track on understanding many issues; from her feminist experience she applied

the rather appropriate maxim: "appropriate the language of the oppressor to end the oppression." In her case, it was necessary to become competent and successful in the language of the dominant culture in Canada — English.

Maria Campbell, the newly-appointed writer-in-residence at the U of A, described how she has to translate her thoughts from Cree into English when she writes. "In English there are either not enough words, or there are too many meaningless words," said Campbell.

When asked what she would do if her English-speaking audience didn't want to listen to her and what she had to say, Campbell explained this way: "I'd say, 'I've got this big bag of beautiful words, and dammit, you're going to listen!'"

Ms. Campbell has already written three children's books, two film scripts and *Halfbreed*, her autobiography. Another novel is in the works.

Andy Suknaski, a Saskatchewan poet, confessed that he had trouble with English right from the beginning. In grade one, it took him two weeks to learn the meaning of "I." Of Ukrainian and Polish background, Suknaski said his poetry "is a result of trying to avoid writing a proper English sentence." He doesn't use punctuation or capital letters in his work.

The Toronto poet, Pier Di Cicco said he objected to ethnicity when it lead to and

encouraged "ghettoization." Commenting on the influence Italian has on his English writing, he said, "the resonances are always there, and they do find their way into my writing."

"No one needs to deny their background, or feel guilt at having abandoned ship as Joseph Conrad felt," said Dr. Henry Kreisler, novelist and professor at the U of A. Dr. Kreisler gave to opening address at the conference.

"The question now is how to move beyond the confines of an ethnic community and to amalgamate with the larger tradition," he said. His remarks served as a reference point throughout two-and-a-half days of discussion.

But probably the most relaxing activity connected with the conference was the tour of northeast Edmonton and the trip to the Ukrainian Heritage Village near Elk Island Park on the final day. Although the excursion began under blue skies it ended with a quick spring for shelter from the rain. Other activities held in conjunction with the conference included readings by participating writers in the evenings and a festival of short films during the noon hour of every day. These and the presentations by the academics were well attended by the public. All-in-all, it was a successful gathering despite some shortcomings, and an event worth repeating.

# Of Central and East Europeans, cinema, and senses

Last month the Central and East European Studies Association (CEESA), in conjunction with the Princess Theatre, provided Edmonton with its first annual "Central and East European Film Festival". The series was generally well attended and it was refreshing to see a variation on the standard academe and bohème. So many middle-aged ethnics in one place I haven't seen since I was last in Church, for Easter. The language predominant in the lobby varied according to the movie about to be shown.

The presentation consisted of six films, one feature length animation and a number of animation shorts. Of the films, two were Polish (Wajda's *The Wedding* and Borokawczyk's *Story of Sin*), one was Hungarian (Andras' *Rain and Shine*), one was Czechoslovakian (Kadar's *The Shop On Main Street*), one was Norwegian (Watkin's *Edvard Munch*), and one was French (*Love of Life*, a documentary). The feature length animation *Hugo the Hippo* was from Hungary, and the eight animated shorts from various nations.

Due to considerations of space I shan't discuss the animated shorts; due to consideration of reason this review shall ignore *Edvard Munch* and *Love of Life*.

It would hyperextend the imagination of even the most deluded Polish noble, the most deranged Ukrainian historian, to consider Norway and France as part of the Eastern European periphery. One might concede McLuhan his definition of the world as a global village, but CEESA and the Princess cannot be forgiven their unorthodox definition of Central and Eastern Europe.

The first film shown, Ferenc Andras' *Rain and Shine* (1977), arrived accompanied by the critical hosannas of the *New York Post* and the *New York Daily News*. Within an hour the film had confirmed the

incompetency of American film criticism in general.

The film is an uncomplicated narrative, beginning and ending on Constitution Day, both a national and religious holiday. The plot, set in contemporary Hungary, concerns a secretary returning home to her provincial family, accompanied by her boss (a high ranking state official) and his wife and daughter. The rural winter's family entertain him generously, partially in the hope that they might garner their son a job in Budapest. As the day proceeds the differences between the two classes — a collision of world views — is exposed. The movie ends the same night with the state official and his family speeding, in a torrent of rain, back to Budapest. Despite thirty years' effort to establish a classless society, these two families neither communicate nor feel comfortable with one another.

Although problems of contemporary socialist society are seen in passing — for example, the gap between the state and the people, the false harmony of public facade, the chronic alcoholism — the film never rises to anything resembling commentary; instead we have the stereotypical characterizations, and shallow humour of a feature length situation comedy, albeit set in Hungary. What one New York critic has described as the film's "peasant vitality" is instead scenes of the provincial people frantically and copiously drinking and eating, *ad nauseum*.

Although the film boasts the odd genuinely amusing moment, it is marked by lack of imagination in the script, direction, filming, and editing. With *Rain and Shine* Andras reveals his relative youth (36), his inexperience (first feature film), and his cinematic educational grounding (television). The vintner at one point in the movie explains that if you get "rain and shine [sic] together it is a bad sign, the fruit will rot." So too will the audience for Hungarian cinema, if films of this quality continue to win The Hungarian Critic's Award for Best Film.

*Hugo the Hippo* (1975), a feature length cartoon done by a team of Hungarian animators is more

engaging. It is notable for both its technical virtuosity (it runs at approximately 42 frames per second, as compared to the standard 24 frames per second) and its underlying philosophy. Although this particular animated figure is rendered less beautifully than say those of Disney Studios, any particular framabuser and conceived with a marked utilitarianism. As one might expect the state is portrayed as benevolent, the law as inviolable; it is the bureaucrat and the magician that are vilified in this altogether remarkable little film.

The Czech film, *The Shop On Main Street* (1965) appears in retrospect, a worthy recipient of that year's Academy Award for Best Foreign Film. As is wont of East European directors, the story is set during the Second World War. Jan Kadar and Klos have specifically chosen 1942 Slovakia, a Nazi puppet nation. The movie follows Tono Britko, an unremarkable carpenter, as he attempts to deal with his appointment as "Aryan Controller" of a formerly Jewish-owned business. (The title of the film refers both to function of the "free state" of Slovakia (i.e. window dressing for Hitler) and the business "inherited" by the protagonist.

Kadar's psychologically tense portrayal indicts Tono and, by inference, the Eastern European for their pathetic inability to exorcise the contagion of anti-Semitism. Directorial technique reinforces this theme. Almost the entirety of the film's final half hour is shot in the claustrophobic confines of the shop. Tono's guilt, sense of entrapment, and impotence are indicated by composition and camera placement: he is consistently shot in the corners of the shop from above, or else caged behind the streets of a window, his dilemma visualized by the intense contrast of light and shadow. In this film was seen the strongest acting of the entire Festival: Josef Kroner's solid portrayal of Tono, and, especially, Ida Kaminska's indelible performance as an aged Jewish widow are indispensable to the film's success.

*Story of Sin* (1976) is apparently an attempt by Polish director Walerian Borokawczyk to enter the lucrative A-budget soft-core porn market. If this is the case, I regret I am unable to do so because of a dearth of personal exposure, to compare with its cinematic peers — such films as *Emmanuelle* and *The Story of O*. Although the film is lavishly produced and the director has assimilated an eclectic vocabulary of cinematic language, it is to no avail. Of the eight films screened the week of the Festival, it was certainly the least engaging and the most pretentious. It is perhaps of some interest to those who wish to see a sado-masochistic, Polish look alike of Burt Reynolds; otherwise, beware. *Story of Sin* is wasted film stock. It leaves one feeling cheated, a witness to artistic and erotic failure.

The highlight of the series, a film that achieves the level of vitality that *Rain and Shine* never approaches, is the Polish film *The Wedding* (1972). Not to be confused with Robert Altman's *A Wedding*, that somewhat frivolous exercise in juggling subplots, this is a satisfying film of metaphorical search for national identity. Directed by Andrej Wajda, the most artistically imposing director in the contemporary East European Cinema, the film is exemplary of the Soviet/East European phenomenon of social unrest (in this case Poland, 1970), subsequent liberalization, and resultant cultural fruition.

In turn of the century Poland, the wedding of an intellectual poet and a peasant girl becomes a microcosm of the nation's cauldron that is Poland. Beneath the mad celebration of the Slavonic wedding reception lies the omnipresent Polish schizophrenia: the split between peasant and noble — heart and mind, respectively, of an oppressed nation.

Yet the film does not only successfully recruit the viewer as participant in the exhilaration; once this is done, Wajda, through the wedding couple, invites into the scenario the pre-Christian gods. These mythical forces appear to individual characters in the form of apparitions, and invoke a metaphorical journey to retrieve the lost soul of Poland.

Much of the credibility and power of the movie's rather ambitious vision has to do with Wajda's eloquence in the language of cinema. The hand-held camera is jostled and bumped during the medium close-ups in the midst of the dance floor; the motion imparts a strong sense of participation. The whirling of characters is a motif of the film although I am mystified as to how Wajda achieved this, the camera, too, whirls in tight circles around individual characters. The consequence is a summoning of the magical. There is also considerable and effective use of lighting contrasts in alternate cuts. The net effect is to leave the viewer off balance, unable to resist Wajda's excursion into myth and allegory.

Within the journey itself there is an extensive use of lens filters to impart an atmosphere of the metaphysical. Stanislaw Radwan's soundtrack of raw folk music adds a further dimension to both wedding and journey. In the former, the Dionysian release is made more immediate; in the latter it amplifies the haunting loss felt at Poland's failure to find herself.

At times, near the beginning of the film, an overly wordy screenplay interferes with the visual lyric. This relatively minor criticism aside, the movie works: as a period piece, as a metaphor for the past and — most interestingly — as a metaphor for the present, that is, though the oppressors in the film are German, though the lost identity is during the *fin-de-siècle*, the film translates exceedingly well into contemporaneity. While *The Wedding* is not the pinnacle of poetic achievement most is Parzhanov's *Shadows of our Forgotten Ancestors* or Erice's *Spirit of the Beehive*, it nevertheless is a rich, substantial work of art.



(continued from page 7)

## Congress

gaining only 29 votes in favour of constitutional autonomy with 20 votes against the resolution. However, when the Congress was unable to find a candidate willing to take on the position of editor-in-chief of Student as a member of the National Executive, it was proposed by Dmytro Jacuta that a motion to reconsider the resolution be accepted as permitted under Roberts' Rules of Order, in order to resolve the impasse. On second consideration by the Congress, the amendment to allow Student an autonomous existence was passed by a vote of 46-5.

The plenary session concluded by electing a full slate of members to the new National SUSK Executive for 1979-80. The upcoming year augers well for SUSK, as it now has overcome some of its major debts and can begin concentrating on activity once more. SUSK will continue to branch out to other organizations, as it did with "Camp Selo" at the Montreal Congress. But, perhaps most importantly, there is reason for optimism in the resurgence of student activity in centres such as Montreal, Regina and Saskatoon, which have traditionally been the weakest areas for

SUSK activities in the past decade. An added bonus was the attendance of an official delegate at the Congress from the University of Western Ontario in London — for the first time in four years. With greatly improved organization at the club level — especially at the Universities of Toronto and York, McGill and Concordia, and the Ottawa Students' Federation — the prospects for bringing in a new generation of students to carry on the Ukrainian Students' movement in Canada are appreciably better now than they have been at any time in recent history.

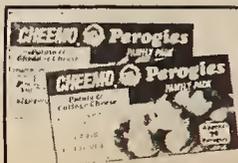


## STUDENTSKY ZHYTTIA

**KITCHENER-WATERLOO:** The response and turnout to this year's University of Waterloo Ukrainian Students' Club has been outstanding. Absolutely everybody is ecstatic about the club. Volunteers from all families are coming out of the woodwork, although it is said that this has nothing to do with the threats from the local mafia. It was a deal no one refused.

**TORONTO:** Two as yet unnamed playwrights from the University of Toronto Ukrainian Students' Club have finished an epic work on the Ukrainian emigration. The play is based on the true story of the Bida family and the Pandabesirte movement (pandaberists). Excerpts will appear in upcoming issues of *Student*. This literary bent, however, is but one part of a dynamic new program being undertaken by an enthusiastic new executive. Regular volleyball, a Ukrainian-language circle, *zabavy* and attending conferences are all on this year's agenda. Plans are progressing well. In fact, many of these were born of the very successful inaugural meeting held 25 September in Hart House. This year's executive consists of: President, Michael Maryn; Vice-President, Myra Pastyr; Secretary, Ludmila Shanta, and Treasurer: Vera Hutzuliak; together with five directors (Culture, Politics, Social, Sports, and Public Relations) and three auditors (to prevent executive freebies to the Bahamas).

**EDMONTON:** Under the new executive of George Sanoil, Orest Romaniuk, Dawn Shewchuk, and Tanja Todosijczuk, the U of A USC continues a long-standing tradition of frenetic activity. The club has already sponsored the "You Are What You Culture" workshop (see article elsewhere in this issue), and is planning *zabavy*, a regular radio program, a 24-29 February ski trip to Kimberley, B.C. (if the authorities approve their application for an internal passport), and Co-rec volleyball (with the stated purpose "to get people out to play and have a good time"). For the next week, however, they will lay low so that members can get their mid-terms out of the way and then celebrate with a "Halloween Masquerade" on 2 November at *Narodni Dim*. It is rumoured that Valentyn Moroz may attend as the Ukrainian nation.



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organizations seem to consider themselves to be indispensable elites who are to be the conveyors of all truth and understanding to the mass of apathetic humanity who remain in Ukraine. Moroz appears to be a man cut from the same cloth. Witness his remarks to the 20th SUSK Congress in Montreal: "In such a community there are not many discussions about who is to rule and who is to submit to whom. There is a living feeling and understanding about who is to be the leader" (*V takii hromadi nemaie bahatokh dyskusii pro te, khto maie kerувати, khto maie komu pidkorialysia. Tam ie zhyve vidchuttia i zhyve rozuminnia khto maie buty liderom.*)

Does this statement not reflect the same kind of totalitarian conception which we have condemned as practised by the Moscow regime in Ukraine. Is this not a denial of the individual democratic rights of all Ukrainians to be able to determine their own form of government? Should, as Moroz suggests, an authoritarian elite dictating to the people their obligation to submit to the interests of the self-appointed leaders of the nation? Or should we give the Ukrainian people some credit as to their ability to democratically choose their leaders in free, democratic elections?

The third major change, and the most serious, was as follows: "It is an old tactic the Ukrainian national-liberation front's opponents to label the Ukrainian nationalists as fascists. We know the source of this tactic — either from Moscow or from the anti-nationalist Marxists" (*Stara baika dyversantiv proty Ukrainakoho natsionalno-vyzvolnoho rykhu. Kleimувaty natsionalistiv fashystamy - Znaemo, zvidky vona ide... Abo z Moskvy abo vid protynatsionalnykh marksystiv*). *Homin Ukrainy* fundamentally misrepresents my position by misquoting me in their translation; they attempt to suggest that I called Moroz a fascist because of his strongly-held nationalist views. What I actually said was as follows: "A second case is Moroz's vision of 'patriotic radicalism' in the 1980 *Until he explains himself further on this issue, it is inevitable that such statements will continue to* [my emphasis] suggest comparisons with the rise of the fascists in Europe in the 1930s." Because the editorial board of *Homin Ukrainy* leaves out the entire part of the quotation which is emphasised here, whereby the clear intent of my statement was to encourage Moroz to clarify his view of "patriotic radicalism" in the hope that he would publicly distinguish himself from association with the pro-fascistic connotations of such a phrase.

Nowhere in the article do I claim that those who support Ukrainian nationalism are fascists. I strongly resent *Homin Ukrainy's* insinuation that my ideas were Moscow-inspired and I believe the time has long since past when such irresponsible accusations should be tolerated in the Ukrainian community. *Homin Ukrainy's* accusation that *Student*, or myself, are Communist agents is just as absurd as the *Canadian Tribune*, organ of the Communist party of Canada, recently suggesting that Valentyn Moroz was a Nazi collaborator in the Second World War (when in fact, he was still a young child).

# Homin

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In conclusion, the point of my article was neither to discredit nationalism, nor the Ukrainian community, nor Valentyn Moroz, but to suggest that the postulates of integral nationalism which have been advanced by Moroz and his supporters contain dangerous tendencies which are not in the best interests of the Ukrainian community in the long run.

To exemplify my point, I will take the liberty of quoting Charles Maurras, a prominent French fascist of the early twentieth century, wherein he discusses the different conception of nation held by himself and a political opponent (M. Herve).

"Monsieur Herve is a patriot; only he believes that politically speaking, there are greater interests than national interests and that above the fatherland exists the human race... We will swear, by God: fatherland and mankind. But if events say: fatherland or mankind, what is one to do in that case? Those who say ... 'France first' are patriots, those who say ... 'France, but...' are humanitarians."

This dissociation of fatherland from mankind is the guiding principle of fascist nationalism, which is anti-humanitarian and narcissistic. Maurras was the first to transform, fully consciously, the Kantian categorical imperative into the pseudo ab-

solute imperative of 'nation above all else.' It is in this sense that I interpret fascism, as a denial of the ethical basis of the dominant tradition of Western Society: the Judeo-Christian ethic best exemplified in our society this tradition of putting the morality of humanity above that of the particular interest of any one individual or community or nation. The philosophy of Christianity condemns this extreme form of fascist nationalism, for it is fundamentally amoral in character.

When I addressed my concluding remarks to Moroz in my article, I hoped that he would make clear on which side he stands: that of the Christian tradition of universal ethical principles which apply to all men and nations; or that of the amoral world, in which all ends are acceptable so long as they contribute to the victory of one's particular nation or cause.

I choose to be a patriot, but above all, I am a humanitarian. Therefore, I say I am for an 'independent Ukraine, but... it must be a free and democratic one which respects humanitarian values. Moroz has yet to define whether he is for a 'Ukraine first' or a 'Ukraine, but...' The substance of his speeches are disturbing enough that they should give pause to all concerned patriots to think twice before they blindly follow Moroz's emotional appeals.

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# Moroz

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there is no equalitarianism in the world, that there are only those who are the "builders" and those who are the

"materials" and Ukrainians should ensure that they are the former; a fervent faith in the eternity and inderstrustability of the Ukrainian nation, and belief that "my nation is the greatest which can be found on earth. My people is an arrow from God's bow"; messianism; a feeling of the nation's uniqueness, "that it has brought to the earth that which no one else will bring and without it the earth would be incomplete"; a firm opposition to internationalism, which must be destroyed without regard for human life; a voluntaristic faith in one's own strength; aggression, an essential characteristic of any national entity "which wants to win its place in the sun"; a sense of enemies; a feeling of individualism; a willingness to die for one's nation, since "To shed blood for one's nation is an honour . . . and to criticize and call fascists those who say this is an outdated philosophy which other nations have developed for export. . ."

## Moroz attacks dissidents

Valentyn Moroz, during his address to the 20th SUSK Congress continued the policy which he began in Ellenville, New York on 8 July 1979, of isolating himself from and alienating other Soviet Ukrainian dissidents currently in the West.

At the Congress, Moroz attempted to belittle the role which Leonid Plyushch and Petro Grigorenko could play in future events in Ukraine, by claiming that these two dissidents "represent a Ukraine of the past, Ukraine of the sixties." Contemporary Ukraine, he feels is more in line with his own harsh nationalism, which he implied should make him the representative in the west of the Ukrainian dissident movement. In Ellenville, where he presented a speech on the occasion of the Organization of Ukrainian Nationalists fiftieth anniversary and the twentieth anniversary of Stepan Bandera's death, he was much more caustic in his criticism.

Here, Moroz objected to the funding which the Ukrainian Congress Committee of America (UCCA) was monthly giving to Grigorenko, "who hasn't yet decided if he is a Ukrainian dissident, and who is an honourable veteran of the Red Army", while simultaneously squabbling over subsidization of his public forums, which he felt were doing more for the Ukrainian cause than has ever been done previously. Hence, he demanded more funding, and implored his audience to decide whether they wished to spend their money "on the Ukrainian question or on the Red Army." He also wondered why the windows of "certain Ukrainian organizations", which support UCCA's action, had not yet had their windows broken by what he implied should have been wildly indignant Ukrainian Americans. Perhaps Moroz has forgotten that not only are all fit male Soviet citizens required to serve in the Red Army but that he himself headed a Komsomol Club.

Moroz attacked Plyushch for remarks Plyushch allegedly made in an interview which was published in brochure form by *Diyaloh* three years ago. Moroz accused Plyushch of calling Ukraine a center of antisemitism and claiming that fascism exists there as well.

Moroz also claimed that when he was in France recently he "invited Plyushch to place a mutual wreath on Petliura's grave. Plyushch refused to do this and in addition in *Liberation*, a leftist newspaper, said that Petliura was an anti-semitite and that he did not wish to have anything to do with Moroz."

Plyushch has responded to what he calls these "groundless attacks" by Moroz in the 29 August 1979 issue of *Ukrainski Visti*. Not only were Moroz's remarks on the *Diyaloh* brochure grossly distorted — Plyushch in fact said that there is almost no anti-semitism among the Ukrainian oppositionists, but it does exist in official state and party circles — but he never even met with Plyushch while in France, much less extend him an invitation to visit Petliura's grave. Plyushch heard of this idea of laying a mutual wreath after the fact from a *Liberation* journalist who interviewed him on this issue. It was the journalist who wrote several inaccurate statements about Petliura which touched on his alleged anti-semitism. Plyushch, who honours Petliura as a social democrat, actually demanded that *Liberation* print a retraction of these statements, which it did the following day. A far cry from Moroz's allegations which, spoken in public forums, amount to little more than character assassination.

It is evident that Moroz is indeed attempting to instill the "holy turmoil", which he treasures so highly, in the emigre Ukrainian communities.

The Knights are to build a community based on faith, not logic, which would strive to the elimination of internal quarrels. "In such a community," Moroz said, "there would not be much discussion about who is to rule and who is to submit to whom. There is a living feeling and understanding about who is to be the leader." This firm commitment to a *fuhrerprinzip* was confirmed by Moroz's statement that Ukrainians must develop a faith in elitism, to develop elite groups, an "active minority", which the masses would always follow.

The 1980s, Moroz claimed, would be turbulent years in Ukraine, ones which must be utilized to the nation's best advantage in order to achieve independence. And for a nation without an independent state, the guiding principle, he said, should be "the nation above all."

Those who would follow Moroz as the "symbol" of Ukrainian resistance which he has become would do well to examine more closely what exactly it is he is saying, and what it could lead to. They should temporarily disengage their hearts and engage their minds. His "something new" is not really that new. In many forms, it has been seen before.

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# Canadian Institute of Ukrainian Studies

## Seminar Series (Fall Schedule)

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352C Athabasca Hall, University of Alberta,  
Tuesdays 12:30 - 1:30 P.M.

- |              |                          |  |
|--------------|--------------------------|--|
| 18 September | Dr. Andriy Hornjatkevyc  | "The Music of the <i>Dumy</i> "                                |
| 2 October    | Dr. Celestin Suchowersky | "Ukrainians in Australia: An Eyewitness Account"               |
| 16 October   | Markian Kowaluk          | "The Literary Career of Mykola Rudenko"                        |
| 6 November   | Dr. Manoly Lupul         | "Ukrainian Canadians, Multiculturalism and the New Government" |
| 20 November  | Dr. Ivan Rudnytsky       | "F. Duchinski: His Impact on Ukrainian Political Thought"      |
| 4 December   | Nestor Makuch            | "Dmytro Dontsov and Interwar Ukrainian Nationalism"            |

### TORONTO:

St. Vladimir Institute, 620 Spadina Ave.,  
7:30 P.M. (except where noted otherwise).

- |                           |  |  |
|---------------------------|--|--|
| 17 September              | Paul Migus                                   | "The Present State and Future of 'Ethnic' Politics at the Federal Level: From Ghetto to Mainstream Involvement?" |
| 1 October                 | Prof. Edward Burstynsky<br>Konstantyn Huytan | "Canadian-Soviet Cultural Exchanges: An Assessment"  |
| 15 October                | Dr. John-Paul Himka                          | "The Background to Emigration: Ukrainians of Galicia and Bukovina, 1848 - 1914"                                  |
| 10 November<br>11:00 A.M. | Dr. Myron Kuropas                            | "The Making and Tempering of the Ukrainian-American, 1884 - 1939"  |
| 19 November               | Myroslav Yurkevych                           | "The Ideology of Dmytro Dontsov and the Organization of Ukrainian Nationalists (OUN), 1921 - 40"                 |
| 3 December                | Prof. Wsevolod Isajiw                        | "Multiculturalism and the Future of Ukrainian Culture and Society in Ukraine and Canada: A Comparative Approach" |

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