

СТУДЕНТ

July - August
1980
Vol. 12 No. 64

STUDENT ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

50 cents

CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS

Welcome delegates to the 21st SUSK Congress



НАША ГРОМАДА

Magocsi: the split widens

Climaxing months of protest, the University of Toronto's Ukrainian Student's Club Executive has called for a boycott of all courses to be taught by Dr. Paul Magocsi. Dr. Magocsi was appointed to the newly-created Chair of Ukrainian Studies at the U of T this past April.

In the passive world of Canadian student politics, the boycott proposal represents a radical move by USC. As far as can be determined, the course boycott is the first protest of its type to be staged at the University in its one hundred fifty-three history.

Dr. Magocsi, formerly a senior researcher at Harvard University, has been the focus of a growing storm of controversy ever since the University appointed him to the Chair and despite his acknowledged lack of teaching experience, granted him full tenure. Citing this abuse of tenure procedure, as well as "the appointee's lack of specialization in the field of Ukrainian Studies", the USC Executive has unanimously resolved to "promote" a boycott of Dr. Magocsi's courses. The boycott will continue "until that time when student interests will be upheld".

For the upcoming academic year, Dr. Magocsi has been scheduled to teach a full-term course entitled "Ukraine: Economics, Society and Politics" (at the second year level), as well as a third-year half-term course on "Ukrainian National Revival".

Though Dr. Magocsi was unavailable for comment, Student did speak to Professor W. J. Callahan, Chairman of the History Department, and an



Dr. Paul R. Magocsi

outspoken supporter of Dr. Magocsi's appointment. Describing the boycott as "terribly unfortunate", Professor Callahan doubted it would be successful. "Such a campaign has never been attempted at the University, and I really can't see it succeeding. It ignores his excellent academic record" stated

Callahan. "Professor Magocsi is a good lecturer and a good man. Students will place these values ahead of any boycott considerations. This is a university, you know."

As a further development, the U of T's Student Administration Council (SAC) has unanimously voted to boycott, in principle, the Chair of Ukrai-

nian Studies courses. It is anticipated that both SAC and USC will work together in the financial and organizational aspects of the boycott. In a resolution boycotting the courses, SAC stated that it "condemns the recent tenured appointment to the Ukrainian Chair at the University of Toronto".

Whereas the appointment to the Ukrainian Chair at the University of Toronto constitutes a clear violation of the Haist Rules governing the granting of tenure and

Whereas the appointee to the Ukrainian Chair at the University of Toronto lacks any demonstrated extensive teaching experience and

Whereas the protection of the quality of teaching is intrinsic to the maintenance of the quality of education at the University of Toronto and

Whereas the indiscriminate granting of tenure without demonstrated teaching experience constitutes a clear threat to the maintenance of that quality education,

Be it Resolved that the University of Toronto Student Administrative Council condemns the recent tenured appointment to the Ukrainian Chair at the University of Toronto and further be it resolved that the Student Administrative Council Executive approve in principle the public articulation of student concerns over this appointment as embodied in the campaign proposal as permitted.

The Political Economy Course Union, History

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Students' Union and Graduate Student Union are also expected to endorse the boycott.

Although organizational details have not yet been finalized, it is anticipated that the boycott will include a "kick-off" press conference and an information booth at the Sidney Smith Arts and Science Building, as well as an extensive pamphlet and poster campaign.

Student financial statement 1979-80

Student finances: more red than ever

STUDENT NEWSPAPER
INCOME STATEMENT
FOR THE YEAR ENDED AUGUST 15, 1980

| REVENUES: | 1979-80 | 1978-79 |
|------------------------------------|-----------|----------|
| ADVERTISING | 2627.00 | 83.15 |
| SALES Individual | 328.93 | 3337.50 |
| Subscriptions | 845.00 | 665.39 |
| PRESS FUND DONATIONS | 1173.93 | 748.54 |
| Private | 1229.79 | 1049.59 |
| USC | 500.00 | 575.00 |
| Edmonton Malanka Performers | 400.00 | 2129.79 |
| December 21 BENEFIT | 905.63 | 1624.59 |
| INCOME | 449.18 | 456.45 |
| EXPENSES | 102.15 | 15.21 |
| Bottle Drives | 29.78 | 432.00 |
| FOREIGN EXCHANGE | 20.00 | 12.10 |
| Christmas caroling | 12.10 | 500.00 |
| SHARE OF USC DUES (From SUSK) | 12.10 | 1600.00 |
| Overdue receivables interest | | 500.00 |
| SUSK contribution (CONGRESS) | | 1600.00 |
| GRANTS | 6551.20 | 8257.84 |
| EXPENSES: | | |
| TYPESETTING English | 1620.00 | 2152.00 |
| Ukrainian | 115.00 | 367.10 |
| PRINTING | 1735.00 | 2519.10 |
| POSTAGE | 2613.08 | 3576.93 |
| OFFICE RENT | 1403.02 | 1827.86 |
| TELEPHONE RENT | 660.00 | 416.80 |
| LONG DISTANCE CALLS | 109.80 | 156.02 |
| LAYOUT & OFFICE SUPPLIES | 113.03 | 108.12 |
| CUP MEMBERSHIP FEE | 74.69 | 60.00 |
| CUP delegate fees | 190.00 | 115.00 |
| DUPLICATING EXPENSES | 115.00 | 92.82 |
| FINANCE CHARGES | 92.82 | 171.77 |
| BAD DEBT WRITE-OFF (SEMEHAN FOODS) | 171.77 | 25.00 |
| ADVERTISING COMMISSION | 25.00 | 257.42 |
| VEGREVILLE FESTIVAL TABLE | 257.42 | 10.00 |
| PARCEL EXPENSES (Greyhound) | 10.00 | 59.60 |
| AIR EXPRESS | | 11.00 |
| Net Profit (Loss) | 7570.63 | 8905.74 |
| | (1019.43) | (647.90) |

STUDENT NEWSPAPER
STATEMENT OF ACCOUNTS RECEIVABLE
FOR THE YEAR ENDED AUGUST 15, 1980

| | |
|-----------------------------------|--------|
| UKRAINIAN (EDMONTON) CREDIT UNION | 38.50 |
| MULTICULTURALISM DIRECTORATE | 220.00 |
| ALBERTA FUEL OIL LTD. | 100.00 |
| SHUMSKY JEWELLERS* | 50.00 |
| YEUSHAN RECORDS (BTMYMC) | 67.10 |
| NEW YORK LIFE (O. MULKA) | 175.00 |
| | 650.60 |

*SHUMSKY JEWELLER PAID ACCOUNT
AFTER CUT-OFF DATE

STUDENT NEWSPAPER
STATEMENT OF ACCOUNTS PAYABLE
FOR THE YEAR ENDED AUGUST 15, 1980

| | |
|---------------------------------------|---------|
| UNIVERSITY OF ALBERTA STUDENTS' UNION | 1073.03 |
| STAFF LOANS | 567.12 |
| BASILIAN PRESS | 95.00 |
| CANADIAN UNIVERSITY PRESS | 190.00 |
| VOLODYMYR LEWYCKYJ | 10.00 |
| SUSK | 882.83 |
| VEGREVILLE CULTURAL ASSOCIATION | 10.00 |
| | 2827.98 |

THREE-YEAR PERFORMANCE

| | |
|-----------------|-----------|
| DEFICIT 1977-78 | 272.24 |
| DEFICIT 1978-79 | 647.90 |
| DEFICIT 1979-80 | 1019.43 |
| TOTAL LOSS | (1939.57) |

Листы до Редакції

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, but if for personal reasons contributors wish to withhold their names or use a pseudonym, this can be arranged. In all cases, however, we require both a genuine signature and a return address.

To err is human

It is with dismay that I note the increasing proliferation of pseudonyms and articles with no by-lines in STUDENT. The May/June issue of STUDENT contained 19 articles or columns, 11 of which had either a pseudonym or no by-line at all.

I can accept omitting a by-line or using a pseudonym in certain instances such as the Moroz article (STUDENT, February 1980), but these cases should be more the exception than the rule. Printing articles without a legitimate by-line undermines their factual credibility and implies editorializing on the part of the STUDENT Collective. Widespread use of this practice can lead to shoddy journalism. It's easy to write an article when you don't have to stand behind your opinions and factual representation. Are the authors of these articles so uncertain of their facts and opinions that they need to hide behind a pseudonym?

Sincerely,
Dana Boyko
Toronto, Ontario

(We apologize to our readers and contributors for any misunderstandings which may have arisen as a result of an (unusually) large number of uncredited articles in the last issue (see formal apology and corrections elsewhere in this issue). Numerous technical difficulties during the production of the May-June issue resulted in several authors not receiving proper credit for their articles. This was *unintentional* on our part. Six articles were affected by this (admittedly gross) oversight. Of the remaining articles and columns, eleven (by our count) bore genuine signatures. Only two bore pseudonyms (by the authors' request), which is by no means a journalistic record (or sin) or the product of any plot to foist poorly-developed and semi-credible ideas upon the Ukrainian student body. The STUDENT collective is (yes) human and makes its share of mistakes. However, we feel it is somewhat excessive to suspect a nefarious motive behind everything we do.

Student)

СТУДЕНТ

STUDENT ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

Please address all correspondence to:
Student #206, 11751 - 95 Street
Edmonton, Alberta Canada T5G 1M1
Phone (403) 474-1002

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

Letters to the editor are welcome. We reserve the right to edit materials for publication.
Student is a member of Canadian University Press (CUP).
Second Class Registration Number 4883.

STAFF: Yuri Andropov, Darcia Antonishka, Jars Balan, Yarpolk Bohoslov, Danya Bojetchko, Leonid Brzheznev, Christine Burdenluk, Mark Ferbey, Dmytro (Iw"Yak"), Jacuta, Alexei Kosygin, Dave Lupul, Nestor Makuch, Sonla Maryn, Calvinist Melnyk, Nikolai Podgorny, Boris Radio, Rasputin, Ronald Reagan, Dawn Shewchuk, Bohdan Suchowersky, Zbligniew Brzezinski, all the Polish workers out on strike. And a special hello to Roman Zwarych and all our friends in Germany.

Con-cerned young Canadian

I was both amused and saddened by the underlying "contempt" demonstrated by "I.B." in his editorial comment, "The Non-Vote in Quebec", toward the people of Quebec and those of the rest of Canada. Instead of some "con-structive" criticism, I.B. chose to "condemn" the entire affair ignoring the all important choice made by the people of Quebec to remain within Canada.

Perhaps politicians, business persons, and others involved in deciding the fate of Quebec have not acted in the best interests of all the people of that province, but then is this possible? To refer to someone as a "lat leech" is unjust and demonstrates a lack of respect for human dignity. Furthermore, one cannot overlook the fact that 60% of the province chose freely to vote "No" in the referendum. A fact that we must accept, respecting the wishes of the majority. I.B. feels strongly about his perceived injustice then he must work toward convincing the people that his position is the best possible one for Quebec to adopt.

To criticize constructively is one thing, to condemn is another. Young Canadians should seek solutions to Canada's problems, not increase the already existing tensions.

Respectfully Yours,
Mykhajlo Maryn
Islington, Ontario

Rhetorical retort

I.B. spare us your rhetoric. In response to the editorial on the NON vote in Quebec, I was surprised and dismayed that STUDENT would print such utter garbage. The author clearly showed his ignorance of Quebec, its voting habits and mentality. Did it ever occur to I.B. that those people who voted NON did so for many reasons including patriotism, pride in Canada and Quebec, and not because of tricks or blackmail

supposedly used by so-called "lat cats" and "parasites" in Ottawa, Toronto and New York. The author is wallowing in his own political delusions, with excessive doses of myopic rhetoric which appears to be stinging his brain. Furthermore, it is insulting to have the way you voted, interpreted and explained by some sort of quasi-intellectual (??), who doesn't seem to understand Quebec or the outpouring of Canadian nationalistic fervor that surfaced during the referendum campaign.

The analogy of the Quebec referendum to Ukraine, drawn by I.B., is an insult to one's intelligence. The Soviet Politburo would not allow Ukraine to have a nationalistic government seeking political independence, through a referendum on its own terms, and the author's

contention that, given a chance, Ukrainians would vote the same way as the majority in Quebec voted, is such utter nonsense that it doesn't even deserve a response.

As for I.B.'s ridiculous statement that the Canadian state is inhuman, he is still free enough in Canada, to go to any state which he considers more humane, it he can find one. Constructive criticism is useful, but senseless, childish rhetoric stinks!!

Roman Kosmyna
CUSU - Treasurer
Montreal, Quebec

is 50% Irish, he was irrevocably spoiled by the Ukrainians from the WASP standpoint). There is nothing new in the fact that somebody is trying to control the temperature of the so-called "Ukrainian hearts". The KGB is doing it with a varying success, and here, at the U of T level, another matia is doing basically the same thing although using more civilized methods.

This experience should make us wiser, as now we know whom we are dealing with. It does not mean, however, that this matia's choice cannot prove itself a miscalculation: Paul Magocsi is a young and honest scholar and he certainly can acquire all those "teaching qualifications". He is neither WASP, nor "iedinoniedielims" (unfortunately for the Committee, such people were not among their choices), and he is proud enough to avoid becoming somebody's Trojan horse. Students have to give him a chance. But from now on, beware of bosses! Do not give them another chance, and try to reverse the results of their victory.

O. Komonchuk
Toronto, Ontario

Fair warning!?

Gentlemen:
Now, when Dr. Magocsi has been named to Chair and given premature tenure in order to be properly protected from the Ukrainian community, it is highly important for U of T students to learn how to channel the outburst of emotions. The fact is that Dr. Magocsi has been picked by the Committee as the only candidate who is not a hot-blood Ukrainian (although Dr. Sysyn

Contrary to popular belief in some segments of the community

WE DON'T GET MONEY FROM MOSCOW

But we do have readers there, in the KGB unit responsible for monitoring the emigre press. Help us inform and entertain them with all of the latest news in the Ukrainian community by sending a few *karbovantsiy* (cheque or money order) our way. That way we can keep on giving it to them, the way that we keep on giving it to you. Because your financial support is worth more to us than all of the roubles in the world. Send us your donation now!

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Student is read by a growing number of people across Canada and around the world. People who want to be informed about Ukrainian community life, and people who are committed to supporting its continued development. Let us let them know about you, by advertising in Student. We're a paper with a future you can be part of, too.

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| | |
|---------------|--------|
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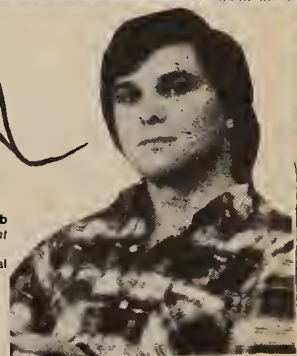
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Community ignores Ukrainian immigrants

Ukrainians in Toronto have, in the past, contributed generously towards worthwhile projects which service the needs of the community. Yet, last month, when the Canadian Ukrainian Immigrant Aid Society (CUIAS) solicited Ukrainian businesses for merchandise to be used as prizes in its upcoming fundraising lottery, it received only some meager cash donations, a few small prizes and, adding insult to injury, an electric toothbrush for its considerable time and effort.

Lack of material support for Immigrant Aid is not a new phenomenon. Since its inception in 1974, CUIAS has been waging a constant uphill battle to remain a functioning, viable organization. Comprised of about thirty volunteer members, CUIAS has remained steadfast in its commitment both to assist Ukrainian immigrants and refugees in entering Canada and to facilitate their settlement within the country. Now, more than ever, the dire financial straits the society finds itself in threaten its very existence.

According to Bohdan Mykytiuk, CUIAS president, the society currently has assets of only \$400 — \$600. Direct aid to refugees and immigrants annually costs from \$6,000 — \$9,000 depending on the case load. The widening gulf between required and available funds is threatening to submerge Immigrant Aid. Yet appeals for donations made continually through newspapers and, most recently, on MTV's Ukrainian Program in Toronto, cause barely a ripple in the community. A mere \$300 was received after the MTV appeal. Two years ago, the society spent \$600 advertising in local community papers in an attempt to raise money for twenty-one Ukrainians stranded in Vienna after having fled Poland. Ukrainians in Toronto managed to drum up \$25 that time.

"There's a tremendous apathy," says Mykytiuk. "The person who possibly came in as a refugee himself, or went through the D.P. camps, people who were in the underground, or the 'dyviziynyky' — they just don't care about the present day refugee, or appear not to care."

Immigrant Aid makes it a point to care. A national organization with offices in Montreal, Ottawa, Winnipeg, and Edmonton, its main branch is located in Toronto. Not only is Toronto a major Ukrainian centre of Canada, but its Ukrainian population is comprised mostly of post-second World War immigrants — persons one might expect to be more readily sympathetic to the plight of the latter-day immigrant. Yet, Mykytiuk claims to have had more direct monetary support from Ukrainians in Western Canada. A month after advertising in Toronto papers had produced a paltry \$25 for the refugees stranded in Vienna, the ad was repeated in the Western Ukrainian papers *Ukrainian Voice*, *New Pathway*, and *Canadian Farmer*. This time more than \$4000 was received, enabling CUIAS to bring ten of these refugees into Canada.

Ironically, it is in Toronto that the majority of Ukrainian refugees and immigrants surface and expect to settle. But if they hope to find a receptive community, they may be disappointed, according to Mykytiuk. Toronto's Ukrainian population will more likely treat them with a strange mixture of indifference to their plight bordering on resentment to their presence.

"A typical response from some community members is 'why don't we send them out to the farms, or to the bush, the same thing that happened to me,'

says Mykytiuk. "This is the wrong attitude. If you did have an influx of these people and you sent them God knows where you immediately lose that first step in the climb up the Canadian mosaic, both for them and their children. This is what we're trying to avoid. We're attempting to give them the best of everything, so that their children can get into school, and university, and

period 1972 — 78. At the same time, 6,120 Poles, 65,020 Portuguese, and 88,940 blacks from the Caribbean Islands entered Ontario.

"It becomes obvious from the above," concluded the report, "that within a few short years Ukrainians, not only in Ontario but in Canada, will drop from 6th to 12th place on the numbers scale. The above does not take



eventually have better opportunities. If our parents had had that same sort of assistance, a lot of Ukrainians would be at a different level now. Our group in Canada, as an economic and political force would be much stronger in that respect."

The prevailing apathy toward today's immigrants and refugees has serious ramifications for the future of the Ukrainians in Canada. In a report presented to the Ukrainian Canadian Committee (UCC) annual meeting held in October 1979, CUIAS attempted to impress upon the UCC national executive the crucial necessity of lobbying the government to increase its quotas of Ukrainian immigrants, as well to revise its present policies toward Ukrainians in the granting of refugee status — a necessity for the sheer cultural survival of Ukrainians within Canada. Although in the 1971 census Ukrainians numbered 159,830 (sixth in rank of Ontario ethnic groups), a mere 280 Ukrainian immigrants were accepted into the province during the

into consideration the ongoing problems of assimilation nor the average decrease in birth rate."

Alarming facts, yet Mykytiuk claims that the community is oblivious to the impending consequences of low immigrant quotas for Ukrainians in Canada.

"We're still living with the laurels of 500,000 Ukrainians in Canada," he says. "If we don't get immigration in, as a minority group, politicians will not regard us very seriously in five or ten years simply because we won't have the political clout. Unless we get a minimum of 500 or 1,000 a year, somehow or somewhere, we can forget about Ukrainianism. If you don't have a flow of immigrants out West, for instance to stimulate them, except for a small core, they'll gradually assimilate completely. If you look at government records the assimilation rate is over 3% for the core group of Ukrainians. Ukrainians refuse to believe that, but that's the way it is."

If Ukrainians refuse to believe the facts, the UCC is showing itself to be derelict in its obligation to rank-and-file members both in acknowledging and acting upon the facts. The pressing need for more Ukrainian immigrants and bona fide refugees accepted into Canada is clear, and might be expected to count as a number one priority in UCC deliberations. Yet Mykytiuk reports that at the October meeting, the UCC executive completely ignored CUIAS' exhortations in this regard.

"We spoke for about half an hour," Mykytiuk recalls. "They didn't even record us in the minutes. They just refuse to have anything to do with these problems."

To date the sole accomplishment of the UCC in this issue has been the much touted "Refugee Sponsorship Agreement" with the immigration authorities. An agreement that, in effect, has virtually no significance in solving the dilemma of prospective Ukrainian refugees who cannot pursue normal routes of appeal within Soviet Ukraine or Eastern Europe. Even more distressing is that the agreement completely disregards the special case of Ukrainian refugees who enter Canada on visitor's visas or by less conventional means, and attempt to apply for refugee status from within the country. These cases are more numerous and certainly more pressing than those covered by the UCC sponsorship pact, yet nothing was achieved on their behalf. The agreement goes on record as a blatant indictment of the UCC's leadership.

But incompetence is what the UCC seems most adept at. At a subsequent meeting between UCC executive members and the Department of External Affairs in Ottawa last January, Mykytiuk was appalled to discover that UCC executives had arrived at the meeting totally unprepared and, by all appearances, even unaware of its purpose.

"They went there without one printed word, nothing, they didn't know why they were there. All they were going to do was pose for some pictures and probably write some 'vayka intervensiya' or something. We had a bit of a squabble that night and then we just took over the meeting. We had to run it...but to come to Ottawa without an agenda, introduction of names, any idea of how a meeting is run — let alone speak English..."

If Mykytiuk seems disdainful of the UCC national

(IMMIGRANTS continued on page 7)

Reader viewpoint

Quebec commentary questioned

Christine Baran

The editorial in the May-June issue of *Student* entitled "The Non-Vote in Quebec" appears on the surface, to be little more than an attempt to enunciate the referendum dilemma in two hundred words or less of garish rhetoric. Unfortunately, a deeper examination does not uncover any gems of original or enlightening thought, nor does it expose any developed position upon which an assessment of the author's criticisms can be based. Instead, the author wastes words on a personal release of the antagonism he has towards members of society who have a directing influence.

I.B., the author of the column, portrays the Quebecois as victims of two opportunistic opponents. One side is comprised of the FEDERAL GOVERNMENT and BIG BUSINESS (i.e. "representatives, servants and fat leeches of the Canadian State" and "profiteering barons" respectively). The other side is comprised of good guys gone bad — the Parti Quebecois who use

the political clout of an oppressed people in an attempt to build some sort of private domain where all the cereal boxes would be written in French. I.B. in a heart-rending finale, relates the Quebec situation to that of Ukraine, stating a victory by either side means only a change of name for the oppressor and the same raw deal for the oppressed.

Firstly, the notion that the people of Quebec are victims of a governmental and capitalistic anglo-elite is actively engaged in picking their provinces dry is nothing new. This concept has been batted about by political scientists, historians, economists, and even sociologists since the Quiet Revolution. Secondly, anyone who has kept abreast of Canadian politics over the past four years must have noticed the not always too subtle criticism of the Levesque government expressed in the media. Levesque is pictured as somewhat of a Judas to his own people. (This might be, arguably, another "sophisticated propaganda

technique" on behalf of the "two parasites" mentioned in the article, however as I.B. seems to agree it can't all be pumped up fantasy). Let us assume then, that I.B. is not merely engaging in a little "deja vu" — it has all been seen before." The last paragraph contains a hint of what he is trying to get at — oppression isn't particular to any one political system. But is this all I.B. is trying to say? Whatever philosophical premises the author is working from, whatever point he is trying to make, is left behind somewhere in the nefarious name calling and purple prose.

Perhaps I expected too much from the author. I expected more than a view of the Quebecois as a conned victim, a unified body of individuals seeking freedom, democracy and a humane way of life. The realities of the situation are ignored. These realities composed of those who make up the voting population — the splits and fissures among the

(Quebec continued on page 7)

Have bandura will travel

Bandurysty were minstrels who wandered from village to village in Ukraine carrying their banduras and playing their songs for the common Ukrainian people. Although most bandurysty were blind, these men were the bearers of our history. Not the written history of Doroshenko or Hrushevsky, but a living history of the people, related through poetry, music and song.

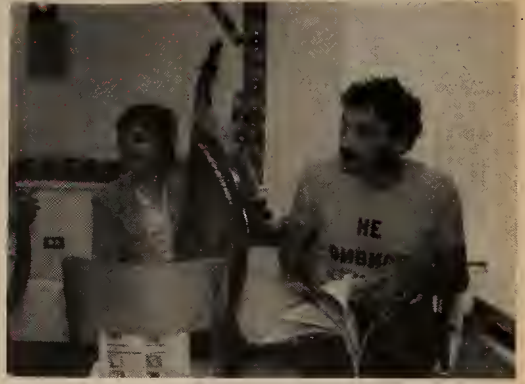
In the mid-1930s, Stalin convened the First All-Ukrainian Congress of Lirnyky and Bandurysty, with the ostensible intention of determining what direction Ukrainian folk music was to take in the future. The lirnyky and bandurysty came — hundreds of them from all corners of Ukraine. As they arrived, Stalin had them taken away and shot. Approximately three hundred of the blind men were killed. Pitifully few remained to carry on their work.

The famous Russian composer and humanitarian, Dmitri Shostakovich, in his memoirs entitled Testimony, (Harper and Row, 1979) provides his own explanation of why such a gruesome event was staged:

Why was it done? Why the sadism — killing the blind? Just like that, so that they wouldn't get underfoot. Mighty deeds were being done here, complete collectivization was underway, they had destroyed kulaks as a class, and here were these blind men, walking around singing songs of dubious content. The songs weren't passed by the censors. And what kind of censorship can you have with blind men? You can't hand a blind man a corrected and approved text and you can't write him an order either. You have to tell everything to a blind man. That takes too long. And you can't tie away a piece of paper, and there's no time anyway. Collectivization. Mechanization. It was easier to shoot them. So they did.

And so it goes. Consequently, much of our task here abroad has been to revive and rebuild that part of us which has been lost or destroyed. Take Marko Bandera and Victor Kytasty for example. Together they travel from city to city throughout North America providing interested groups of students with bandura instruction. Marko, who comes from Philadelphia, is a student of economics. Victor is an instructor of literature at the University of California and lives in San Diego. Both are members of the famous Kapella Bandurystiv which hails from Detroit and is conducted by Victor's father Hryhory Kytasty.

In July these two young bandurysty gave a course at Edmonton's SUM Domivka, where I had an opportunity to speak with them.



Victor Kytasty during class discussion.

Student: Why do you teach people how to play the bandura?

Victor: There is a definite lack of instructors who can do a good job of teaching bandura. But it's expanding unbelievably fast. In 1960 there were no young players at all. You might have had twenty — forty players in all of Canada and the U.S., whereas now we have large groups in several major cities. As we teach bandura we are also slowly training instructors. Again, five years ago there were only four or five instructors who knew what they were doing. Now we're up to about twenty. As that expands, as each city sends people to a course, it catches on. We're here because we're trying to expand that influence.

There's also a pile of invitations: after Edmonton we go to Calgary for two weeks, two in Winnipeg, two in London, then New York and Pennsylvania.

Student: Are there specific cultural perhaps spiritual reasons?

Victor: Yes. Well, the bandura does stand for something. I think that a lot of times when people are dancing or playing an instrument they tend to see what they are doing as an end in itself. They don't see that it stands for something more, that it is evocative of a feeling, of the national culture. You get into the question of why we do anything Ukrainian. It's a question of identity. It does give us, in my mind, something more out of living than what we get in a foreign situation — to me, *la shche narodovysia na Ukraini* I feel very Ukrainian — songs speak to me. They are the kind of thing that makes me cry. But it's not an easy question. It's already an existential question — what does it mean to be, and then to be what? Whatever it is. People who stress individual manifestations I think miss this. So you have to be a banduryst because bandurysty are the best, there is? No. It's more important to have a feeling for the song which means something to you and I'm using the bandura for this reason.

I'd like to spend more time with folk songs because there I think we see the best side of our national character; the closeness to nature, dealing with human feeling, sympathy understanding.

Siusido blyzka, Siusido Tiazhka, Pyite, hulaite, iak sami znaiite, De dvoie Khodiet, de rozluhaite.
You have a lot of this. It's very humane and at the same time very moving.

Marko: As far as the various cities go, we are also trying to make the bandura as available as possible and make the cities self-sufficient in terms of instructors. So far in the west I think we've succeeded in Saskatoon. A very young girl, fourteen years old, has basically taken charge of the whole group. She came to one of our workshops, worked at it, and now they have an excellent group there.

Student: Why so few bandurysty before and the great upsurge now?

Marko: One factor is the availability of instructors. When I was young I was lucky. There was one guy who taught but even he didn't know what he was doing. A lot was done on my own. Now we have instructors. There are camps people can attend. Instructors are being trained. Now we have printed music — before we didn't. Also, the kids seem to know music better.

Victor: It also ties in with the availability of banduras. They didn't start sending banduras from Ukraine until about 1960 — ten years after they began building them. Previously, to play the bandura, you almost had to build your own first. Some people did.

Marko: In Canada it's interesting. The kids here know music better than they do in the States. You'll take someone and, with proper instruction, they're playing things in two years that it took me six years to learn.

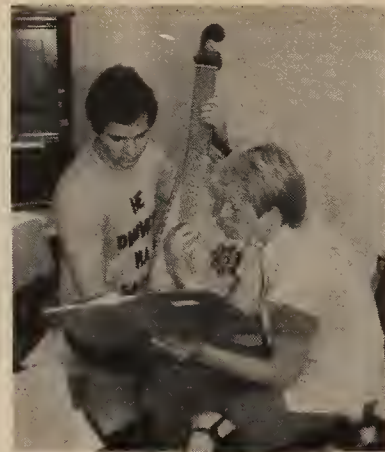
Victor: We're also improving the quality of instruction. We know how to teach now, whereas before we had to learn it just before we taught it.

Student: What kinds of objectives do you have for the groups you teach?

Victor: We try to teach not only technique, but also history and Ukrainian national instruments. To pursue it beyond the scope of just the bandura though, it's a shame that we don't have instruction in any of the other kinds of national instruments. Where would you find somebody to teach you the *duda*, for example? The *tsymbaly* you have here — but even that is isolated to certain towns and cities and it's hard to get a hold of. But beyond the *tsymbaly*, nothing. I think that's a shame because we're losing that part of us.

Student: What kind of role does the bandura fulfill in the Ukrainian community?

Marko: When we go into a city we're not looking at teaching a particular group of people like *Sumivtsi* or something like that. We're non-political. We like to be available to everybody. But it does have a symbolism. We do fulfill a political function — national consciousness, which a lot of the kids wouldn't be aware of.



Marko Bandera going over notes with pupil.

Victor: We have noticed that in several places there were some people who were unaware or perhaps ashamed of their background. There is something about performing in an ensemble — which is why we always have a concert at the end of our course — something about doing things in a group, the excitement, the creation of something new, the group dynamics. Some of our students become ardent. They begin singing, dancing, playing and become more interested in the Ukrainian culture. That's the more subversive part of our work. We don't begin by saying, "We're going to teach you Ukrainian culture." We try to be light-hearted about it. Actually, that's part of our purpose. To us, the specific political aims of an organization aren't important.

Marko: There's something here for the soul. Music speaks. It speaks to people. Through the bandura, since it's our instrument, it does it so much better.

Victor: It is a national instrument. Some of the things we have to do is to avoid what is happening in Ukraine, where *bandurysty* are forced to play classical numbers. There's nothing wrong with that, but it's in lieu of national songs. They also play many foreign songs — Russian in particular — and they'll do very simple

things. For example, listen to the *Kapella Bandurystiv* in Kiev. They'll have eighty *bandurysty* on stage but there will be very little sound and it will be very simple. Now, they have much better musicians than that. It seems the Soviets are purposely keeping the level of technique low because they're afraid of it. Very simple accompaniment. Some of the ensembles here will do something more difficult, will sound more technically polished than the *Kapella* in Kiev. They always mix in other instruments in with the bandura, especially the accordion which didn't even exist in Ukraine until the Soviets came. There are very many of the recent immigrants who have an intense loathing for this so called 'hramoshka' because they associate it with the Soviets — the Russians.

We're trying to keep it pure. We keep out the contamination of the Russian and the classical. We're going to the more national songs — *narodni pisni*. A few songs by Franko, Shevchenko.
Marko: We don't tell our pupils that they are supposed to take pride in all of this. That just comes through.

Student: In more recent times several Ukrainian instruments have become so called 'modernized': wired, tuned in and put to a different repertoire of music than that in which they originated. Do you foresee the bandura being taken in this direction?

Victor: It has been modernized. A hundred years ago the bandury were much simpler, fewer strings. They have tried electrifying it and there have been people who have used in jazz, even rock situations. It doesn't really lend itself very well to this. It's a more lyric instrument, more legato, which rock isn't. There are some people who have done some nice things with jazz, especially that light, light type of jazz where you have a guitar, bandura, a violin and perhaps a flute. The instruments blend with each other and improvisations are done. There's nothing wrong with that. We're still pushing towards raising the level of technique on just the bandura and that is being raised every year. Fifteen years ago I was considered a very good player. Things I played then 95% of our students play now. I just happened to be in the right time with the right repertoire. Now I'd be somewhere in the middle.

Marko: It'll be a while before "new wave" grabs a hold of the bandura.

Victor: As musically talented people, begin to create new arrangements and techniques, then what is being done with the bandura is being expanded.

I don't feel badly about what some people do with the bandura. It's not a religious item. You won't profane it by playing rock music on it, although there are some people who believe just that. They're the kind of people who find proflanity in anything you do.

Student: What about the bandura itself, is that something we should be buying from the Soviet Union, buying here, or building ourselves?

Marko: As an economist I would say that the best bandura you can get for the price is the bandura from Cherniviv.

Victor: The thing is, the people who build them will build maybe three a year. They are very good, handmade and loud, but you have to wait six years for them and pay \$800, whereas you can pick up one of these, which are made in the U.S. for about \$350. They're sturdy, decent instruments.

There is a school of thought very prevalent here in Edmonton that people should build their own banduras. But you often have to build ten of them before you get a decent sounding one. Most people don't have two years of their life to devote building *bandury*. It's idealistically okay. You're not expected to build your own guitar and that's also a folk instrument. We don't have enough people building *bandury*. We should, but where are you going to get them?

The good, the bad, and the ubiquitous

Laryssa Rohowsky

From 13 — 15 June the University of Toronto Ukrainian Students' Club (USC) hosted a SUSK Presidents' Conference at Camp Kiev just outside of Toronto.

The conference started out lightly with a barn dance held Friday evening and attended by roughly one hundred enthusiasts. All had a good time (good enough that some had difficulties getting up and/or concentrating the following day).

Saturday morning, it was down to business. First on the agenda was an overview of the Ukrainian community presented by Ivan Jaworsky, who discussed such problems as the lack of interaction between segments of the Ukrainian community and the large number of "unorganized" Ukrainians who are not involved in the mainstream of Ukrainian activities and events.

This discussion was followed by a presentation by Mike Maryn, on the Chair of Ukrainian Studies at the University of Toronto. Maryn asserted that the issue centers on the manner in which Dr. Magosci was appointed and immediately awarded tenure, and disclosed that the U of T USC intends to boycott the courses offered by the Chair. This issue will most certainly be raised at the SUSK Congress to be held in Edmonton in August.

Club reports from McGill, Concordia, McMaster, Windsor, Carlton, Brock and Toronto followed. There were problems many clubs shared: difficult relationships with the Ukrainian community; a tendency to depend on a small core of people to keep things going; how to keep alumni interested and active. Some clubs had very unique problems: getting stuck with gallons of coffee and losing members while skating (but the Rideau is four miles long!).

A fascinating guest speaker dropped by — Halya Kuchmij, one of Canada's most promising young filmmakers (John, you sure you don't want to introduce her?!). She spoke of her involvement in SUSK, her career background and of her recent movie "The Strongest Man in the World", as well as about one still in the works for the National Film Board. "The Strongest Man in the World" deals with Mike Swiston, an old Ukrainian living in Olha, Manitoba, who was once a Canadian celebrity. Kuchmij explained that she had not necessarily set out to shoot films specifically about Ukrainians, but that she had found Swiston so fascinating she felt compelled to capture his story for posterity.

The matter of CeSUS, the world federation of Ukrainian students was also raised. Discussion focused on the question of whether SUSK should do anything to revive CeSUS or merely leave it in its current condition to die out. Was CeSUS of any use? Could SUSK get along without it? Is it worth involving SUSK in what will probably turn out to be another futile power struggle? In the end it was decided that CeSUS has a role to play in the community and is worth reviving. A motion was presented calling upon its constituent organizations to call a Congress by 1 July 1981. This motion was passed unanimously.

Our fearless leader, the great Yak (sometimes known as Jacuta — "c'mon guys, let's take a break. I don't want to talk anymore") then presented a projected plan of activity for SUSK during 1980 — 81. This included participation in the Ukrainian Canadian Committee's (UCC) Congress in Winnipeg, Western, Eastern and

Presidents' Conferences, as well as Ukrainian month and the ubiquitous zabavas.

Discussions were then adjourned for supper (thank you so much Vera!) and a *vatra*. Well the *vatra* was rained upon and everyone was forced into hiding. But the rain soon let up and a few intrepid souls ventured outside for more fun and games (c'mon Tanya do that "I wish" thing again!). The rest is history — the first annual septicville reunion will be held next year...

The matter of STUDENT was next on the agenda. Dmytro Jacuta and Dave Lupul explained STUDENT's current independence from SUSK, a situation which emphasizes editorial autonomy and not hostility to or declining concern for Ukrainian student life in Canada. All SUSK members will continue to receive STUDENT, which will continue to cover SUSK events and other issues of concern to Ukrainian students.

Discussion of more serious matters continued on Sunday. The UCC, it was pointed out, was not serving as an effective representative of all Ukrainian-Canadians. It should be changed. SUSK's position on the UCC was restated; the UCC should be renamed the Ukrainian Canadian Congress; the highest authority should be the Congress; the veto power of individual interest organizations is to be abolished and the resolutions of the Congress to be implemented.

Following the appointment of authors for various SUSK Congress position papers (on culture, the UCC, SUSK executive, and human rights), the conference participants finally parted tearfully/joyfully with promises/threats to meet in Edmonton at the Congress. All in all, a super conference.



• They say that Plast mothers were lined up three deep at Bloor-Jane newstands in Toronto last month when word got out that the July issue of Playgirl magazine was featuring a centre-spread pictorial on a handsome *kavalliar* named Steve — we kid you not — Kolega. "I admire a woman who is self-contained: an independent type who knows exactly what she wants and goes after it in an enthusiastic manner blended with a touch of class," explains the grinning and baring it young kozak who is said to have a romantic heart, a passionate soul, and endless amounts of sex appeal — in short, all of the qualities that make Ukrainian men unique. And in a quote that is sure to forever enrich our treasure of *narodna mudrist* or folk wisdom, Kolega asserts that "sex must be uninhibited and both people must have a strong desire for sensual gratification." But what probably caught the eye of most Plast mothers, even more than Kolega's outstanding salute to Ukrainian manhood, are his absolutely impeccable marriage credentials: the twenty-seven year old Gemini is described as being a descendant of Ukrainian royalty who "operates in the high-powered world of banking," where he is regarded as a financial wizard. Last there be any doubt as to his success-appeal, Kolega appears in the photo's against the backdrop of a Rolls Royce that is presumably his. What else could a Plast mother want from a future son-in-law, except, perhaps, that he appear in public better dressed than he is in Playgirl magazine.

• In case you didn't notice, we'd like to draw your attention to Ivan Dziuba's letter, in the 16 April issue of News From Ukraine, translation of his book *Internationalism or Russification*. In the translated version of his open letter to the editors of *Vistiz Ukrainy*, Dziuba once again correctly repudiates the "unscientific" conception of this work and strongly objects to its publication in French, "whoever the publishers may be." Having assigned a team of agents to the case in the hope that we could be of service to Comrade Dziuba, we are now pleased to report that we have met the goal of our five-month plan a full month ahead of SCHEDULE! Acting on a tip, we learned the book was published by a conspiracy of truly international proportions, involving PIUF/Ukrainske Slovo/*Melnykivtsi* in Paris, Savelli, a left-wing publishing company headquartered in Italy, and a socialist publishing house in Quebec that is run by Haitians. Always glad to be of service to a fellow traveller on the same road to our glorious future!

• Another item that caught our attention in recent issues of News from Ukraine (1 June) was an article, titled "How U.S. — USSR Relations Should be Built," about the opening of the first Pepsi plant in Kiev. The piece is illustrated with a photo of a smiling Pepsi Executive (looking ridiculous in a lab coat and holding some flowers and empty Pepsi bottles), and a shot of Soviet officials reviewing the inaugural batch of the world-famous brew rolling off the assembly line. Now the citizens of Ukraine will be able to drink their Cuban rum with American mix, and share in common with the decadent West, equally decadent teeth. May we propose a toast to toothless co-existence?






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Immigrants

(continued from page 3)

executive, he has ample justification. While other ethnic groups have been lobbying for representation on the consequential "Refugee Status Advisory Committee" and the "Immigration Appeal Board" (both of which make crucial decisions concerning refugees), the UCC has too often done little more than hamper the work of CUIAS, even thwarting their efforts upon occasion.

Mykytiuk's feeling is that the UCC could best serve all concerned by giving Immigrant Aid the mandate to negotiate all immigrant and refugee-related problems with the federal government. At least until it (presumably a new administration) proves itself capable of dealing with the issue. In the meantime, he stresses the UCC should assist the society by providing funds which would enable CUIAS to continue its work

in government lobbying, legal action, and settlement of Ukrainian immigrants and refugees in Canada. He points out that unless bureaucrats and government officials consistently feel pressure from a strong, organized and unrelenting Ukrainian lobby group, changes in discriminatory policies will never be effected.

"Our work is hindered by a lack of funds. If we had the funds we could have the workers, we could prepare the materials, go to Ottawa to lobby — keep those politicians active."

Good faith and financial backing from the UCC is part of the formula. The other side of the coin is strong moral support and immediate monetary assistance from individual members of the community. Their efforts cannot consistently continue indefinitely in the vacuum of moral and material support evidenced within the Ukrainian community to date.

"There's so much to do," says Mykytiuk "The Department of External Affairs has asked us to compile a total list of family reunification cases for presentation at the Madrid Helsinki Review in November. We need posters, we have to send them out all over, we're going to have to phone all those families by the end of September. That's going to cost close to \$1,000 alone. What are we going to do it with?"

An electric toothbrush, it seems, is far from enough.

Our apologies

The *Student* collective would like to apologize to the following contributors who were not properly credited for articles which they had written for the June-July issue: Alexandra Radkewycz (p. 3, "Shumuk"), Yuri Dashko (p. 4, "Mediascope"), Jars Balan (pp. 4-5, "Qualifications"), Amnesty International (p. 10, "Amnesty International"), A. L'bo (p. 13, "Kupalo"). We hope such an error will not occur again and regret any misunderstandings which may have arisen.

Quebec

(continued from page 3)

people, the desires and needs of the various factions. The realities of the situation are reflected in a political party which compromises itself, to a degree, in the hopes that its dream of a French North American nation will not die bankrupt.

I also expected a discussion of the author's concept of freedom. Is freedom more than the ability to legislate in one's own language, to denounce or support an ideal without fearing dire repercussions or to have the opportunity of exposing one's self to differing view points and schools of thought? As oppression seems to be central to the author's argument, consideration for what constitutes freedom would not be out of place. Without such consideration the article exists as an unsupported emotional outpouring.

Overall the article contains too many philosophical assumptions and too many cursory criticisms. Name-calling and cliché radical terminology merely call to mind a stereotypical picture and consequently a simplistic assessment of the situation. If this is what I.B. is aiming for he succeeds, but hopefully *Student* wishes to elicit a more analytical response from its readers.

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12:00 — 1:00 Lunch
1:00 — 3:00 Session Group I
3:00 — 3:30 Coffee
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| Cuisine Workshop | Ukrainian Pre-History Kozak Lifestyles | Ukrainian Form of Christianity Ukrainian Spirituality | The Bandura Dance for Non-Dancers |
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Evening: St. John's Institute

9:00 — 1:00 Zabava

Sunday 12 October Daytime: Kiva, Education building

12:00 — 1:00 General Session — The Ukrainian Press and Society
1:00 — 3:00 Session Group III
3:00 — 3:30 Coffee
3:30 — 5:30 Session Group IV

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Evening: St. John's Institute

7:30 — 11:00 Film Festival

Monday 13 October Daytime: Kiva, Education building

9:00 — 10:30 General session — Symbolism
10:30 — 11:00 Coffee
11:00 — 1:00 Session Group V
1:00 — 1:30 Lunch
1:30 — 3:30 Session Group VI
3:30 — 5:00 Wrap Up — Contemporary Ukrainian rituals

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