

СТУДЕНТ

STUDENT

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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

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CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS



"FINALLY, AFTER 5000 YEARS
UKRAINIANS' SYNTHESIZE CULTURE!"

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Ideas fuse at 'Synthesis'

Congress Press Release

XXII SUSK CONGRESS

The 22nd Congress of the Ukrainian Canadian Students' Union (SUSK) took place from 27 to 30 August 1981 at York University in Toronto. Despite dismal weather throughout much of the weekend, the congress had over a hundred registered delegates for the seminars and lectures, with several hundred more attending the social events.

The theme of the congress was "Synthesis" — an examination of the present state of the Ukrainian community in Canada and an attempt to look at how the once separate Ukrainian and Canadian elements have been combined into a new synthesis — Ukrainian-Canadian society. To this end, thirty-four speakers from various parts of the country gathered to deliver presentations on various aspects of being Ukrainian in Canada today.

On Thursday evening, delegates gathered for registration and a wine and cheese reception. The conference began on Friday morning with a session entitled "Alternative Paths to Synthesis". W. Roman Petryshyn from Edmonton gave a brief historical overview of the immigrations to Canada, focusing on the different situations encountered by the various immigrations of Ukrainians to Canada and on the differing levels of ethnic awareness experienced by these immigrations and their descendants. Following this presentation a panel provided an overview of the present-day Ukrainian community in different Canadian settings: Edmonton; Myrnam, Alberta; Toronto; and Kingston, Ontario.

Friday afternoon saw concurrent sessions on the topics of Ukrainian-Canadian culture, declining enrolments in Ukrainian studies courses at Canadian universities, organizing club activity, and Student. The congress banquet and



zabava took place on Friday evening. The keynote address at the banquet was delivered by Christine Pastershank-Devrome from Saskatoon, who is the executive director of the Ukrainian Canadian Council (KYK) of Saskatchewan and chairman of the Board of Governors of the University of Saskatchewan. Ms. Pastershank-Devrome spoke about the activity of the Ukrainian Canadian Council in Saskatchewan. After the banquet, everyone danced to the strains of Toronto's "Verkhovyna" at the congress zabava.

Saturday continued with concurrent sessions, covering topics as diverse as Ukrainian media in Canada, trips to Ukraine, multiculturalism and the constitution, the role of women in Ukrainian society in Canada, language retention and Ukrainian identity, and human rights in the Soviet

Union. Two sessions proved particularly interesting and evoked prolonged discussion. During the session on the Ukrainian Canadian Committee (UCC), Jaroslav Bilak and David Lupul, both active at numerous UCC congresses, spoke about the problems involved in having the UCC, in its present form, as the representative body for Ukrainians in Canada. Active discussion also took place in the fourth immigration session. Here, Bohdan Myktyuk, president of the Canadian Ukrainian Immigrant Aid Society, and Ilya Mankovsky, a Ukrainian Jew, spoke about the difficulties involved in emigrating to Canada and the problems faced by recent Ukrainian immigrants in integrating into Ukrainian-Canadian society.

The conference portion of the congress ended with a single session, "Towards Synthesis". Yury Boshnyk from

Toronto addressed the question of the present state of the Ukrainian community in Canada and whether it is indeed evolving towards a Ukrainian-Canadian synthesis. Discussion in this session tended to focus on the language question and the relevance of the Ukrainian language for maintaining a viable Ukrainian-Canadian community. Although opinions were divided on the question, the general consensus was that our community must accommodate all types of Ukrainians. As one discussant put it: "Our community needs those who write poetry about varenky, and those who conduct academic research about varenky."

After a full day of sessions, congress participants spent the evening at Ontario Place's Edelweiss Pub.

Sunday was devoted to official SUSK business. Reports

of the outgoing SUSK executive were discussed, a new constitution was adopted, resolutions outlining future SUSK activity were passed, and a new SUSK executive was elected — all in an extremely business-like manner and without the usual discussion which had become a hallmark of interminable congress plenary sessions.

Several factors accounted for this smooth-running plenary session. Firstly, the reports of the executive members and the proposed constitution and by-laws were made available to the delegates upon registering. In this way, many potential problems were ironed out prior to the plenary session. Also, there seemed to be fundamental agreement among delegates on the direction of SUSK activity for the following year. Finally, and perhaps most significantly, as the past year was one fraught with controversy within SUSK, most delegates were interested in building a solid base for the 1981-1982 year instead of continuing heated and protracted debates.

The resolutions passed at the congress reflected, to a large degree, the problems raised in the sessions held on Friday and Saturday. The basic thrust was to avoid the "motherhood" resolutions and focus instead on concrete proposals for SUSK activity in the following year.

The plenary ended with the election of the 1981-1982 SUSK executive, headed by the new SUSK president, George Samoil from Edmonton. The core group of the executive will be in Edmonton this year, although there are several executive members located in Toronto, Winnipeg, London and Ottawa as well.

One left the 22nd SUSK Congress with the feeling that not only had it been an educational and informative weekend but that SUSK has a solid base upon which to continue its activity through the 1981-1982 academic year.

Popular protests challenging regime

Unrest growing in Ukraine

Recent reports from Ukraine confirm the growth of popular unrest and worker militancy.

The militancy and organization which has characterized the numerous strikes in Poland seems to have rubbed off on some of their fellow workers across the border in Ukraine. At the end of March and beginning of April of this year, two strikes, each lasting a day and a half, took place at the construction fac-

tory of the All-Union Scientific Research Institute for Farm-Machine Building in Kyiv.

The first strike began when the administration of the factory arbitrarily raised the norms of production while maintaining the same rate of pay. As a result of the strike, the old norms were re-introduced.

The second strike centred on the inept city water works system in the Kyiv-Sviatoshynsky region where the factory is located. Reports

indicate that the organizers of the strike were members of the regional and city Communist party committees. Reprisals followed the end of the second strike.

At the same time, a strike also occurred at the reinforced concrete-making factory in Kyiv. The strikers were able to win their demands to have the production norms brought down to their previous level.

In February of this year, Marko Mylkovsky was arrested

in Kyiv for pasting leaflets (together with 5 other people) in the city. The contents of the leaflet are unknown. On April 21, Mylkovsky was charged with hoooliganism and sentenced to 5 years imprisonment. Mylkovsky is married and has a 2 year old son.

Reports have surfaced that early this year, in January, up to 5,000 people in the city of Ivano-Frankivsk, Ukraine (formerly Stanislaviv) participated in a

massive one-day unauthorized demonstration to protest food shortages and national repression.

According to these reports, the strikers marched through the streets of Ivano-Frankivsk during the whole day, shouting slogans such as "Give us Bread," "Give us Independence," and "Where are the food products?" Surprisingly, by the end of the day the store shelves had suddenly become well-stocked with many consumer goods.

Inside: Sonia Maryn, Leo Mol, George Samoil & Myrna Kostash



At the second annual meeting of the Student collective at large, which met on the day before the 22nd Congress of the Ukrainian Canadian Students' Union (SUSK) in Toronto, great concern was voiced over the many difficulties the Student working collective is facing in producing a monthly forum for Ukrainian Canadian students. The difficulties encountered in publishing this newspaper were identified as the following: lack of funds, too few contributions of articles from students, poor distribution of issues, and a need for younger student participation in the production of the newspaper. Since the problems are so readily identifiable, we would hope that our Student working collective can organize itself in a more efficient manner so as to improve our performance in these areas. But, simply stated, we cannot do it all ourselves.

Granted, we have talked to some student club presidents across the country about the need for more articles and whatever financial aid they can spare from their clubs. We are computerizing our mailing system. We are encouraging, and achieving some success in developing a new generation of prospective young journalists. But overall, our basic problem remains with the currency of success, i.e. money.

Financially, Student is coming to terms with some of its advertising problems. In past years, advertisements in Student from Ukrainian community businesses have been commonly given as donations, the advertisers expecting little if any profit from the appearance of ads on the pages of this newspaper. Although seen as an unviable financial base by many, advertising can be realistically vitalized by the appearance of national advertising beside our regular advertisers. Student is now a member of the Canadian University Press (CUP) and its ad co-op Campus Plus. In the future, we will be receiving national advertising via Campus Plus, and hopefully we will attract more businesses to advertise in what the national advertisers see as a viable market.

However, these sources of cash flow are not enough to sustain the operation of Student. We need more than a "pat on the back" by admiring SUSK alumni and professional supporters. We need some cold, hard cash for our product, money over and beyond the cost of a subscription for what many people have praised as "the most stimulating and entertaining Ukrainian Canadian newspaper." Without this type of donation, Student may not only arrive late to your doors, it might not arrive at all.

We need help not only from professional and business people, and our other supporters in the Ukrainian community. We need more support from our own students' union, as well as from the student clubs which make up SUSK. To this end, we would hope that all of the Ukrainian student clubs across Canada would contribute some of the proceeds of their fund-raising events to Student. In addition, we would like to see other organizations who wish to contribute to the development of student journalism among Ukrainians in Canada to respond to our appeal for funds.

We believe that Student is an ongoing project which is worthy of the support of the Ukrainian community in Canada, for it is a contribution to the future of our community. We look forward to a generous response from all of our readers and supporters in our current drive to re-establish Student on a sound financial basis.

THE STUDENT COLLECTIVE

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.

Australian Praise

I'm enclosing a bank cheque worth CAN. \$10.00 for two year's subscription of Student.

Also, just thought I'd drop a line (or two) on how interesting I find your paper, especially the varied points of view on the direction (s) of Ukrainian society in the western world (I purposely avoided the term 'free world').

These thoughts are all the more interesting in that they originate not only from your own Canada, but from other, mainly European countries. Hence, I'm informed of current trends in (as well as conflicts in) Ukrainian political thought, social and cultural issues.

Finally, I can compare the changing nature of Ukrainian emigre society in Canada, with the one here in Australia. In many respects, I find the two versions very similar.

Keep the printing of an open Ukrainian paper going, and good luck in your current financial troubles.

Igor Demianenko
Dickson Act, Australia

Pot shots at Koskovych

Koskovych's article on the non-medical use of marijuana deserves comment. The author is guilty of taking advantage of the scientific naivete of most readers to establish himself as an "expert" on all questions pertaining to whether or not cannabis should be legalized and/or marketed.

Once you've duped the reader through technical

razzle-dazzle, sounding as if you know what you're talking about, then you lay on the pitch that whatever position you hold (i.e. Koskovych on grass) is the one-and-only true position. The scientific data in Koskovych's article is used to sway the reader into not only agreeing with his position (to legalized pot), but also to convince the reader into believing that Koskovych's argument on pot is the only real conclusion that any logical, sane human being can arrive at. Nice try, Koskovych!

Koskovych's article pays lip-service to considerations about the multi-faceted aspects of the grass issue, but dotes at length on the merits of grass use. Moreover, Koskovych goes to a lot of trouble to blend in the readers' minds the experimental data with his subjective speculations on the socio-cultural and legal implications of grass use. Koskovych's points on legalization, for example, tend to make rather grandiose assumptions that, once decriminalization occurs (and it will), that legalization will automatically follow. Not so. One does not necessarily have to follow the other in social policy development and the reader should bear the above in mind.

Koskovych's assumptions on marketing of grass are moronic to say the least. The active compound in grass is THC (delta-9-tetrahydrocannabinol). THC is, chemically, extremely unstable and varies over short periods of time as to the percentage THC still active. Temperatures during storage and handling produce tremendous variations in the percentage of active THC. In addition, soil and moisture conditions plus the sun's ul-

traviolet strength also produce large variations in THC content.

The above would make grass a manufacturer's nightmare, (this again assumes grass is legalized), for you could never assure the "pot consumer" of identical quality control each time. Stringent quality control would be expensive, hence the price of grass could possibly still be as expensive as today.

The slick marketing of grass would greatly diversify grass use patterns. True, the average person would use moderate amounts but, as with alcohol, many more high frequency, high dose grass users would result — a phenomenon regularly seen with any legal consumer product once the item is taken from being sold halfed-ass (as it is illegally now) to being legally marketed to consumers 'en masse'.

Increased use of grass would not only make the government a bundle of cash from taxation (another means of ripping off the consumer on another product) but at the same time would allow studies to be set up which are presently too expensive. I refer to large scale human trials to obtain epidemiological data as a result of marketing and legalizing grass. One must question the ethics of the above.

Lastly, Koskovych went to a lot of trouble to present his readers, or should I say 'sell' them, the merits of grass by pointing to a historical perspective of grass use in Ukrainian culture. The attempt to "market" his argument by appealing to the common denominator of most readers of

Pot Shot's continued
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Please address all correspondence to:
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#435, 10766 — 97 St.,
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STUDENT is a national monthly newspaper for Ukrainian-Canadian students, published by SUSK, the Ukrainian Canadian Students' Union.

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 This Issue: Darcis Antonishko, Jans Balan, Myroslaw Bodnaruk, Lou Bommer, Dana Boyko, Mark Farber, Demjan Holob, Dave Lupul, Sontia Maryn, Roman Oleksij, Pointdexter, George Samoil, Peter Sochan, Paul 'Tete' Teterenko, Pavlo Virsky, Ivan K., and Professor Fasola, (Welcome Back!).



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Усе нам може вернутися...
...лишь молодість ніколи.



Не всі свині...
...ходять на чотирьох ногах.

A critical look at Ukrainian Toronto.

Sonia Maryn

A Hromada Divided

The following speech by Sonia Maryn was given to the 1981 Ukrainian Canadian Students' Union (SUSK) Congress, at York University in Toronto.

I was 24 years old before I met a third generation Ukrainian Canadian. A third of my life had expired, yet I had never consciously interacted, on a personal basis, with someone from a sector of the Toronto Ukrainian community only an organization removed from my quadrant of the hromada. It's not an isolated phenomenon. I've passed through the phases of my particular process of socialization with many individuals, who, I am willing to gamble, can make a similar statement, and, in many cases, can probably make no such statement because the experience has never been theirs. Although a seemingly innocuous fact, as a social phenomenon it's highly indicative of the composition and character of the Toronto Ukrainian community. In a word, we are a community of factions.

This identifying mark of factionalism is one that is rooted in a number of fundamentally divisive denominators, be they characterized by political, organizational, religious, generational, economic or social factors.

As a first generation Ukrainian Canadian (that is, child of immigrant parents) steeped in the rituals of the Ukrainian-Catholic faith, product of 11 years of *ridna shkola* and *kursy*, survivor of almost as many years in the cadres of the Ukrainian Youth Association and victim of various Ukrainian *rites de passages* of childhood, adolescence and early adulthood — I have arrived, thankfully intact, and with faculties at least nominally functioning, at a certain level of consciousness of my ethnicity and the multifarious ramifications thereof.

Getting there, of course, was all the fun. Basically, it involved many directional zigzags, various road blocks, several gear changes, inevitable back-ups, numerous full stops and the occasional head-on collision. Its like being on the 401 during rush hour — you invariably develop a highly evolved Darwinian sense or it's game over.

Growing up a D.P. kid makes for a myriad of experiences, the logic of which is unfathomable unless you've been there, and ranging, in consequence, from the tragic to the absurd. To say the very least, it can result in a slightly schizophrenic existence, one foot in the quagmire of 19th century Galician backwoods, and the other in a fast-paced, high-tech metropolis where economic and social advancement are the bottom line. A concern for ethnocultural identity can be viewed from both sides of the looking glass as being, at best, parochial, and thus relegated accordingly.

The dilemma intrinsic to these circumstances can be more intense than that experienced by the individual whose Canadian roots reach a generation or two deeper. Nonetheless, there is a clear nexus point at some degree of intensity for all of us of Ukrainian Canadian origin: how close to that nexus point the Toronto community arranges itself is a question worthy of much exploration.

Toronto boasts a Ukrainian community of between 65 and 80 thousand — it depends on whose doing the boasting. The 1971 census figure, the most recent definitive source, records Toronto's Ukrainian population at 80,755. Bear in mind that this is out of a general population figure for Toronto of 2,628,000 in 1971, or 2.3%. It doesn't quite compare to Winnipeg's 11.9%, or Edmonton's 12.6%. In Saskatoon, where the Ukrainian community is equivalent in size to that of Hamilton, Ontario, the population is 11.4% of the total population. But Hamilton's Ukrainian community forms a mere 2.6% of that city's populace. Basic differences in demographics of Western and Eastern Canada are thus demonstrated and go a long way toward explaining varying perceptions of the community, from both a Canadian and community perspective: between the Eastern and Western Ukrainian experiences. In Edmonton, for example, chances of encountering someone of Ukrainian descent in one's routine undertakings are about eight to one. In Toronto the stakes are somewhat higher — 40 to 1. In terms of what proportion of the community claims professional status, and, consequently, enjoys inherent economic and social benefits: in Alberta, it totals 6.8% of the total number of Alberta professionals. And whereas, Ukrainians comprise 9% of Manitoba's professionals, they only 1.2% of the overall Ontario figure. In terms of elected representatives, whereas between the years of 191 and 1975, Alberta had 67 elected representatives to its provincial legislature, and Manitoba, in the same period, had 69, Ontario's first MLA was elected as late as 1945 and between that year and 1975 there have been, in all, only 14 elected members to the Ontario legislature.

In other words, greater proportions of Ukrainians for a greater period of time have comprised the

populations, filled various professional ranks, and have been prominent in government office in Western Ukrainian centres than in centres in the East. Irrespective of the self-perception of these Ukrainians — whether they are active participants in the community, if they identify themselves as Ukrainian, Ukrainian-Canadian, or Canadian — they're there, they were there from the frontier days, they've established their presence and they form an integral and indelible part of the landscape.

On the other hand, the East has neither the tradition, nor the high proportional distribution of populace, nor the strong sense of belonging that comes from the collective knowledge that your parents, or your grandparents or your great grandparents built this country.

It's a historical scene completely divorced from my experience as a first generation easterner. My parents struggled through forced labour terms in Germany during the 2nd WW. My grandparents suffered through two artificially inflicted famines in Ukraine and my great grandparents were herded onto cattle cars and forced to abandon their homes in sub-human conditions that would eventually kill one of them.

It's been a widely divergent experience for my third generation friend and for me. What has determined that divergence is less the regional question — East or West which is best — and far more the generational distinction of our upbringing. Part and parcel of this distinction is the importance of locality. For example, if I am a first generation Ukrainian Canadian from Winnipeg, my parents and those who settled in Winnipeg after WW II, with them form only 5% of Winnipeg's overall Ukrainian population. If I live in Edmonton, my parents and their fellow emigres comprise only 3.2% of the Ukrainian population. But if I live in Toronto, one third of the 37,000 Ukrainians who emigrated to Canada after the 2nd World War settled right here to form a total of 20.6% of Toronto's Ukrainian population. In all, that's still only about a fifth of the Ukrainians in Toronto, but it's well above the national proportion of post-WWII immigrants to Canada, running about 4.3%.

The large proportion of post WW II Ukrainian emigres in Toronto has had a great effect on community affairs. The presence of emigres in Toronto is, seemingly, all the greater, as they've consistently maintained a high profile within the community through various organizational, church and social groups and their respective junctions. It is the post WW II emigre community that established in Toronto the youth organizations, SUM, Plasi, and ODOM and swelled the ranks of the existing youth group, MUNO. These organizations endeavoured to raise their offspring with a high degree of national, cultural and linguistic consciousness. Although pre-WW II youth organizations like SUMK and Ulybi continued to exist and flourish, it was mainly the aforementioned groups that gained in terms of numbers and finances throughout this period. The youth organizations, together with their parent organizations (the League for the Liberation of Ukraine, the Ukrainian National Federation and other affiliated groups), in effect, eclipsed the activities of the pre-WW II Ukrainian community. At least for a time. As might be expected, feelings of resentment toward the immigrant groups soon grew. They assumed greater prominence, marginalizing the relevance of earlier groups. Often, they acted as spokespersons for the entire community where, in fact, they represented a highly subjective point of view, and, willingly or unwillingly, in many cases, they determined the significance of the earlier associations.

Antagonisms arose and formed the basis for generational factionalism that would ultimately keep me from meeting my third generation friend for decades. That these barriers have not been reconciled is evident still today. The orthodox community, for example, is continually beleaguered by conflicts between the respective camps of "slav emigrancy" and "novobrybuli". The ramifications of this polarity have often filtered through into the youth groups of these two wings — SUMK and ODOM — resulting at times, more in alienation than cooperation.

That certain sectors of the emigre community present themselves as preferential representatives for the entire Ukrainian community was clearly articulated earlier this year, when the editor of the Ukrainian Echo, an English language organ of the League for Liberation of Ukraine, was quoted as stating that the post-WW II Ukrainian immigrants formed a kind of aristocracy of Ukrainians in Canada.

I object in defining Ukrainians as a heterogeneous community composed of many groupings with varying social affiliations, and a number of generational origins has been exhibited by many emigre factions in the past. The League for the Liberation of Ukraine and

its associated organizations has been especially derelict in this respect. Its disregard for those Ukrainians who choose a line of thought or identity, political or otherwise, which does not fall into step with the doctrinaire credo they espouse, has been expressed not merely as disapproval but open condemnation. That to utter a word against the community is interpreted by certain members of this and other emigre groups as perfidious and enough to automatically label one as being a "Marxist" is such an absurd notion that it must be wholly endemic to Toronto and its characteristic morasse of emigre intrigue, or at least to those centres where a large enough contingent of these paranoics can organize and conduct such an inquisition.

It is this siege mentality that has resulted in nothing of a constructive nature within the Toronto Ukrainian community and has, more often than not, been a direct cause of mass disenchantment, apathy or alienation among the youth.

Although this is the most extreme example of emigre regressiveness there are other typical characteristics whose consequences can be just as severe. The stratification of Ukrainians according to old-world class distinctions is alive and well in Toronto, and firmly imprinted in the minds of certain of the offspring of this group of individuals. A product of post-WW II emigre parents is easily categorized and slotted according to a number of criteria: Ukrainian school attended; youth organization with which affiliated; the choir one sang with; and above all else, the facility of Ukrainian language. It is no secret that within certain sectors of our emigre community strong facility in Ukrainian language is the only ticket needed to be accepted as a "Class A", "Grade A" Ukrainian. Anyone with a less than exceptional ability to Ukrainian is excluded from this honour and can expect to be relegated to a most insignificant status by these *Kreshnovozvi*.

It's an outlook often carried over into first generation Ukrainian Canadians. Comments like "as far as I'm concerned someone who doesn't speak Ukrainian just isn't a Ukrainian" give a clear indication of where some people are at as far as attitude toward language retention is concerned, whereas 33.9% of immigrants felt it very desirable to retain language skills, that conviction was only shared by 14.2% of first generation respondents. Significantly, in terms of frequency of use, 0% of the fluent first generation respondents claimed everyday use of the language, 34% claimed to use the language often but almost as many, 28.3% claimed to use it rarely. As far as attitude toward language retention is concerned, whereas 33.9% of immigrants felt it very desirable to retain language skills, that conviction was only shared by 14.2% of first generation respondents.

The trend is clear. Language skill, use and interest are dwindling. As a means of identity for Ukrainians, language facility is increasingly losing its relevance. Other traditional identifying factors of ethnicity reveal a similar trend. Statistics for the 1971 census show that 81.7% of Ukr-Cans identify themselves as Canadians, not as Ukrainian Canadians as might be expected. Endogamy rates are plummeting — between 1961 and 1971, marriages occurring where both spouses were of Ukrainian descent dropped from 53.5% to 38.7%. It's interesting to note in 1921, the rate was 87.4%. This is not to say that mixed marriages automatically result in loss of ethno-cultural identity, nor, for that matter, does it imply that endogamous marriages necessarily guarantee against such a loss. But chances of assimilative forces coming into greater play in these cases are increased. The challenge lies, not in preventing such unions, as someone might advocate, but in ensuring a greater receptiveness and consciousness within the community toward them and in providing readily accessible avenues along which ethno-cultural values can be retained (or learned) and instilled in subsequent generations.

These, and other indications point to the fact that we must, as a community, confront these realities and reassess our available resources in order to meet the needs of the day in an effective fashion.

Regrettably, little evidence of this "evolutionary" frame of mind seems to permeate the Toronto Ukrainian community. The emigre organizations repeatedly don blinkers and earmuffs in an effort to avoid change arises — everything S.A.O.K. they tell us. The social ramifications of catering to an increasingly

Maryn continued on page 13.

A look back at the past

Shared Struggles: SUSK

Myrna Kostash is a well-known Canadian writer and journalist. The author of two books, All of Baba's Children and A Long Way from Home: the story of the sixties generation in Canada, she writes a weekly column in the Edmonton Journal and is a regular contributor to Chatelaine magazine. Several articles by her have appeared in previous issues of Student. The following is the text of a talk she gave this summer to students taking courses at the Harvard Ukrainian Research Institute in Boston, Massachusetts. It deals with how the social movements of the 1960's affected the Ukrainian youth of that generation.

In 1959, a small group of students and professors in Montreal marched at Christmastime to protest the Canadian government's acquisition of the Bomarc B Anti-Bomber Missile. The Bomarc B was designed to carry a nuclear warhead. This was the first student demonstration in Canada since the Second World War.

In 1960, in San Francisco, the house un-American Activities Committee opened hearings on the alleged subversive influence of "reds" in the schools and unions of the Bay area. Student demonstrators, yelling "down with Huac!", refused to disperse. They were handed over to the goon force — the city police — clubbed to the ground, kicked down the staircase and smashed by water hoses into the walls.

Thus began a decade of superb and sometimes lunatic defiance and dissent on the part of youth, literally around the world, against the established political and social order and the place that was being prepared for youth within it.

It was a decade in which every manoeuvre and assumption of our society was put into question. We began with the non-violent movements for nuclear disarmament and civil rights; we ended, with the liberation of Saigon, with the dissipation of an apocalyptic, visionary call for socialist revolution. In between, we challenged the structures of racism, the national chastisement of the Quebecois, the oppression of women within the family, the mechanical, coercive popular culture, the alienation of the mass university, the rape of the environment. Among other things.

The "we" I refer to is a generation of young people who came to intellectual and political coming-of-age in the 1960s. But it is also we, the Ukrainian-Canadians and Ukrainian-Americans, for it is my contention that we were not exempt from the effects of the massive social change that the protest movements signalled. I want to talk to you tonight about how those movements changed our lives as ethnics.

First, let me give you a brief outline of what these social protest movements addressed. I've mentioned the Ban-The-Bomb movement, which, against the nightmare of nuclear war, proposed non-violence, against cynicism and passivity, direct action, and which, in the face of red-baiting, proposed an ethic of "stand up and be counted". I've referred to the Civil Rights Movement, in the United States, and later, the Black Power Movement, which has as their aim the Liberation, violently if necessary, of the

culture and shove it. They traded in the nuclear family for the commune, acquisitiveness for sharing, discipline and self-control for openness and spontaneity, the hangover for ecstatic hallucinations. And, finally, near the end of the decade, the Women's Liberation Movement advanced the revolutionary and shocking (even to revolutionaries) idea that there was more than one revolution at stake: yes, one by the working class, and one by the women coming up from under the man, which is to say the systematic, systemic, privilege of males.

What I'm looking back on all this, what can we say we learned from it? We learned that the United States is an imperialist power, as dangerous to the security of the world as is the USSR (some would say more dangerous). We learned that the collaboration among the state, the military, the corporations, the business-as-usual unions and the multiversity made it all but impossible that people have control over their lives in the present system. By examining the record of the "old left" —

by which I mean the communist party and the social democratic parties — we learned that they were incapable of taking up the challenge of social change: they were too compromised by reformism, authoritarian bureaucracy, centralization, militarism and the social, ethnic and sexual division of labour to be able to fashion a society we would want to live in. And this is why we spoke of our membership in a new left.

From our own experience in movement activities, we learned that there were alternatives to authoritarian and hierarchical organization: we ourselves had worked out "participatory democracy" in small, leaderless, co-operative groups in which everybody had a say and in which no decision was taken until there was consensus. While organizing in the communities of the dispossessed — the blacks, the native people, the welfare mothers, the tenement dwellers — we learned three very important things. One: that "direct action" — taking matters into our own hands and confronting the landlord, the bureaucrat, the boss — was a hell of a lot more effective than signing petitions. Two: that the minority group in society — the coloured, the unemployed, the ethnic —

provided a base to resist the capitalist monolith. Three: that it's all right to fight in your own interests. You don't have to be a Vietnamese peasant or a coal miner on strike to fight back against what hurts you and diminishes your life. This was particularly helpful for Canadians to learn: we, too, were dominated by American Institutions and values, we, too, had the right to throw them off so that, upright, we could be free to fashion who we are. In our co-ops and communes, in our festivals and be-ins, in our ad hoc committees and strategizing sessions, we learned that there is no point in talking about the construction of a new society without including within it the construction of a new culture and new consciousness. Unless our politics integrate the issues of family life, sexuality, health, ecology, education, art and ethics, we will just reproduce the same old alienations and insecurities, in other words, the same old haves and have-nots but in psychic terms.

Finally, and most to the point, we learned that we, young students from the middle class of all things, could be the

understanding of how the education we had received covered up or mystified the calamity, the deprivation, even the heroism of so many North American lives, we began to see how our own community propagates its own self-serving mythologies. For example, that ours is a saga of stoical and tractable peasants and workers who slowly but surely reaped the rewards of private enterprise through patience and diligence. This was not the whole story by a long shot, and we began to say so. And, thanks to the explosive ideas of the Women's Liberation Movement, we learned to train a feminist eye on the Ukrainian Community, to strip away the sentimentality about "Baba" and the "Good Ukrainian woman" and to expose the patriarchal core of Ukrainian culture: it has been erected on the backs of women.

In the second place, the values of the counterculture validated certain "ethnic" values. Suddenly, it was okay — it was even necessary — to be spontaneous in one's behavior and gestures, to be emotionally open, even extravagant, to live in extended families of friends,



spark that would ignite all this great learning throughout the cells of society. At least, we hoped so.

Well, I think you can begin to see what might be the consequences of all this for Ukrainian Canadians. In the first place, it gave us the tools to analyze the structure of our community. Because we now had an inkling of how capitalism works, we understood that our second class citizenship as ethnics or immigrants has an economic base: we are the hewers of wood and drawers of water for the anglo-celtic elite. Because we had experienced participatory democracy in the movement, we chafed at the undemocratic procedures of the Ukrainian organizations and were critical of their leadership which seemed to be either completely absorbed by old world politics, as though they were still insurgents in the fox holes of Europe, or to be sycophantically imitating the style and values of their anglo-celtic superiors in the chamber of commerce. "Vendus", the Quebecois would have called them, "sell outs". Because we have some un-

to express oneself in music and dance, to hug and kiss each other — all those things we ethnics had been doing all along in the privacy of our ghetto. (As an aside here, when my first book was reviewed in the press, reviewers frequently referred to its "earthiness" and "foreign unreserve". That's something to think about: is it possible to write English like a Ukrainian?)

In the third place, because we had been touched by or were active in the new left, we saw that we were entirely new creatures, progeny neither of the Ukrainian right wing nor of the Ukrainian old left. Paradoxically, what this amounted to was both the de-ghettoization and the re-nationalization of our politics. Let me explain: on the one hand we felt a solidarity with all peoples, not just Ukrainians, who are waging a popular struggle to find out the truth about themselves and to fight back against their enemies. The passion for national liberation is not divisible: either all oppressed nationalities are worthy



and the sixties

Myrna Kostash



of our support, or none are. On the other hand, we also rejected the phony "internationalism" of the communist party which mystified the abuses of Russian Colonialism. We insisted on the Ukrainian specificity. To paraphrase Emma Goldman, "If we can't be Ukrainians, we don't want your revolution."

Our legacy was something we called "Ukrainian Socialist Democracy", a blend of socialism and anarchism from Ukraine and populism and communalism from North America. Obviously, we distinguished ourselves from those other patriots who were church-oriented, anti-communist, self-reliant free enterprisers.

I have been talking about "we" as though we were all the same sort of radical or activist. This was only true to a point. Beyond it, there were two sorts of Ukrainian Canadian in the movement: the children of the new immigration, and the grandchildren of the first immigration. The first group began with their Ukrainianism and moved leftwards.

The second group began with their radicalism and moved towards their ethnicity. About 1974-75 we bumped into each other.

I will explain by telling you of my own experience. As the grandchild of Galician immigrants who came to Western Canada in 1911, I had a very typical growing up, ethnic style. I had a Baba, I went to church (Greek Orthodox) and Sunday school and church camp. I was sent to *Ridna Shkola* and *CYMK*. I learned to dance and to sing *koliady*; to paint eggs after a fashion, to make *holubtsi*. I even had a Ukrainian boyfriend for awhile. What I did not do was learn to speak Ukrainian — there was no percentage in it. (I learned to speak French instead.) I was vaguely embarrassed by all this "foreignness" in my life and so,

when I left high school for university, I dropped the whole thing and never thought about it for the next 12 years. Instead, rather perversely, I studied Russian for 5 years.

Besides, starting about 1964, while I was an undergraduate, I was thoroughly taken up by what was going on among my peers over the whole continent: the civil rights movement, the anti-war movement, draft dodgers, rock 'n roll and dope and sex, and so on. This was where the action was. This was my culture and here I was among my own "people". I hitch-hiked around Europe, settled down in Toronto, became a writer, a feminist, a Canadian Nationalist, Ukrainians? As far as I was concerned, the only real ones were in the Ukrainian SSR — what did they have to do with me? As for Ukrainian-Canadians, I was from them but no longer of them. Heavens, I was much too sophisticated and too anglicized to identify with a minority group.

Then, in 1975, I returned to western Canada, wrote *All of Baba's Children* and, wham!

Things started to change very quickly. For one thing, although I might have thought I was no longer a Ukrainian Canadian, the people who read my book certainly thought I was: some thought I was a bad one, some thought I was an admirable one, they all called me one. For another thing, I finally bumped into those other Ukrainian-Canadians I mentioned earlier, the radical activists born of post-war immigrants. At first I thought they were very strange.

I was born of voluntary peasant exiles who came to Canada for economic reasons and who settled down to farm in immigrant enclaves. My Baba, for instance, never went back, not even for a visit. These other kids, by contrast, were born with Ukrainian patriotism in their blood, born of educated,

urbanized nationalists compelled into exile for political reasons and who did not suffer their North American experience gladly. They were born into a ghetto where the ancestral homeland and the historic project of the Ukrainian people were continually evoked to establish identity and political priorities. Although I too did eventually accept Ukrainians as compatriots by analogy — the struggle for Ukrainian national self-determination is like the struggle of the Quebecois, the Irish, the Palestinians — these kids were compatriots by historical, cultural and emotional inevitability.

I consider myself to have evolved within Canadian society as a whole and so my ethnicity does not explain everything. Other explanations lie in my class, my sex, and in the region where I grew up. I am most decidedly not in the diaspora — which is an image of almost insupportable restlessness — for home is right here under my feet. They evolved in the hothouse of the emigre community, in the organizations, the para-military youth groups, the conferences, congresses, demonstrations, in the heated rhetoric of right-wing nationalism and the horribly intimate stories about Stalin and the Gulag, the famine and insurgencies and dead relatives. They were not afraid of the idea of revolutionary violence: I was a peacenik.

I was profoundly ambivalent about the culture of the Ukrainian-Canadian village — I considered it to be Kitsch — and so I had embraced anglo-american culture

with a vengeance. It wasn't until I saw them, leftist rock'n rollers like myself, in embroidered shirts that I took seriously the possibility that my ambivalence was rooted in self-hatred. They, on the other hand, were aggressively, even ostentatiously, Ukrainian.

Yet today we are all members of the same hromada. How is that possible?

Because, back in the sixties, we shared something.

Back in the sixties, in the large urban centres, the children of the new immigration began to displace, by sheer numbers and enthusiasm, the Ukrainian-Canadians in the national student organization SUSK. They brought to it all the organizational skills, the politicization, the passion and *chutzpah* they had acquired in the emigre organizations, and they turned SUSK into a mediation between Ukrainian organizational life and student politics. They were no slouches: because they were already politicized they had a concern with being in society, in this case Canadian society, and they could see that something very interesting was going on out there, namely the student movement. They rejected the notion that there is an unbridgeable gap between ethnic concerns and public life —

indeed, they advanced Ukrainian causes with a vengeance in the student milieu. For instance, they would show up at anti-war demonstrations with their own slogans, and in 1968 — that remarkable year of the assassinations of Martin Luther King and Bobby Kennedy, of the student and worker strikes in France, of the police riot in

Chicago against antiwar activists, of the invasion of Czechoslovakia — they came to the national conference of the Canadian Union of Students, the student power organization, and presented a resolution supporting the dissident movement in Ukraine, specifically Dziuba's case against russification. (It should be noted that, although CUS passed this resolution, it was not unanimous: there was, and still is, some confusion among radicals about the difference between anti-sovietism and anti-socialism.)

Naturally, once SUSK was in the student movement, it picked up a few tricks from that milieu. The notion of "direct action", for example, "Screw the Constitution. Let's just do it." What they did had never been attempted by Ukrainian-Canadian youth. They trained field workers, after the model of CUS field workers who had been sent across the country to mobilize campuses in support of CUS programs. In the case of the SUSK field workers, or rather, field worker, for in 1969, the first year of this experiment, there was only one, a charismatic character in an army jacket, the idea was to travel across Canada to meet all the SUSK chapters and get them revved up for the forthcoming annual congress. At the congress itself — a watershed in Ukrainian Canadian life — various radicals, not just Ukrainians, showed up to speak, assorted ethnics were dragged out of their respective

Kostash continued
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Canadian Foundation for Ukrainian Studies

Logo Competition

The Executive of the Canadian Foundation for Ukrainian Studies is conducting a design competition for a logo or symbol to be used by the Foundation on its letterhead and in all its publications. This competition is open to all Ukrainian-Canadian artists.

First prize — \$200.00

Second prize — \$150.00

Third prize — \$100.00

All entries must arrive not later than November 1st, 1981 in the Foundation's office at

"Canadian Foundation for Ukrainian Studies — Logo Competition."

#304, 9901-108th Street,

Edmonton, Alberta

T5K 1G8

All submissions shall become the property of the Foundation. For further information, contact the Foundation at the above address.



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PROGNOSIS



Ukrainian Studies Now In Poland

Ukrainian language, literature, and history are now being offered at the Jagiellonian University in Krakow (Cracow) as part of its fledgling Ukrainian studies programme. A city of Galician "immigrants" (both Polish and Ukrainian), Krakow is a natural site for such an undertaking. The University of Warsaw also offers a similar programme of Ukrainian studies. Course participants include many non-Ukrainians, indicating that an increasing number of young Poles are becoming curious about their Ukrainian neighbours.

Poland's Not-So Silent Cinema

The film *Robotnicy '80* (Workers '80) about the strike in the Gdansk shipyards in August 1980 and the subsequent birth of *Solidarnosc* (Solidarity), received an award at an international film festival in Holland last spring. The film's directors were at a loss to explain how this was physically possible since the state distribution agency has consistently turned down all kinds of lucrative offers from foreign bidders. The directors suggested that perhaps some enterprising fans took the responsibility upon themselves to spread the word about the movie.

Two versions of the famous film are being shown in Poland now that it has finally been released. Of course, one version is slightly altered: the country's blue-pencillers took exception to five sequences from rather significant interviews, and left them on the cutting floor. In spite of a strike threat by film projectionists, the government censor wouldn't permit the film to be advertised in the normal way. Thus "closed showing" notices in newspapers listing up to ten showings a day, tip off moviegoers as to where they can catch Poland's aboveground underground film sensation.

Popular Roving Theatre Troupe

Theatre enthusiasts in Krakow are being given a rare opportunity to see a stage adaptation of a novel by one of Poland's leading "beat" writers of the 19 's, Marek Hlasko. Titled *Cmentarz* (Cemetaries), the play is regularly drawing capacity crowds even though the location of performances changes daily. Each show begins at 11.00 p.m. at a place that is only made known by word-of-mouth advertising — making the experience rare indeed! An equally scarce commodity is Hlasko's original novel, which has not been reprinted by the state authorities since it first came out.

Ousted Leader Admits Guilt

The former head of the Polish Communist Party, Edward Gierek, told an investigating commission of the party that he recognizes his share of responsibility for Poland's current political and economic crisis. PAP, the official Polish news agency, reported that Gierek had "self-critically stressed his co-responsibility for party affairs and the country's socio-economic development in the 1970s." The news agency also quoted Gierek as admitting that the Politburo and the government had inadequately supervised Poland's foreign borrowing. This led to excessive indebtedness, premature expansion of investments and distribution of a national income for many years that was higher than that actually produced.

PAP reported that Gierek was particularly self-critical of his role in party and state personnel policy. He stated that he was partly responsible for not calling a plenary meeting of the party's Central Committee following the riots and demonstrations in 1976 against proposed increases in food prices. Such a meeting should have been held to draw the proper conclusions, including personnel changes, he said.

PAP quoted Gierek as saying he now realized that not all of his contacts with Polish workers reflected true public sentiments, adding that

educational activity and consultation with the public were inadequate.

A resolution of the Polish Communist Party Congress, following Gierek's dismissal last August had accused him of "personal responsibility for arbitrary economic and social policies, ignoring the laws of economics and failing to reckon with political opinions." The party congress had approved the appointment of a commission to investigate the source of Poland's political and economic crisis.

Foodstuffs Short, Prices Rise

By May 1981, most staple foods in Poland were obtainable either with ration cards or on the black market at a markup of at least 300%. Along with sugar, also "on the cards" now are meat, butter, lard, margarine, cooking oil, rice, oats, cream of wheat and noodles. Word has it that next on the list will be vodka and coffee. Chocolate is available for children only, and only parents and people with a doctor's certificate can buy milk and cream in most cities. Not yet rationed are salt, vinegar and low-grade tea. And even though bread is theoretically available in quantity, shops frequently run out of this essential ingredient in the Polish diet before holiday weekends. No doubt boots will be the next item to be rationed on the menu.

Czech Chartists Arrested

Czechoslovak authorities arrested Jiri Hajek, Ladislav Hajdaneek and six other Charter 77 activists, including the wife and brother of Vaclav Havel, a failed playwright, on 7 May 1981 in Prague. The charges were not made public, but the arrests coincided with a report from the Czechoslovak official press agency that several citizens had been taking part in criminally subversive activities and that two foreigners, later identified as French tourists, had been charged with smuggling subversive material into the country. (New York Times, [Associated Press], 8 May 1981, p. 6).

Jiri Hajek, a former Foreign Minister of Czechoslovakia during the short-lived regime of Alexander Dubcek in 1968, and Dr. Ladislav Hejdanek, a professor of philosophy who hosted an unofficial seminar series in his apartment, were both former spokespersons of Charter 77, a Czechoslovak human rights group which was formed in 1977. An interview with Dr. Hejdanek was published in a two-part series in *Student* last autumn, (Vol. 13, Nos. 66 and 67, Nov. and Dec. 1980).



Ukrainian Patriotic Movement: Part Three

Decolonization of the USSR is the only peace guarantee of world

The Herald of Repression in Ukraine is an information bulletin published by the External Representation of the Ukrainian Helsinki Group, the official representatives in the West of the human rights monitoring group in Ukraine (known as the Ukrainian Helsinki Group). The Herald performs an invaluable function in collecting and systematizing current information about political, national and religious persecution in Ukraine. Below is the third part of a three-part series which we have reprinted from the Herald, concerning the emergence of a new group of democratic oppositoinists in Ukraine who call themselves the Ukrainian Patriotic Movement. In this article, they condemn the colonialist policies of the Soviet government and argue the need for an independent Ukraine.

Eight years have passed since the organs of repression in the USSR carried out a new pogrom against the Ukrainian intelligentsia. After the massive arrests in January 1972, many hundreds of people who were perturbed by the fate of their nation and its material and spiritual well-being found themselves behind barbed wire. Despite numerous worldwide protests, the massive repressions that were begun then have continued to this day on almost the same scale, only now supplemented by especially brutal methods of reprisal. Today, anyone who protests in any way against oppression is tried as a hooligan, thief or degenerate in order to mask the sinister arithmetic of political cases.

The goal of all these repressions, which in Ukraine are carried out in a diabolically methodical manner, is to stifle the free voice of our nation embodied in its leading representatives and to condemn our nation to submissive silence. By repressing the growth of national consciousness among Ukrainians and to render our nation leaderless, thereby transforming it into a compliant flock ready to obey the strident commands of each successive temporary ruler. In the last decade

millions upon millions of people of integrity have fallen victim to these repressions.

The famine of 1933, the repressions of Stalinist and post-Stalinist eras, the forced resettlement of Ukrainians in Siberia and the Far East, the annihilation of the Ukrainian liberation movement in Western Ukraine in the 1940s and 50s — all of these events reduced the Ukrainian nation to half its size. To the physical extermination of 10 to 15 million Ukrainians, one should add the sharp decrease of the natural growth of the population. These losses are two, and perhaps even three, times larger than those inflicted upon our nation by German fascism. The regular administrative campaigns of physical and spiritual annihilation waged against the Ukrainian intelligentsia have opened up a deep chasm between our people and their spiritual mentors. Weakened by each successive repressive action, this intelligentsia no longer even regards its traditional spiritual and educational mission as its inherent imperative. What is even worse, living under conditions of unremitting lawlessness perpetrated by the authorities, this intelligentsia, its creative element in particular, has degenerated into a class of functionaries, which assists the rulers in everything they do. Most of our writers have been transformed into hangers-on and clowns who entertain the party and government elite, while paralyzing the body of the working class. What is called their output is nothing but sheer waste. Today this intelligentsia condones terror — voluntarily or under duress, vocally or in silence, slavishly or by virtue of mortal fear.

This functionary establishment, acting on the orders of its temporary party rulers, still hopes to persuade us that the USSR is the world's most socially just state. Despite this, however, an ever growing segment of our population is reaching the conclusion that this is not so. Our worker earns meager kopecks for his labors, yet the material security he enjoys is greatly inferior to that of workers in the USA, West Germany, Canada and other countries. The conditions in which our peasant lives are no better.

Prices are rising; many goods, including foodstuffs, are unavailable. As far as the spiritual and cultural climate is concerned, both Ukraine and the USSR have become objects of terror for all civilized beings, personifying spiritual enslavement, the Gulag, the greatest oppression of man and his conscience, complete political lawlessness, and the destruction of whole nations who have been decreed to be outside the law.

Stalinism — that holiest of holies of Soviet communism — exists to this day, having virtually renewed its diabolical rituals. The USSR has been transformed into a military-police state pursuing widening imperialistic goals. A good third, and perhaps even a half, of the All-Union budget is used to meet the needs of Soviet expansionism and to maintain the police climate inside the country and in the countries of so-called socialist cooperation. Having exported their practices to many countries in the world, Soviet communists carry the full responsibility for all the bloody evils that are being committed in such countries as Vietnam and Cambodia, Cuba and China, Albania and Afghanistan, Czechoslovakia and East Germany. The inhuman practices of the Gulag Archipelago are being spread throughout the world, leaving us, Ukrainians, no hope for the future. The USSR has turned into a gendarme, menacing the entire planet with war and violence. We understand very well what this means for mankind, for in the 60 years of ruthless war which the so-called government of the Ukrainian SSR has been waging against its own people, we have lost so many lives that we can place the names of the changing rulers in Kiev alongside the names of Pol Pot and Leng Sary, their communist comrades-in-arms.

The so-called Government of Ukraine has now been implementing a policy of national genocide for 60 years. What other government on the face of the earth is capable of imitating the Ukrainian government in

Decolonization cont'd page 14

Soviets offer coal miners pay raise



Soviet leaders have just announced wage increases ranging between 18 and 27 percent for the country's coal miners, to be introduced on 1 January 1982. The increases are intended to attract more young workers to an industry where working conditions are poor, working hours long, and production levels have been stagnating for several years.

The Ukrainian coal industry is a vital component of Soviet energy production. Pressure from the central USSR Ministry of the Coal Industry for higher outputs has forced management at Ukrainian mines to turn more and more Sundays into regular workdays. Although in theory, permission for longer hours must be obtained from the local trade union, Soviet newspapers readily admit that this is not being done — in direct violation of Article 71 of the Republic's Labour Code.

Out of 250 mines in Ukraine, only 73 have been able to meet their quotas during a regular work week. Increases in overtime at the others has led to the continuous operation of machinery, which prevents

maintenance and repairs being undertaken. Long working hours combined with unreliable machinery have in turn caused an increase in job-related accidents.

It is significant that the leader of the official Coal Industry Workers' Union, Y. Yefremenko, was relieved of his official duties as chairman in April of this year and then expelled from the Communist Party of the Soviet Union by the Central Committee. The official charge was that Yefremenko was caught poaching in Yakutsk Tomponsky district. His fall from grace may, however, have something to do with the storm of protest amongst European miners over the psychiatric detention of Volodymyr Kiebanov, the Ukrainian miner and leader of the free trade union association SMOT. Yefremenko was given the difficult job of meeting and placating the European delegations protesting the repression of worker militants in the Soviet Union. But it is more likely that Yefremenko was offered as a sacrificial lamb to Soviet miners for the current hardships they are suffering.

The timing of the announcement to increase miners' wages — in the midst of the attack on Solidarity's message to workers in Eastern Europe and a day before significant price hikes for consumer goods were implemented by the government — also raises many questions. Why are the bureaucrats in Moscow giving preferential treatment to this sector of the work-force? Does it have anything to do with reports (in March issues of the *Financial Times* and the *Washington Post*) of growing dissatisfaction over the economic situation, housing and working conditions in the Donbas region, where the coal-mining industry is situated?

It is doubtful if the new wage increases will improve the labour supply for the coal industry. Shortages of basic consumer items are the real problem, and in such times of scarcity connections with officials in the retail trade are more important than money in getting consumer goods. Unfortunately, working a twelve hour shift in the mines does not leave much time to cultivate such connections.

Taras Lehkyj

A bold new initiative

Solidarity issues an appeal to East Bloc trade unionists

At a Congress dominated by the radical element, the Polish independent union Solidarity has issued an appeal to workers throughout Eastern Europe to form their own independent, self-managed organizations.

This appeal touched on a sore spot with the Soviet bureaucracy. Meetings of workers were hastily organized to denounce Solidarity's "impudent" intervention into her socialist neighbours' affairs, and to express "deep anxiety and indignation... evoked by the anti-socialist tendencies of the Gdansk Solidarity congress". But the letters sent to Solidarity from the Kirov tractor works in Leningrad, the Kama truck plant in Naberezhnyye Chelny and Moscow's Likhachev automotive assembly line, and the meetings of workers so widely publicized in the Soviet media, did not give even a hint of the contents of Solidarity's appeal.

The public outcry about "interference" reached its peak as nearly 100,000 Red Army troops carried out manoeuvres

on both sides of the Polish-Soviet border and along the Baltic coast less than fifty miles from the gathering of 982 elected Solidarity delegates in Gdansk.

The "West 81" military manoeuvres were given extensive coverage on Soviet television, including footage showing paratroop drops and amphibious landings on Lithuanian beaches next to the Polish border. USSR Defense Minister Dmitri Ustinov reviewed the troops after the exercises ended in Byelorussia, which is also on the eastern border of Poland.

On the one hand, Red Army generals remember all of the occasions in the past when threats were not enough to quell workers' uprisings and troops had to be sent in — as in Berlin in 1953, Hungary in 1956 and Novocheerkassk in 1962. Once again they would like to be ready for such extreme measures. On the other hand, domestic consumption of this military spectacle is clearly intended to strengthen "the siege mentality", namely a sense that the whole popula-

tion, and not just the generals and a few thousand troops, must be prepared for the sacrifices of war. These are tense moments for the Soviet bureaucracy and their message to the citizenry is that everyone must do as they are told and sit quiet.

The government's domestic campaign has featured frequent reminders to Soviet workers that they are paying for the Polish workers' strikes with substantial economic aid. With the Soviet economy in such poor shape these days, particularly in the realms of agriculture, consumer goods and social services (there has been a noticeable decline in living standards for the last two years), the Polish crisis is being used to deflect the blame away from the political and economic leaders of the USSR. The most serious causes of the Soviet economic malaise are domestic, and the regime has repeatedly failed in its efforts to reverse the worsening situation.

More Solidarity
page 15



• Rumour has it that Edmonton's recent foray into folk opera, specifically the grand spectacle Kupalo, cost some one hundred fifty thousand dollars (\$150,000.00). Now that sum would facilitate 150 issues of *Student*. Okay, okay, I lied, 250 issues of *Student*. And, as a parting shot ... Kupalo floats on Dnipro's back.

• Club News

The York University Ukrainian Students Association is pleased to announce the acquisition of the youngest students club member on record; Andriy Yuriy Harasymowycz, born July 2, 1981 became an honorary member of the York Ukrainian Students Association on July 3, 1981. Rose Marie and Yuriy Harasymowycz, the proud parents, were both active members themselves. Rose was the 1980-81 Y.U.S.A. treasurer. CONGRATULATIONS ANDRIJ!!!

Y.U.S.A. would also like to express its congratulations to Darka and Yuriy Kostuk for their recent marriage. The wedding took place May 9, 1981, at St. Vladimir's Cathedral in Toronto. Darka (nee Ivanochko) was the 1980-81 president of Y.U.S.A.

• One of our western Canadian agents was recently visiting the town of KiKono, northeast of Edmonton, where the following story was told to him by a long-time Metis activist named Adrian Hope. (The Metis are people of mixed ancestry, usually half Scottish or French and native Indian.) It seems that sometime in the 1930's a group of Indian and Metis men were hunting in the area just north of Andrew, Alberta — in the heart of the Ukrainian block settlement established in the 1890s — when a local Ukrainian farmer came across them while they were shooting ducks on the lake on his farm. They struck up a conversation. The hunters suggested to the farmer that he get his gun and join them since there were a lot of ducks on his lake. The farmer, showing them the spade which he was using to dig up a plot of land to plant some wheat, explained that he was too poor to even own a gun. He went on to explain that he was a widower, and that he had been able to feed his three children only wheat and milk during the previous two months. Looking enviously at the gun that a Metis named Whitford was holding, the farmer then made the following offer: "How about you taking the youngest boy and his sister — not the older boy, he stays with me — in exchange for your gun and some shells." The hunter considered the poor man's plight, and his suggestion, and decided to accept the farmer's desperate offer. He took the children with him to the Goodfish Lake Indian Reserve to raise as part of his own family. That's where the adopted boy, who answers to the name of Steve Whitford, remains to the present day. Steve married a Cree Indian woman and has fathered several half-Ukrainian half-Indian children. What happened to his sister is unclear, but the storyteller did say that a few years after the deal was made, Steve's older brother came "to fetch him back to his people." Steve, however, refused to go, saying "I was raised by Indians, and I'm staying Indian." Steve Whitford is known to his friends and neighbours as "one of those rare individuals who is good from his hair to his toes." (Or is it to the hair on his toes?) It is said that he speaks only a smattering of English, preferring instead to converse in the (Cree) language of his adopted people.

• Residents of Chernivtsi were no doubt surprised when they awoke one morning in April to find that some local malcontent had asked the following pointed question — in large, red letters — on the walls of the oblast hospital on Lenin Street: "*Brezhnev, de miasto!*" — i.e., "Brezhnev, where's the meat?" As is well known, meat and other foodstuffs have been in short supply in the Soviet Union this year, and it seems that the carnivorous beast of a Bukovynian who painted the sign was simply 'fed up' with the situation. The incident occurred on the night of Saturday 19 April, and what probably provoked the ire of the conrade-citizen-painter was the fact that he/she had just spent the day in free labour building socialism and paying for the upkeep of Brezhnev's fleet of cars. The first Saturday before Lenin's birthday (which is on April 21) is an annual *subotnyk* when everyone is 'voluntarily' expected to put in an extra shift for no pay to help the cause of the sagging Soviet economy.

• The odyssey of artist Bill Kurelek continues, albeit posthumously. One of Kurelek's dark visions appears on a recent rock album release. Van Halen's new record "Fair Warning" on Warner Brothers ... the album cover is one of Kurelek's paintings. Sorry folks, no Ukrainian tracks on the disc. But as far as the cover goes ... sit up and take notice: Sage, V.K. Records, Yevshan, Rusalka, Ukrainian Art Society and all sundry Ukrainian record producers. Van Halen ... thanks.



President's Message

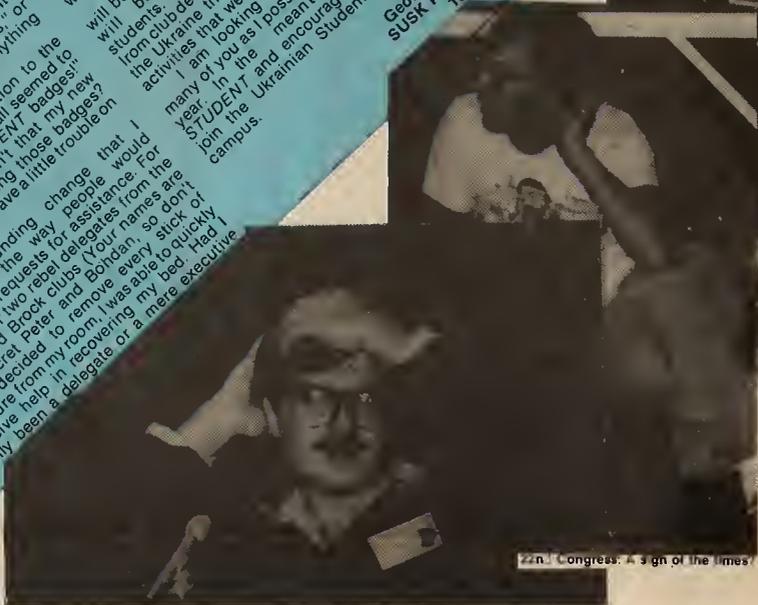
Upon my election as the new President of SUSK, I immediately noticed changes in peoples' attitude towards me. For instance, some delegates started saluting me as they walked past, while others began ignoring me. I began hearing greetings of "Hail al President!" closely followed by a few chants like "Impeach the President now! it's cheaper than calling another Congress" or "Get him now before he can do anything wrong".

Of course, I paid no attention to the quasi radical insurgents who all seemed to be wearing "Support STUDENT badge". Come to think of it, wasn't that my new executive that was wearing those badges? ... oh no! I think I may have a little trouble on my hands!

Another resounding change that I noticed was in the way people would respond to my requests for assistance. For example, after two rebel delegates from the Windso, and Brock clubs (Your names are still a secret, Peter and Bohdan, so don't worry) decided to remove every stick of furniture from my room I was able to quickly receive help in recovering my bed. Had I only been a delegate of a mere executive member, I undoubtedly would have had to wait until at least 2:30 am! But because I am President, and I have greater influence and power, I was able to retrieve my furniture much sooner. Clearly, I deserved special treatment and received it. This must be known as "executive privilege."

This Year a highly capable group of students has been elected to the executive which has its main office in Edmonton. Once our programs are set in motion we will be able to accomplish a great deal that will benefit all Ukrainian-Canadian students. Programs and projects ranging from club development to a chartered tour to the Ukraine this spring are just two of the activities that we will be involved in. I am looking forward to meeting as many of you as I possibly can in the coming year. In the meantime, keep reading to join the Ukrainian Student Club at your SUSK President 1981/82

George Samoil
SUSK President
1981/82



22nd Congress: A Sign of the Times

Secretary
Andriy Samoil
13011 Grand
Edmonton, A
T6H 4K6 (40)

Whereas, whereas, Resolutions . . .

Whereas SUSK is an organization whose membership is dispersed among some 25 campuses spanning almost the whole of Canada; and

Whereas members of the SUSK National Executive do not all reside in one common centre; and

Whereas it is of primary importance to develop meaningful channels of communication in order to facilitate easily accessible contact with members of SUSK and between National Executive members.

BE IT RESOLVED that the SUSK National Executive continue producing a national newsletter for distribution among USC local executives and its own executive members, and that wherever possible meaningful channels of communication, such as executive bulletins and minutes, be produced and forwarded to these persons on a regular basis.

Whereas the opportunity for many SUSK members to attend major SUSK events, such as regional and presidents' conferences, and meet with their compatriots is limited due to increasingly costly travel expenses; and

Whereas most major SUSK gatherings have a heavy emphasis on work and planning sessions.

BE IT RESOLVED that SUSK regional vice presidents encourage member clubs to promote informal exchanges in order to facilitate more frequent introduction between Ukrainian-Canadian students from different campuses, and thus, promote a greater awareness of belonging to a nation-wide network among Ukrainian-Canadian students.

Whereas STUDENT is a national form for the dissemination of fact, opinion and topics of concern to Ukrainian students in Canada; and

Whereas STUDENT requires the cooperation of the SUSK National Executive and its affiliated member clubs for both content submissions and financial support.

BE IT RESOLVED that the SUSK National Executive utilize its available channels of communications (such as executive bulletins, regional conferences and its national newsletter) to encourage local clubs and individual students to aid in the publication of STUDENT by:

- i) submitting articles, club news, graphics and other materials; and
- ii) initiating fundraising endeavours and advertising solicitation; and
- iii) assisting in the distribution and sales of STUDENT

BE IT RESOLVED that the Alumni Co-ordinator complete the task of compiling an extensive address list of SUSK alumni to be used as a basis in conducting fund-raising endeavours, and in promoting SUSK and its newspaper STUDENT.

Resolutions

Whereas Ukrainian university courses are today facing a crisis situation in terms of dropping enrolments and the potential threat of funding cutbacks.

BE IT RESOLVED that the SUSK National Executive encourage member clubs to undertake to promote interest in Ukrainian topics through the organization of seminars, lectures, panels and by other means available to them.

BE IT RESOLVED that within one month of election to the SUSK National Executive, each executive member prepare a clear and specific workplan for the upcoming year, outlining his/her objectives and proposing concrete means by which these objectives could be realized and submit this work plan to the Congress Co-ordinator of the upcoming SUSK National Congress. This work plan would subsequently be attached to the report of the executive member submitted at the SUSK National Congress.

FURTHER BE IT RESOLVED that the SUSK President prepare a general workplan for the SUSK National Executive, based on the above-mentioned individual plans, and submit this plan for publication in a fall issue of STUDENT.

Whereas the Kolos Committee prepared and published an informative and well-organized Kolos,

BE IT RESOLVED that the 22nd Congress congratulate them and the Kolos editor on this splendid effort.

BE IT RESOLVED that the 22nd SUSK Congress recognize the hard work of the 1981 SUSK Congress Committee and the cooperation of the York University USC, and express its gratitude for the efforts made towards a successful Congress.

Whereas there is a need for development in the area of leadership and communication skills and competent resource persons within SUSK,

BE IT RESOLVED that the SUSK National Executive organize a "Communications and Leadership Skills Development Seminar" to be held in conjunction with a Presidents' Conference.

Whereas a sound financial base for the SUSK National Executive is a necessary precondition to ensure an optimal level of functioning; and

Whereas most income-generating functions, such as pubs and zabavas, are undertaken by local clubs,

BE IT RESOLVED that the SUSK National Executive explore the possibilities of securing grants from government agencies and initiate a fund-raising campaign to solicit donations from within the community in order to help offset operating expenses.

Whereas it is apparent that many Ukrainian organizations in Canada are experiencing declining membership, reflecting a general crisis in Ukrainian organizational life; and

Whereas this organizational crisis is accentuated in many cases, by the absence of effective leadership from the Ukrainian Canadian Committee at the local, provincial and national levels,

BE IT RESOLVED that this Congress recommend that the SUSK National Executive appoint a national committee to study various alternative means of overhauling the structure and programmes of the Ukrainian Canadian Committee and to explore these various options with other Ukrainian organizations, with a view to reform Ukrainian Canadian organizational life in general, and the Ukrainian Canadian Committee in particular.

Whereas the development of viable means of cultural expression is of crucial significance in terms of advancing the overall development of our community,

BE IT RESOLVED that the SUSK National Executive develop a comprehensive cultural programme which would include the following:

- i) cultural workshops held during regional conference and
- ii) sponsorship of community seminars in centres across Canada on specific cultural topics; and
- iii) informing its members of existing alternative Ukrainian cultural programmes and encouraging participation in them; and
- iv) supporting and publicizing artistic endeavours produced or performed by Ukrainian students through displays, exhibits and other means.

BE IT RESOLVED that the Ukrainian Canadian Students' Union (SUSK) use the "smoloskyp circular CYCK logo" as the official symbol of SUSK and that furthermore this year's National Executive solicit new logo designs to be presented as proposals for a possible change in design of next year's SUSK congress.



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1981-1982

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*Whereas 1988 will mark the 1000 anniversary of the Christianity of Ukraine; and
Whereas various organizations are already planning to commemorate this event; and
Whereas the leaders of all of the Ukrainian churches in the West have decided to celebrate this anniversary together.
BE IT RESOLVED that SUSK look into this organization planning and participation.*

*Whereas January 1982 will mark the 10th anniversary of the Soviet regime's intensification of a campaign to eradicate the dissident movement in Ukraine; and
Whereas respect for the principles of human rights, self-determination of peoples remain an abstract assertion and not a tangible reality within Ukraine.
BE IT RESOLVED that during the month of January, the SUSK National Executive commemorate this anniversary and elucidate these issues by organizing, in co-operation with other Ukrainian and non-Ukrainian organizations,*

*i) a campaign to increase media awareness of the flagrant violations of human rights in Ukraine; and
ii) the preparation of a brief outlining these violations for presentation to government officials; and
iii) a mass demonstration to be held before the Parliament buildings in Ottawa in order to focus nation-wide attention on these issues.*

*Whereas the Ukrainian-Canadian Cultural Resource Guide has not been completed, as was resolved at the 21st SUSK Congress; and
Whereas the valuable research and information gathered for its production will become dated and of limited value if any further delay is owed,
BE IT RESOLVED that the 1981-82 SUSK National Executive form a Ukrainian-Canadian Cultural Resource Guide Publishing Committee to cooperate with the appointed trustees of the project materials Dmytro Jacuta and David Lupul, in order to bring the project to full fruition.*

*Whereas it is within SUSK's interests to network with other existing student national bodies,
BE IT RESOLVED that SUSK explore the costs and benefits of joining the National Union of Students (NUS) and present a report of their findings to the 23rd SUSK Congress.*

BE IT RESOLVED that the 22nd SUSK Congress designate the month of February, 1982, as Ukrainian-Canadian Students' Month and promote the activities on local campuses highlighting this nationally coordinated event through the publication of a Ukrainian-Canadian Students' Month poster.

*Whereas the pilot project, Operatio Mykolajko, was an unqualified success for the 1980-1981 SUSK National Executive; and
Whereas such community outreach projects enhance and promote SUSK's image while they provide a valuable social service to the community,
BE IT RESOLVED that the SUSK National Executive expend Operation Mykolajko on a nation-wide scale, to be conducted in conjunction with constituent clubs of SUSK and co-ordinated by the SUSK National Executive*

*Whereas the political situation in Poland has caused a large number of persons to flee that country; and
Whereas Ukrainians living in Poland are subject to persecution and discrimination by virtue of their nationality; and
Whereas forty Ukrainian students from Poland have recently fled Poland and are currently in Austrian refugee camps awaiting resettlement; and
Whereas SUSK believes that it should assist students around the world who find themselves in conditions as desperate as those of the Ukrainian student refugees,
BE IT RESOLVED that the SUSK National Executive undertake, as an immediate priority, to assist the Ukrainian student refugees from Poland by launching an emergency campaign to:
i) raise funds to assist the Canadian Ukrainian Immigrant Aid Society in its efforts to bring these refugees to Canada; and
ii) publicize the refugees' plight.*

*Whereas November 1981 marks the 5th anniversary of the creation of the Ukrainian Helsinki Monitoring Group; and
Whereas this group has undergone brutal repression ever since its inception, and almost all of its members have been imprisoned or arrested, and
Whereas the WCFU (World Congress of Free Ukrainians) will soon be initiating a campaign in defense of the Ukrainian Helsinki Monitoring Group; and
Whereas the WCFU has come under attack from some sectors of the community for its defense of democratic human rights and the Ukrainian Helsinki Monitoring Group, and has come under pressure to exclusively defend national rights in the narrow sense of the word,
BE IT RESOLVED that SUSK add its efforts to those of the WCFU to defend the cause of the Ukrainian Helsinki Monitoring Group and the concept of democratic human rights.*

*Whereas the rate of inflation is presently at about 12% per annum,
BE IT RESOLVED that the SUSK travel subsidy be increased from 4¢/kilometre to 4.5¢/kilometre and subsequently indexed to the rate of inflation at each annual national SUSK Congress.*

Ukraine in the comix



Comics, cartoons, and comic books, are the last vestiges of the 'pulp' medium. Be they black and white or in full color, the paper they are printed on is characteristically grainy and full of cellulose chunks. Their content can range from funny animals to outer space, from true love to wizards battling dragons. In short, the subject-matter is only limited by one's imagination. The genre of 'barbarian' comix is as old as Edgar Rice Burroughs' *Tarzan* stories from the Golden Age of comix (1940s-1950s). In the early seventies Marvel comix (the originators of *Spiderman*, *The Fantastic Four*, *Captain America*, etc.) launched the prototype of the adventure barbarian comix with a publication entitled *Conan*. It was an immediate success, mainly because of the artwork. Conan's illustrator, Barry Windsor Smith, introduced a new wave of seventies' art into comix while maintaining his own distinct style. Essentially, he struck upon the novel idea of creating as his main character a noble savage in a romanticized neo-classical setting. Smith stayed on for the earliest issues but later quit, because of disagreements with Marvel. He then set up his own fantasy-art workshop which is named *The Studio*. But *Conan* continued and has since spawned not only a series of imitators, but an entire genre of comix.

It is not, however, the graphics but the storyline of *Conan* and that of a recent genre competitor, *Arak the Thunderer* (put out by Marvel's long-time competitor, D.C. Comics), that interests me most about this rich vein of popular literature. Conan firstly, is a Cimerian, a mythical nationality that his author, R.E. Howard, fabricated. In fact, Howard invented an 'alternate world' based on old myths and ancient history, populating it with Nubians, Cossacks, Ethiopian Pirates, Vikings and other peoples modelled on ancient Egyptian, Pict, Celtic and other sundry sources. Basically, the alternate world is centred in the Middle East, though it stretches from continental Europe to Mongolia and the fringes of the Orient. Cimeria is located in an area that is in the vicinity of the Cimerian basin.

Significantly, some of Conan's first encounters read as if they were from a page of Ukrainian history. As a travelling mercenary in the Cossack tradition, Conan fights with Vikings from the northern regions and with alternate world Cossacks. At one point of the series, extending over several issues of the comic, Conan actually leads a group of Cossack bandits.

Conan is modelled after Cro-Magnon man, but with an elevated sense of morality and principle: he robs from the rich, saves women in distress, and battles evil sorcerers. Some of the most interesting of the stories in the Conan series have explored the dilemma that Conan faces when he encounters women mercenaries who are his fighting equals. Belit, the Pirate Queen of the Shemish coast, and a fellow mercenary named Red Sonya are two such 'problematic' women in Conan's fantasy life. Red Sonya will not allow any man to touch her body unless he first defeats her in combat, which no man has yet proven capable of doing. The spectacle is an intriguing one: Cro-Magnon man meets Amazons who drink, fight, swear, and fit as well as he does.

And how does Ukraine fit into all of this? Well, not only is it the region from which Conan originates, but bordering countries in the alternate world border popular descriptions of Rus and prehistoric Ukraine. Of course, this is never mentioned directly, but the symbolism of Conan and the Cossacks plundering fat city merchants and fighting oppressive tyrants places Conan well within the tradition of popular 'bandit' folklore that is widespread among the slavs.

Arak the Thunderer is another interesting innovation in barbarian comix. Created by ex-Marvel writer and artists now employed by D.C. Comics, it is a newcomer on the market. Its first issue having been released only two months ago. It was initially previewed in another D.C. comic, *Warlord* #48. In *Arak the Thunderer* we have a different twist, as the barbarian is an American Indian who is lost in ancient Europe. In the story we find Arak battling Vikings over amber, a gem that has very strong associations with Ukraine, where it is found in large quantities. The amber is being protected by a living dragon made of the same mineral. Add one sacrificial victim and a local priestess who speaks strangely familiar words — Volos, Kupala, Dzewona — and we have a comic that reads like a story from the *Book of Vies*.

In this case, however, our hero discovers that the female victim hardly needs rescuing, as she is protecting the sacred amber and controls the dragon, having tricked the Vikings and Arak into thinking otherwise. As it turns out our heroine is not just a priestess but a local goddess of the forest, who "bends tall tree-tops like stalks of grain!"

Although Ukrainian themes are only implied in these alternate worlds of the imagination, their presence is unmistakable. No doubt, they can probably be discovered buried within many other sources of popular culture. It just takes a critical eye to see the role of comics and other pulp. D.C. Comics, no doubt, has discovered how popular *Conan* and *Arak the Thunderer* really are; they appear appealingly different to an americanized audience. Moreover, the possibility certainly exists that someday the pulps will draw upon actual events from Ukrainian history as the basis for their stories, as both its prehistoric and modern past are ideally suited to the 'barbarian-bandit' genre.

Eugene Plawik

(Zajcew will be back next issue!)

Beers with a sculptor

Leo Mol talks about his life and art



Leo Mol's sculpture "Pioneer Family"

Leo Mol is an international artist and sculptor who has become well known for his imaginative style in sculptures such as "Tomb Lamb Bushpilot" (1971), "Taras Shevchenko Monument" in Washington D.C. (1965), General Owhig O. Eisenhower and the "Pioneer Family" at the Ukrainian Cultural Heritage Village, near Elk Island Park, Alberta. He has also recently produced a sculpture of Pope John Paul II (1979) and is currently working on a 9 foot-high statue of Queen Elizabeth II.

Leo's work in most cases can be described as representational realism. His father, who was a portraitist in Ukraine, gave him the first elements for his basic knowledge of human form and as he progressed, he began to change the style of expression in his work. As a realist, Leo produces extreme likenesses to his models, yet, as an expressionist, he puts great effort in developing the sculptured surface of the work. This sculptured surface lends itself to surrounding light, giving the sculptor the illusion of movement. This movement is created by the dancing of light across the irregular surface of the finished product. His works are mostly bronze, but during the Second World War he worked in terracotta due to the unavailability of metal.

Leo Mol was born in Ukraine and studies art in Germany and the Netherlands. He moved to Canada after the Second World War and has lived for many years in Winnipeg, Manitoba, where he has built his own foundry to facilitate the casting of his sculptures.

When two of us Student staff members got word that Leo was in Edmonton to set up a contract, we managed to arrange an appointment with him a scant two hours before his plane was due to leave. Armed with a list of questions and with pen in hand, we were prepared for the regular run of the mill interview. But Leo totally dominated the conversation; all of our questions were answered long before we could even pose them.

He starts:

"Young people want to be free, to have the ability to make a choice. They say they are creating this or that particular style because they are free, but in reality they are merely unprepared to create any other form or style. If you have never done the study of human form and suddenly you want to be a representationalist, you can't do it. And to say you are abstract or expressionist is immature. How can you give contrived expression to a human body when you can't draw the body in the first place? The spelling must be correct! No matter how you draw the letters, the spelling must be there ...

"When I look at the drawings of youngsters, it's obvious that they don't know what they are doing. For instance, try to draw an ear without looking and you will find how little you know of this small detail of the head. The basic structure of all human beings is the same, yet the elements differ drastically. For example, take the ears. Some ears are round, some are long. Some heads are turnip-shaped or pear-shaped. All of these elements are supported by the basic structure and in themselves have set standards. Picasso said it has taken all his life to paint like a child, yet he has such formidable basic training that the elements come by themselves. He probably didn't even see it. In Picasso's work, the spelling is there just as in any good writing; you don't look at the spelling, but you read the content. Picasso was not a child; nothing about his style was childish, but after his training he could make a choice and he chose to be free ...

"The biggest mistake in art education in Canada can be blamed on the faculties of Fine Arts at our universities. They are trying to teach the students to create. This is idiotic! Creating is impossible to teach; it is such an individual, such a personal thing, like our voice or handwriting, it cannot be taught! But the spelling, the knowledge of structure, perspective and composition can be taught and yet the faculties of Fine Arts pay so little attention to this. They are stupid! The art student is merely an apprentice, not a practising artist. What if we were treated by the medical student rather than by doctors? I'll tell you, we would all be dead!"

At this point, Leo took a sip of his Dortmund (Union) Beer and we were ready to ask him the first of our questions. He beat us to the punch.

"So many artists, particularly young ones, pretend not to give a damn as to what people think about their work; yet these artists go on exhibiting their work! If they don't give a damn, if their work has no message for society, then why do they bother exhibiting? If they are trying to make a statement, they must be prepared to accept the public reaction."

At this point we suggested that Leo's work is mainly representational — that the content or message is not there but, like Soviet monuments, they are only propaganda. How could he justify this and his work as art? Mol replied:

"You have the wrong idea about Soviet art. First of all, the majority of Soviet artists have tremendous skill and training, incomparably superior to ours. Secondly, their contribution to

Mol continued page 14

Our new address: #435, 10766 97 St.

PYSANKA '81

"Welcome to Vegreville — BITAEMO!" reads the well-intentioned, misspelled sign at the edge of the spotlight-sized prairie town. Situated 100 kilometers east of Edmonton, Vegreville is perhaps best known, if not world-renowned, for its unique contribution to the Canadian landscape — a gigantic Ukrainian Easter egg mounted on a pedestal. The pysanka is clearly visible from the Yellowhead highway, which runs between the Alberta capital and Saskatoon. The park in which it is located has become a favourite for campers and visitors to Vegreville's annual "Ukrainian Days" festival.

The surreal setting of the pysanka is perhaps an appropriate symbol of the ninety-year history of Ukrainian settlement in Western Canada. The pysanka itself is dedicated to the Royal Canadian Mounted Police, and was ceremoniously unveiled in 1973, on the 100th anniversary of its formation. Ironically, the R.C.M.P. are often remembered by Ukrainian-Canadians more for their activities in ferreting out the makers of samohonka (home-made moonshine) than for their contributions in helping the first Ukrainians who settled in Canada through the early years by leading them rations. In view of the R.C.M.P.'s history of involvement in strike-breaking and the 'monitoring' of Ukrainian-Canadian groups for subversive activity, one disgruntled pilgrim at the pysanka site was overheard to remark,

"Can you imagine a town in Ukraine dedicating a monument to the KGB?"

Loved by tourists and photographers from *National Geographic* and *Maclean's* magazines, the egg is everything the local Chamber of Commerce would want it to be: colourful, exotic and attention-getting. Others see it as a reflection of some of the worst aspects of rural Ukrainian Canadiana. Legend has it that not even Charles Manson, the convicted mass murderer, could resist the pysanka's appeal. Allegedly questioned at an annual parole board hearing about where he would live if he were set free, Manson is supposed to have unhesitatingly replied "Vegreville, Alberta." Asked why, he is said to have explained about the egg and observed that the town's citizens seemed to be "his kind of people."

Of course, the people of Vegreville don't have much in common with Charles Manson and his fanatic followers, but they are passionately committed to their town and its egg and like to show it each year by hosting a three-day "Pysanka Festival." Not to be mistaken for some pagan ritual, the annual event blends the atmosphere of a country fair with the spirit of a Ukrainian wedding, producing a potentially pleasurable mixture which is enjoyed by young and old alike. And indeed, the Vegreville fair grounds where the festival is held, was once again awash with crowds of

people, ranging in age from toddlers and teens to dinky and baby.

Organized by townspeople to boost both civic pride and the local economy, the gathering draws visitors from across the prairies, the nation and around the world. The first weekend in July sees the normally peaceful streets of Vegreville come alive with tourists and festival-goers. Everyone from the town florist to the local hockey team seems to get involved in making the festival a success; there are booths and snack bars run by church - groups, clubs and organizations, spearheaded by the Ukrainian Pioneers' Association of Alberta. A livestock arena is transformed into a yarmarok of boutiques selling t-shirts, buttons, records, pottery and an assortment of Ukrainian kitsch and crafts. For the fourth consecutive year Student collective members staffed a table selling issues of the newspaper, Canadian Institute of Ukrainian Studies publications, and dissident literature from the oppositional movement in the USSR. In addition to generating interest and income, the table serves as a meeting place for Edmonton-area *Studentophiles* who come in for the annual Pysanka ritual.

Highlighting the weekend is a grandstand show that features some of the top name Ukrainian-Canadian per-

Veg' Festival

continued page 15

Doremy Fasola's classical review



Kontsert o Meister

L.M. Revutsky, *Symfonia No. 2 i-mazhor* ("Symphony No. 2 in E Major"), State Merited Symphony Orchestra of the Ukrainian SSR, Volodymyr Kozhukhar, cond. Melodiya Stereo 33 CM 04155-56(a).

Imagine, dear reader, the following situation: A Belgian discophile is interested in obtaining a recording of C. Franck's d minor symphony, and in the store he is offered one version (and perhaps not a very good one, at that). Unthinkable, you say? Surely, this can only happen in Canada or somewhere else in the Far West. Yet, this is exactly the situation that the Ukrainian discophile faces every time he wishes to buy a recording of serious Ukrainian music. With extremely rare exceptions only one version of a symphonic, chamber, operatic, ballet or other work is available. Take it or leave it.

It is therefore a real treat when an alternate recording of a work becomes available and comparison becomes possible. Such is the case with the disc under review, and it is a welcome opportunity indeed. For many years the only recording of L. Revutsky's *Second Symphony* — if you could get it in the first place — was the Rakhlin version with the Ukrainian SSR State Sympho-

Orchestra (# D-02193-94), issued in the late 1950s. What can be said of Rakhlin's rendition? Even Rakhlin's interpretation might convince you that it is a very interesting work. With the appearance of Volodymyr Kozhukhar's interpretation of Revutsky's *Second Symphony* we can now fully appreciate how much was missing in Rakhlin's state rendition.

The recent Kozhukhar version is distinguished primarily by a fuller orchestral sound. The phrasing is much more articulate, and the timing is tighter. As a result the symphony communicates with more authority than in the Rakhlin interpretation. Kozhukhar has greater feeling for the work and this comes through in the interpretation. Where needed, phrases are painted as broadly as the landscape of the Ukrainian steppe, and where delicacy is required they are rendered as intricately as a pysanka ornament.

The *Second Symphony* is a much more mature work than Revutsky's youthfully romantic *First* (also available on Melodiya 33 D 027543-44(a)). The *E Major Symphony* was initially composed in 1926-27, but was revised in 1940 and it is this version that is now performed. It is only too well-known what such 'revisions'

entailed in the 1940s. The times called for melodious tunes that could be easily understood by the masses, which is to say they had to meet with the approval of nihilist bureaucrats. Yet despite this Stalinist proustan bed, Revutsky managed to preserve his integrity. The symphony is quite melodious, but is hardly mindless, "music for the masses." Moreover, the symphony is not, like the music of some of Revutsky's contemporaries, a poor imitation of late 19th century Russian composers. The *E Major Symphony* is sophisticated and can satisfy the aesthetic needs of a demanding listener.

The *Second Symphony* consists of three movements, I — "Allegro moderato," II — "Adagio," and III — "Allegro risoluto, quasi presto." The third movement is played *al-faca*, that is without pause after the second movement. The first movement has as its main theme a melody that resembles the folk song "O! vasya, vesyfisia." The poetry of a summer night in Ukraine is recreated in the second movement. The third movement is composed of two contrasting song themes which Revutsky interweaves into a harmonious climax.

In short, a fine recording of an outstanding work of modern Ukrainian symphonic music.

KOLUMN-EYKA



Vasyl' Avramenko (1894-1981)

Vasyl' Kyrilovych Avramenko died on May 6 of this year at the age of 87. Rather than forgetting him, now is the opportune time to search through one's thoughts, memories, feelings, as well as archives and books to discover who this man was, and what it was that he accomplished. What should Vasyl' Avramenko mean to Ukrainian dancers in Canada? What does he mean to you? What does he mean to me?

Avramenko seems to have been a one-man road show, a travelling drifter of missionary zeal, and a fireball of energy, charisma, desire and faith. His faith lay in the ability of Ukrainian dance to raise the national consciousness of Ukrainians. I don't believe he ever married, for he was too busy nurturing his children — that is, anyone who wished to study Ukrainian dance.

At times, I myself had perceived Avramenko as being overly nationalistic in his approach to Ukrainian dance. In fact, Avramenko termed it "Ukrainian national dance", as opposed to Ukrainian "folk" dance, which we prefer to call it these days. Upon deeper thought, however, Avramenko's title very adequately reflects the social, political and economic conditions of Ukraine in the post-World War I era. Teaching Ukrainian dance to absolutely anyone willing to learn from him was his own best way of contributing to the Ukrainian national movement. As Avramenko had the talent for teaching dancing, as well as for teaching people how to teach dancing, most of his friends encouraged him in this work. During the years he spent in Galicia immediately after the First World War, while many of his compatriots became soldiers in the army or joined Ukrainian underground movements, Avramenko continued to dance. Even for this non-violent activity, Avramenko was imprisoned, and eventually forced to flee from the Polish authorities in Western Ukraine.

I first encountered Avramenko's name when I started dancing in 1966 under Jerry Metrunec and Marion Ostapchuk. Being early members of Edmonton's Ukrainian *Shumka* Dancers, they heavily emphasized Avramenko's choreography. In fact, that's all that I was taught in my first two years of dancing. Avramenko's "Kozachok", "Kolomyjka Sijanka", "Zaporozhets", "Arkan", etc. are implanted quite firmly in my mind. Jerry made sure of this.

Shumka had begun its existence dancing Avramenko's dances almost exclusively. Jerry and Marion therefore felt strongly that their students should have this background as well, even though *Shumka's* members were already choreographing their own dances. These new dances reflected an increased awareness of the audience by focusing the dancers' attention more directly on the audience. The dancers now confronted the audience face-to-face more often than they had in Avramenko's folksy, circular, more dancer-oriented style of choreography. Some Ukrainian dance ensembles now employ such dancer-oriented dances as part of their regular warm-up. Dancing needs to be fun for the dancers, as well as work.

Just a few short years later, almost no-one in Edmonton and vicinity was teaching Avramenko's dances to their dancing schools. At that time, *Shumka's* own dances had become more popular, such as "Zhenitsi" and "Lastivka". Only Avramenko's male dances "Arkan" and "Zaporozhets" remained intact, if slightly modified. "Arkan" was modified first into a star formation, and later by juxtaposing two lines of men. The new line had to re-learn Avramenko's counter-clockwise steps and motion in a clockwise direction. "Zaporozhets" simple and symmetrical choreography became slightly more complicated. This dance still remains in *Shumka's* repertoire.

Avramenko remained a wanderer, a drifting legend, right up until his death. He would often turn up at a dance concert in a distant city, totally unexpected. I remember how he looked when I first saw him: grey hair covered by a regular sort of hat, long black syta, black boots, black pants, embroidered sorochka, cane, and eyes which entranced me even from afar. This was at the first U.W.A.-sponsored dance workshop in Glen Spey, N.Y. Here, Roma Pryjma-Bohachevs'ka and Roman Stroc'kyl, my two new-found heroes, convinced me that I should love, respect, and appreciate this man, even if he did seem ultra-conservative, cranky, hyper-critical and egotistical. "He has done very much — so much — for Ukrainian dance. Yes, it is unfortunate that he does not understand that it is now our turn to make our contribution. But we must respect this man for what he has done."

So I did — even when in Edmonton he was invited by the Cheremosh Ensemble to their concert, with the express intention of honoring him. He took the microphone and began giving his analysis of the concert. Despite empathizing with the uncomfortable Cheremosh people, I still had to see the humorousness of the situation — he was so cute.

Avramenko prescribed a "pure" form of Ukrainian dance, believing that he was cleansing it of destructive and unnecessary foreign influences. He was a populist, teaching Ukrainian dance anywhere and in any place that he could. He emphasized simplicity and the participation of people of all ages, pulling masses of people on stage at once to create a major spectacle. Avramenko taught Ukrainian national dance, not folk dance. He himself was a "reborn" Ukrainian, having embarked on a process of discovering his roots after wandering throughout the Orient. Avramenko totally devoted himself to the Ukrainian people, wherever in the world they happened to have wandered.

Kolumn-eyka continued on page 12

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(cont'd. from page 11)

In my eyes, this man is a giant. In this article, I've described what I've seen, heard, and read of him. Much more needs to be written about him, whether to complement or to criticize the folk legends, memories and articles which remain after him. Volume one of a biography by Ivan Pihuljak was published in 1979 in Syracuse, N.Y. It is written only in Ukrainian, which unfortunately means that he will still remain only a legend to 99% of the persons actively participating in the Ukrainian-Canadian dance scene. I hope, at least, that these people will have the opportunity to meet someone like Mr. Kharuk, whom I met at the U.W.A. workshop in Glen Spey, so they can see his eyes shine as he says, "Yes! I danced with balet-mejster Avramenko..."

Student would dearly love to be able to accumulate enough articles about Avramenko for a special feature on him. If you have any remembrances, pictures, or anything about him that *Student* could use, please send them in!

Demjan Hohol

THE FEDERAL LIBERAL GOVERNMENT WANTS TO TRIPLE YOUR TUITION

THE PC PARTY UNDERSTANDS STUDENTS CAN'T AFFORD SUCH AN INCREASE

Last fall, Finance Minister Allan MacEachen announced a \$1.5 billion cut in federal transfer payments to the provinces under the Established Programs Financing (E.P.F.) plan.

The targets of the announced cut were to be hospitals, health care and post secondary education.

National Health and Welfare Minister, Monique Begin, reacted by declaring that no cuts would come in areas under her supervision.

As a result post secondary education will bear the brunt of any cutback scheme.

It is estimated that the University of Toronto could lose as much as \$100 million from its annual operating budget under the Liberal plan. The University of Manitoba could lose \$40 million, Dalhousie \$20 million.

What will these cuts mean?

- * *Smaller universities, and community colleges may be forced to close.*
- * *The quality of post secondary education could be seriously threatened.*
- * *University and college sponsored research and development could all but disappear.*
- * *Sky-rocketing tuition fees would make a mockery of the right to education for lower and middle income Canadians.*

At a time when Canada is an importer of skilled labour and high technology, the government is ignoring our own national potential.

At a time when the Canadian economy is in desperate need of new economic leadership the Liberals seem too determined to make it increasingly difficult for young people to get a decent education and good skills training.

**THERE IS ONLY ONE CONCLUSION.
THE LIBERAL PARTY JUST DOESN'T CARE
ABOUT YOUR FUTURE.**

WE DO



(cont'd. from page 5)

ghettos to speak on an ethnic panel, and the student paper, *Student*, was revived (and to this day continues to be one of the most important forums for the independent, critical Ukrainian-Canadian and American).

Also in 1969 the Royal Commission on bilingualism and biculturalism (which was the government's response to the tumult of the nationalist movement in Quebec) released volume four of its study, the volume in which for the first time government examined ethnic groups from the point of view of policy, a process which was to culminate in Trudeau's policy statement two years later on multiculturalism, which has governed our lives as ethnics ever since. *SUSK* sent out 15 field workers this time to organize local conferences in response to the government initiatives: in fact, the student activists were the leader edge of the ethnic communities on this issue. When Trudeau spoke of "alienation in a technological society" he was quoting one Roman Petryshyn, *SUSK* activist who had just organized a conference, "British, French and others" and who had been among those consulted by Trudeau's staff.

In 1971, a thousand young demonstrators, agitating at the soviet embassy in Ottawa for the release of Moroz and Karavansky from soviet detention, were violently repulsed by the police. Petitions, rallies, and a hunger strike followed, signalling the beginning of a very effective public campaign in support of the Ukrainian dissident movement. A network of 8 "set them free" committees sprang from the *SUSK* clubs. In the summer of 1971 Trudeau, our perpetual Prime Minister, travelled to the USSR, including Ukraine, where he informed the press corps that "Ukrainian dissidents are like the FLQ — they're all terrorists and I don't support them." Back home, the proverbial shit hit the fan. The FLQ were convicted kidnappers and murderers. The Ukrainian dissidents were scrupulously legalistic. The whole community exploded with indignation. A few weeks later, Trudeau accepted an invitation to address the *KYK* congress. About 20 students decided to use the occasion to force the issue of the dissidents. They went on a hunger strike a week before Trudeau's appearance in Winnipeg, — and made the front

page of Canada's largest newspaper, the *Toronto Star*.

This should give you some idea of the flavour of the Ukrainian Canadian Student Movement. The point I want to make about it is that, as soon as *SUSK* intervened in the movement as a whole, initially on behalf of Ukrainian interests, they became part of that movement. In so doing, they converged at several points with the ideology and values of student radicalism in general.

For example, like the new left, these Ukrainian Canadians were critical of the old left, particularly of soviet style communism, a critique they arrived at not from the Canadian but the Ukrainian question. And, like the new left, they were on the left of student politics, a position which they consolidated as they envisioned the details of an independent Ukraine. What would it look like? What about party democracy? Workers' councils? A socialized economy? Women's rights? The dezesates of the women's liberation movement penetrated even here, where cossack machismo was De Riquer. *SUSK* women objected to their second class status within the male dominated student organizations and to the exploitiveness of interpersonal relations. And it was directly from the student milieu that Ukrainian-Canadians adopted the styles of the counterculture: dope, rock'n roll, long hair, communal living. Thus it was that something brand new had emerged in the emigre community: a current which was both Ukrainian and anti-capitalist.

For some, the Ukrainian question remained primary throughout. For others, particularly those who had grown up in smaller centres where to be ethnic was to be part of the everyday life of the town, the Canadian question eventually became primary. The Canadian new left was raising its version of the "National Question" — the American domination of Canadian life — and this rang a bell for the Ukrainians. And the vision of democratic socialism for Ukraine was easily transposed to Canadian society.

With these links in mind, the *SUSK* activists began to cultivate those Ukrainian-Canadians who were in the broad left milieu but who had not declared themselves as Ukrainians. People like me. It was quite a rendezvous, believe

me. I was at first simply astonished, and then very excited, and finally deeply moved by my association with these brothers and sisters who proved to me that I did not have to choose between my ethnicity and my politics. In fact, what they demonstrated was that my ethnicity was essential to my new left politics and that to repudiate that ethnicity, that Ukrainianness, was to cheapen and enervate those politics.

Which brings me to the last point I want to make. Namely, so what? A decade and a half later, what can we say was the achievement of this period of our radicalism? Three things. One, the generation of the sixties has provoked a re-examination of the assumptions of our community. Two, it has made a statement about what it is like to be a member of the post-war or second North American generation. Three, it has attempted a redefinition of the content of ethnic consciousness and therefore of our political project as well.

Assumptions of the community. That the community is a united front as to values and behavior and that these values are, or should be, middle class. Which is a way of saying that only decent, law abiding, conformist ethnics are the "real" Ukrainian-Canadians. That the only legitimate political activity takes place within the nationalist organizations, or, more recently, within the "official" ethnic groups like the professional and business clubs, or, for that matter, only within the communist party and its front organizations. That the white, anglo-saxon, protestant middle class male is the highest achievement of western culture.

I think we can safely say that the Ukrainian new leftists put paid to all these assumptions. By their own example, they have shown that there is more than one way to be a legitimate Ukrainian North American and that our future lies neither in the ghetto, among the melancholic memoirists of the diaspora, nor in the unthinking assimilation of the denatured suburbanites.

There are alternative. What is like, then, to be part of this sixties generation? We make use of whatever is at hand to forge the so-called "Third Way" of ethnicity. Minority group strategies. Anti-imperialist strategies. (Support for the FMLN in El Salvador, for solidarity in Poland). Alternative life styles. Feminist culture. Regionalism. (Ukrainian Canadian identity cannot be separated out from the whole drama of the colonization of the prairie). These are all materials for building a community of resistance to the forces of cocacolonization.

Thus, a new ethnic consciousness is taking shape. It takes account of the moments in our history on this continent when we were intractable, rebellious, militant, for in these moments we demonstrated our fierce appetite for democratic control of our lives as ethnics, a control that depends on the social and economic transformation of the whole society.

The new consciousness reaches out to other ethnics for they, like us, are implicitly involved in alternatives to the sociocultural status quo. We are in this together, all the more since our community is losing the language, is intermarrying, is massively disaffected from the established institutions. In other words, the community is moving away from a specific Ukrainian-Canadian identity towards a general or modified one, an ethnic identity. If that can be mobilized as social dissidence, well, then, we will have a tiger by the tail.

specialized sector of the community appears not to connect — the total picture seems to be of less consequence than perpetuation of the specific faction.

In terms of cultural endeavours, Toronto's groups, by and large, display today what you could have seen or heard a decade ago, with very few exceptions. And where those exceptions exist, the possibility of their making greater gains in terms of developing their mode of cultural expression are seriously hampered by financial constraints and, at times, the cold shoulder of a community not always favourably disposed to novelty and innovation.

The emphasis, within our cultural milieu is on preservation, not development. Museum-ization of our culture is the inevitable outcome of this mentality. Its relevance to daily life becomes less and less viable, and our alienation from it, greater.

A major shortcoming of the Toronto community is that there is no existing alternative group sans organizational, political, or other limiting ties, that basically offers a general environment for expressing their Ukrainianness.

The Professional and Business Club claims to provide such an outlet but, in effect, its program of events offers about as much inspiration as a dose of valium. On the other hand, joining a branch of the UCC requires more swimming against the current than even an Olympic contender could endure. There is no *Hromada* group as exists in Edmonton, no *Natalia Kobrynska* society as Saskatoon has recently established, there is no dynamic community publication around which interested people could group — there simply is no existing association where Ukrainians can gather, exchange ideas, socialize and enlighten themselves that is independently organized, cross-generational, inter-organizational, non-specialized, and non-denominational, that provides an outlet for their interests and which, in turn, might act as an agent exerting a sorely lacking progressive influence within the greater community.

There is no such entity. There are pockets of creative thinkers, most of them currently freelance Ukrainians, plugging in seldom, if at all. Many don't contribute even in this capacity having cut the umbilical cord permanently. Others, are firmly entrenched behind those factional cordons and will never experiment in organizational cross-pollination.

The Toronto community is basically pretty conventional. There is no thriving counter-culture, no vibrant alternative group, no anarchic fringe providing the foil, check and balance to the complacent and stodgy mainstream.

Without these elements and their crucial regenerative capacities, emanating from some direction and leading the way out of our current state of passive acceptance; out of the web of emigre intrigue and the bog of social pretention; out of our current state of self-serving fatalism, how can we expect that at the 100th anniversary of Ukrainians in Canada, only a decade down the road, these same issues will not plague us even more bleakly than they do today.

Be a spy for Student

Travelling to Eastern Europe or the Soviet Union? If so, you could be of invaluable service to Student by informing us about little-known incidents or events that you learn about during your visit. Naturally, we're especially interested in hearing about anti-Soviet activities and manifestations of resistance to the state, but we'll accept anything that sheds light on what's really going on inside the Russian empire. We want stories about strikes, shortages, bureaucratic fuck-ups and violations of human rights, as well as the words to underground songs, political graffiti, or the latest Soviet joke. We'll share with our readers any interesting information that travelling Student readers share with us. Submissions can be in the form of articles or short items for our "Bloc Notes" and "KGB" columns, and should be either typed or neatly written (double spaced with ample margins) for convenience editing.

Note: Although we'll be happy to print contributions, either anonymously or under pseudonyms, each submission must be properly identified (full name and return address) so that we can verify the credibility of our agents.

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НАША СПРАВА — СЛУЖИТИ ЧЛЕНАМ

(cont'd. from page 6)

relegating patriotic feelings to the ranks of state crimes? There is no such government among sovereign states; even today's colonial rulers do not behave in this fashion.

For this reason, we, the victims of political repression in Ukraine, proclaim to our nation, to the governments of all the countries of the world, and to the United Nations our desire to secede from the USSR, to lead our people out of communist slavery. We are forced to do this ourselves, because the official government of the Ukrainian SSR, being nothing other than an occupational regime, will never pose this demand. We are forced to do this now, because each day that Ukraine remains part of the USSR brings us closer to the death of our nation. We address this demand to the Union government, because we see in Ukraine's secession her only salvation. We are not violating the constitution. This is our only chance to escape spiritual and national extinction and to attain our desire to live with dignity.

We appeal to our nation and to all people living on the territory of the Ukrainian SSR to support our demand. It is essential that we make a concerted effort to ensure that in time a referendum be held — under free democratic conditions and under the supervision of a United Nations commission. The Ukrainian people and not their occupational riers in the guise of the so-

called government of the Ukrainian SSR must become the object of this national self-determination.

We denounce any attempts that the Soviet authorities might make to take advantage of our demands and, instead, declare that freedom for Ukraine will bring freedom for the Russian and other nations enslaved by the existing regime. A free Ukraine guaranteed all rights to all peoples living in Ukraine: Russians and Poles, Jews and Tatars, Rumanians and Hungarians. We understand what it means to live under colonial oppression and therefore proclaim: the people who live in our country will be assured the broadest political, economic and social rights. All the rights of national minorities and various religious associations will be guaranteed unconditionally.

A free Ukraine could become a reliable bulwark for the West against communist expansionism. It would create a healthier political climate inside the countries on Ukraine's western border. It would assist all the nations that today make up the USSR in attaining a dignified national existence. The decolonization of Ukraine is the only guarantee of world peace.

Freedom for all nations under the yoke of the communist empire!
January 1980 Ukrainian Patriotic Movement

(continued from page 10)

modern art in terms of expressionism and impressionism is so immense — take for instance Kandinsky, Archipenko, Yaurelinsky, etc. But we completely overlook this when we say "its all propaganda". Not quite so! When we say at Soviet artwork in North America, we see tremendously powerful works and, of course, they are propaganda. But by the same token, do you not think that Michaelangelo's Sistene Chapel ceiling is not also propaganda?

Propaganda promoting Christianity in such a grand manner, and Michaelangelo only tried to follow the scriptures, that's all. But we deeply believe in his technique and style...

I knew an artist in Germany during the last war — his name was Brecuave, an incredible sculptor. He was one of Hitler's closest confidants and yet he wasn't a member of the Nazi party. When he was asked why not, he replied "I am a sculptor, not a politician. I have no time for politics". But at the same time, most of his works were used for political purposes. Can you see why I do representational art?"

Here we asked Leo about the biggest problems confronting sculptors in North America today. He responded:

"We accuse the Soviets of producing everything as representational and they, the Soviets, accuse us of being too abstract. If we in Canada have nothing to compare, we cannot make a valid judgement. The Ontario National Gallery doesn't get donations anymore; after all, what's the use of donating when your donation will be stuck in the basement. Naschovic, a Yugoslav sculptor, has two works in Toronto. One is *A Praying Mother* slightly bigger than life size and the other is a head of Moses, four times larger than life size. They are stuck in the basement. Why? I'll tell you, because they are killing abstract! They are so powerful that abstract forms can't stand the competition.

We don't need the galleries for exhibiting sculpture — pieces should be on view outdoors for the public to see. The second largest problem is that of working conditions. I have a contract to do a nine-foot figure of Queen Elizabeth. I was thinking of going to New York, but the studio rent is very high. Then by sheer luck, a friend found me a warehouse in Winnipeg. Even though the conditions are very poor, it will have to do. But after I finish the sculpture, I must find a place to cast it, most likely in Germany. Canada has two foundries, but their prices are outrageous."

We asked Leo if he took into consideration the shipping costs, and he laughed:

"It's total! All total! Shipping the original by air, shipping back the mold for touch-up by air, shipping it back by air, casting, and shipping by air back to Canada. After all is completed I save between two and three thousand dollars. Germany is cheaper. In the Munich Yellow pages there are four columns of sculptors, twice as many as in all of Canada combined, and this is just one city in Germany. Europe is so much further ahead than Canada in sculpture."

We asked Leo which of his sculpture sells the best in North America, expressionist or realist works?

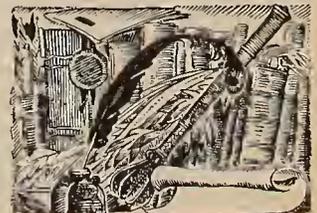
"To tell you the truth, both sell well. But in my opinion, it is just as difficult or even more difficult to do representationalist work. You see, you have a yardstick to measure representational work, where as in abstract, there are no such yardsticks."

We looked at the clock and Leo's plane was to leave in twenty minutes. He told us he had plenty of time — a kind gesture on his part — but we quickly ended the interview in order to allow him to leave. As we were moving to the formalities of saying goodbye, we asked Leo his opinion of the artist's image with respect to his art.

"I'm laughing. I'm laughing! Why put such importance on your appearance when you are not the art work? The art work speaks for itself. Unlike an actor who has only himself, the artist has something beyond his body. Don't photograph me, photograph my work. I'm no movie star!"

Moving into the lobby, we asked him whether he thought that by not getting exposure for himself, he would fail to open the doors to success. Leo answered: "Where there is a knock, the door might be open."

He asked the hotel attendant for his luggage and proceeded to show us his brand new camera. We walked him to the door, said our goodbyes and turned back into the lobby. We didn't say much, we just wanted a new pack of Camels.



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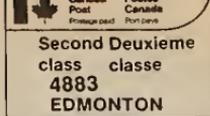
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