

СТУДЕНТ

STUDENT

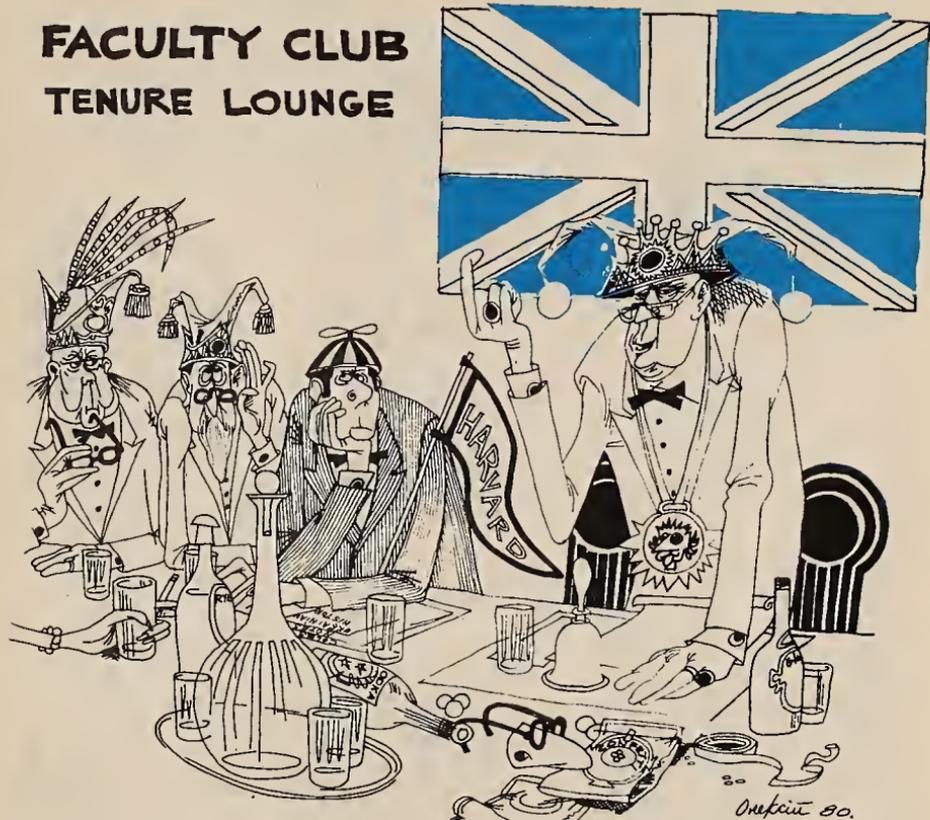
May-June 1980
Vol. 12 No. 63

ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ 50 cents

CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS

FACULTY CLUB TENURE LOUNGE



I WOULD LIKE TO PRESENT A
NEW MEMBER TO THE CLUB. I
SEE THAT HE'S WEARING HIS
ETHNIC COSTUME!

Magocsi named to Chair: Tenure debate ensues

Climaxing lengthy negotiations and an increasingly bitter controversy, the University of Toronto has announced that Dr. Paul Magocsi of the Harvard Ukrainian Research Institute has been chosen to fill the university's newly-established Chair of Ukrainian Studies. Dr. Magocsi, whose specialty is in Sub-Carpathian Rus studies (a little-known and long-isolated region on the western edge of Ukraine), has been given the position of associate professor in a cross-appointment between the departments of political economy and history. In addition, he was granted full tenure in a move one university official described as being necessary "to protect him from the Ukrainian community," but which has only succeeded in deepening the controversy within the university itself.

Ukrainian students on campus, who were disappointed with the selection of Dr. Magocsi because of his lack of teaching experience and his limited background in general Ukrainian history, were angered by the university's handling of the appointment and by the immediate granting of tenure. Expressing their concerns in a letter to U of T President Dr. James Ham on 7

March 1980 (before the official announcement had been made) end the university was rife with rumours that Dr. Magocsi had been offered the job with a clause guaranteeing tenure, Ukrainian Students Club (USC) President Michael Meryn asked for clarification on the issue. When no reply was received from Dr. Ham, four representatives of the Ukrainian Students Club confronted him at his office in an early morning meeting on 13 March; there they were told that Dr. Magocsi's position had not, at that time, been considered permanent, at the same time being assured that a tenure committee had not yet been struck. But less than two hours later the members of the delegation were informed in a telephone call from Dr. Ham, that a committee had in fact already been formed to consider Dr. Magocsi's suitability for tenure. Some thirty minutes later it was learned from one of the members of that committee that Dr. Magocsi had been recommended for tenure, virtually ensuring that it would be granted. This chain of events led one outraged student to remark, "we've been victims of railroad."

In a subsequent meeting with the dean of arts and science, Dr. Arthur Kruger, U of T USC representatives Boris



Dr. Paul Magocsi

Balan and Michael Meryn, along with Students Administrative Council (SAC) President David Jones, were told that Dr. Magocsi's tenured position had been granted on the basis of his "excellent

scholarly record" as described in his curriculum vitae, and "glowing" letters of recommendation sent in on his behalf by his academic peers. The students, however, remained firm in their objections on the



May-June 1980
Vol. 12 No. 3

(See MORE MAGOCSI on page 15)

A night to remember ...

Bilingual Program Produces First Graduates

Friday, April 25, 1980.

It was one of those 'nights to remember,' as all the participants recognized well in advance. The momentousness of the occasion became evident as soon as the graduating class of the Edmonton Public School Board's English-Ukrainian bilingual program entered the banquet hall of St. John's Auditorium. They were greeted with a standing ovation, dressed in ceremonial *rushnyky*, then welcomed with a traditional presentation of bread and salt. Throughout it all a battery of

cameras clicked, popped and whirred as proud parents and family members recorded the event; understandably, the honoured class, forty-five strong, looked somewhat confused but, nevertheless, appeared to be completely delighted by the proceedings. The students were then seated together at an extended head table and supper was served.

After the catered meal had been disposed of, the formalities resumed with congratulatory toasts, first to the

parents and then to the teachers. A valedictory address, delivered by Holyrood School's Andrea Martiniuk, and the keynote address, by musician-composer Eugene Zwodzesky, followed in the after-dinner program. Later, Edmonton Public School superintendent Michael Strembitsky presented diplomas which certified that each graduate had completed six elementary grades of bilingual education. A *zabava* rounded out the remainder of the evening.

The entire affair was infused with a very strong sense of history and achievement. Andrea Martiniuk, speaking for the students, observed that in six years the program had proven it was a success and noted that the graduates had not only learned a great deal about Ukrainian language, culture and traditions, but also had enjoyed doing it. Featured speaker Eugene Zwodzesky in his remarks drew attention to the fact that, "What you see today is the pioneers' task. You people have been written down in history. Your parents have been written down in history... We are here to honour you because you proved that it could be done." But it was Michael Strembitsky who perhaps best captured the spirit of the evening when he said that the significance of the bilingual program was that it represented not simply the tolerance, but the fostering of cultural diversity in Canada.

That the evening took place at all was probably the best indication of how much attitudes have changed from those half sixty-five years ago, when the original English-Ukrainian bilingual schools were legislatively forced into a unilingual English format. This was done nominally in the name of "better" education; in actual fact, it was a move designed to



Students getting ready to feast

assure that the children of the "foreign-born" would adhere to "Canadian" norms. Several generations of Ukrainian-Canadian children were taught that their native tongue and culture was English, and that their Slavic heritage was inferior and ought to be cast aside. In many cases they did not benefit from their English-Canadian schooling because it was so far-removed from their experience; nor did they retain their Ukrainian language and traditions because they were

taught to be ashamed of them. They were psychologically crippled and destined to live in cultural limbo.

The contemporary English-Ukrainian bilingual programs are obviously a vast improvement over the previous situation, but they still have a long way to go if they are to overcome it. Only a few centres — Edmonton, Winnipeg, Saskatoon, and Vegreville — have instituted these classes, and (GRADS continued on page 15)



Teacher Roma Struk adjusts a *rushnyk*

EDITORIAL

The Non-Vote in Quebec

The recent referendum in Quebec was an event closely followed by several "interested parties" in Canada and around the world. Not surprisingly, chief among those who were most concerned about the outcome of the vote were the representatives, servants and fat leeches of the Canadian State, whose very basis of existence and authority was threatened by the spectre of separatism lurking behind the P.Q. plebiscite; and the profiteering barons of Big Business, who although they had been repeatedly assured by the aspiring Francophone elite that their "right" to exploit and plunder would continue unabated under a new regime, nevertheless saw in the independentist fantasy a costly disruption in their activities and a potentially dangerous stirring up of a hornet's nest that might just lead to the creation of a northern Cuba. Naturally, these two parasites did their utmost to ensure the vote would go the way it went — threatening violence, using economic blackmail, sophisticated propaganda techniques and sugar-coated lies to "con-vince" the people of Quebec that "con-federation" was best — breathing a collective sigh of satisfaction in board rooms and back rooms across the land when their computers showed on their television sets (mere moments after the polls had closed) that Canada had been saved once again from the separatist peril. Of course, the "victory" was sweetest in the Canadian capital of Toronto, New York, which retained by the preservation of the status quo, the exclusive right to sell off the human and natural resources of Quebec (along with the rest of the country) to the highest foreign bidder.

This is not to suggest that the Parti Quebecois in any way deserved to win the referendum. On the contrary, they did everything possible in their brief period in office to betray, alienate and offend the very people who were responsible for first bringing them to power. In trampling on organized labour and offering nary a crumb to workers in the pre-referendum White Paper — not to mention hurrying off to New York to promise American capitalists a "better deal" — the Parti Quebecois provided ample evidence of its completely reactionary nature. In a similar way, by their callous indifference to the wishes of Native People, and their insultingly superior attitude to all the "Yvettes," they revealed plainly the underlying chauvinism of their nationalist ideology. No, one could not, ultimately, in good conscience support the P.Q. endeavour to erect one more state like so much scaffolding upon which the liberty of people is inevitably hung, even if one voted "Yes" in a vain attempt to throw a wrench into the inhuman workings of the Canadian State.

In retrospect one cannot help but wonder how a similar referendum would fare in Ukraine in the unlikely event that our Great Soviet oppressors were to allow such an exercise in electoral "con-juocracy." The idea is not as ludicrous as it seems, as some in the Kremlin must surely realize: after all, they do "vote" in the U.S.S.R., although admittedly the range of bad choices is somewhat less there than that offered in the "free" West. One suspects the result would be exactly the same as that in Quebec, for virtually all the same reasons. Such is the common legacy of human slavery that people living in different parts of the world and in different historical trajectories will end up either naively believing they can legislate their freedom, or else bending and cowering like pious supplicants before an altar that obscures their view of the future beyond. In either case, the poverty of their existence continues.

We can only hope that Ukrainians are spared the dead-end road of a "referendum" that offers a choice between a lord who abuses you in Russian and a master who curses you in Ukrainian.

I.B.

All editorial opinions expressed are those of the author and not the Student collective.

STUDENT ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

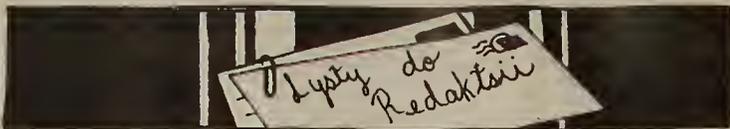
Please address all correspondence to:
Student #206, 11751 - 95 Street
Edmonton, Alberta Canada T5G 1M1
Phone (403) 474-1002

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

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.
Student is a member of Canadian University Press (CUP).
Second Class Registration Number 4883.

Staff: Darcia Antonishka, Eileen Antonishka, Jara Balan, Myroslaw Bodnaruk, Danyia Bojetchko, Mark Ferbey, Vana Loszuk, Marko Lytviak, Peter Melnychuk, Calvin Melnyk, Roman Olekta, Roman Petriv, Borys Radjo, Dawn Shewchuk, Lu Teskay.



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.

Setting the record straight

These remarks are addressed to Demjan Hohol.

In response to your mention in the March-April issue of Student of Kalyna's 'rumoured' concerts in Edmonton and California, as a member of the dance troupe, I will supply you with the facts.

Due to the inability to find a suitable location for performance (the larger halls were not available), Kalyna was unable to fit Edmonton into its summer concert schedule. This is unfortunate, as the possibility of visiting Edmonton had aroused much excitement within the group.

Kalyna will be touring California between August 4th and August 24th. The group is also staging a 20th anniversary concert to be held Sunday June 1 at Ryerson Theatre in Toronto. Perhaps a member of the Student staff would be interested in covering the event.

If ever you require information about Kalyna, please do not hesitate to contact me.

Yours Truly,
Bernadette Morra
Toronto, Ontario

Turned on by Moroz issue

Enclosed is a check for \$20 (\$9 for a two-year subscription and the rest to help cover some of the deficit you no doubt have in publishing the paper).

A friend of mine gave me the issue featuring the "Moroz Saga," an article I thought was not only provocative but very well done. I hope your editorial office is spared the midnight visit that befell Chicago's *Ukrainske zhyttia*. Then again, you probably don't have an office anyway.

Your paper's articles — both Ukrainian and English — fill an important void in Ukrainian journalism. Many thanks for that. Keep up the good work.

Sincerely,
Yaroslav Bihun
Washington, D.C.

Sour note from Saskatoon

After reading your little note in "From the Files of the K.G.B.," I started thinking about who wrote the "less than flattering portrait" about the Saskatoon Ukrainian Circle group and why it was written. I realize *Student* is not a gossip column and the paper should not be used as one. What has happened in Saskatoon concerns us and we don't have to stimulate Canada because of our past. We don't need personal spats in a group such as this, we need results and results do indeed concern SUSK locally, provincially, even nationally. So I became interested, or to speak truthfully, very curious about what the belyacher from Saskatoon had to say. After all, many of us are, of course, interested in the world politics that are discussed in this paper, but that little note hit something closer to home and we realized that disagreements within the group have to be discussed openly and fairly until they are resolved.

I was, however, a touch pissed off that someone had the effrontery, the impudence to write behind our backs, airing QUR dirty laundry to others who need not be concerned. Had the original letter been printed, many people could have been in quite a position that would have jeopardized their status within the Ukrainian community today ... and just think of what Mom might have said. So ... I thank you for not printing the letter sent to you, and I do hope the whiner will speak ingenuously about the

complexities that have occurred, and not write anonymous letters.

So once again I thank you for your tactfulness and I hope others realize that in order to help other people end communities who are in dire need, we ourselves can't be screwed!
Christina Chernesky
Saskatoon

St. Catherines Reader Writes

Користаюч з Вашої заохоти прислалі листи до редакції, бажано висловити кілька своїх заваг, які надіюсь, прийматиме як конструктивну критику, в доброму намірі.

Контекст Вашої газети, яку Ви представляєте як "національну", вказує радше на її одностороннє, лівіцьке наставлення, що може і не повинно вже дуванати, звязан до уваги атмосфери в наших університетах і школах що виховують теперішню студентську молодь.

Але киричтин на своїх братів-патріотів, все одно з якого політичного середовища, це діло, яким не повинні займатися чесні люди і ми, спеціально, маємо тої прислуги доволі від московського КГБ. Також, думаючи люди бачуть де правда і роблять свої висновки.

Для мене, вислови Миколи Будуляка-Шарнігія про Валентина Мороза, в його інтер'ю в Вашому грудневому числі, розраховані мабуть на дивергентності Мороза, тільки підтверджують ідейність і моральність Мороза, який, як виглядає з тверджень Шарнігія, тернів між своїми такні земляками-спів-в'язнями не менше ніж між КГБ-івськими посадаками. І все так він через те втрачав любови до свого народу. А ми!

(LETTERS continued on page 15)

Oh-oh, here comes another issue of STUDENT.

I wonder what they're going to say next ...

SUBSCRIBE!

— if you are a paid member of any Ukrainian Students' Club (SUSK) in Canada, then you will be receiving *Student* regularly.
— if you are not a member, then you stand to miss several issues of *Student* this year.

DON'T BE DISAPPOINTED: ACT NOW! SUBSCRIBE!
Subscriptions are \$5.00 per year
Or take two years for only \$9.00

Yes, I want STUDENT!

Please send \$5.00 to:

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

NAME _____
ADDRESS _____
CITY _____
COUNTRY _____
POSTAL CODE _____

Support for Shumuk Growing

Danylo Shumuk, 65, has spent 36 years of his life in various penal institutions. During his last period of freedom, Shumuk wrote his memoirs, summarizing his political philosophy as his belief in the inalienable right of the individual to decide for himself the way in which to pursue his own concept of "good." According to Shumuk, no collective forces is able to decide what this "good" is to be for any person. Society's only responsibility is to provide the kind of environment in which the individual is able to flourish freely. (See the April-May issue of *Student*.)

In 1972, the KGB discovered these memoirs and arrested Shumuk on charges of "anti-Soviet propaganda and agitation." Shumuk was sentenced to ten years in a special regime labour camp, followed by five years internal exile.

The same fall, Amnesty International adopted Shumuk as a "Prisoner of Conscience" which is described in their charter as one who is imprisoned, detained, or otherwise subjected to physical coercion or restriction by reason of their political, religious or other conscientiously held beliefs or by reason of their ethnic origin, sex, colour or language, provided that they have not used or advocated violence.

From 4 March to 8 March of this year, the University of Toronto-based Amnesty International Action Group launched a "Campaign for the Release of Danylo Shumuk" with lectures, films, the circulation of a petition, and a benefit "borscht" lunch. A "letterathon" was concurrently held to get as many students as possible to write letters to Soviet and Canadian politicians urging Shumuk's release.

Thirty-six Amnesty Groups across Canada collected names on a petition. In May of this year, several members of the Toronto group travelled to Ottawa to present the petitions and Shumuk's case to the Honourable Mark MacGuigan Minister of External Affairs, and to any other interested Members of Parliament.

Lectures during the "Shumuk week" focused on the Ukrainian dissident movement, psychiatric abuse of political prisoners and the various forms of cultural repression directed against dissidents. The week began with a lecture given on Shumuk by Ivan Jaworsky. Jaworsky, a graduate student in political science, has compiled documentary evidence on the Ukrainian dissident movement and provided the audience with a clear, concise portrait of Shumuk within a historical framework. Jaworsky cited various primary sources to outline Shumuk's philosophical premises, his views of the Ukrainian situation at various

points in time, and his life in the camps.

Dr. Jeffreys, President of the Ontario Psychiatric Association, explained how an individual's disagreement with the views of the Communist Party of the Soviet Union can lead to a diagnosis of schizophrenia, resulting in his commitment to a forensic mental hospital in order to cure any "delusions of reform." Jeffreys, in an attempt to bring public and professional attention to such abuses, has founded an organization called Psychiatrists Against Psychiatric Abuse (PAPA). One of its roles is to lobby the World Psy-

chiatric Organization in an effort to control the abuse of psychiatric practices.

dependence. Mention was also made of the existence of secret "death camps" in Mordovia. It is impossible to estimate the number of inmates in these camps, as there has been no evidence of anyone surviving them.

Marco Bojcin, chairperson of the Toronto CDSPP, gave a brief historical sketch of the Ukrainian dissident movement, focusing particularly on the independent trade union movement in Ukraine. It was not until the 1970s that workers groups were formed to actively voice their complaints about unfair working conditions and raised demands for such reforms as

ly 200 secret correspondents based in Ukraine. Their task is to collect information regarding any violations of the Helsinki Accords and prepare documentation to be passed on to the Helsinki groups.

The eminent Czechoslovakian writer, Joseph Skvorecky, spoke of the political repressions found in his homeland. He stated that, as a result of the 1968 Soviet invasion, many scientists and academics were relieved of their positions and forced into jobs requiring manual labour. He quoted the head of the Scientific Institute in Prague, to the effect that the Czechoslovak

took place on "Cultural Repression in the USSR." Three broad cultural areas were covered by the three-member panel: literature, rock music, and artistic freedom.

Vadim Fillimonov, an exiled Russian artist spoke of the systematic and ruthless ruination of folklore. He noted that "destruction of icons, churches as well as unauthorized 'non-ideological' art is not a novelty in the USSR. Furthermore, any attempts to include any kind of native folk art motifs in one's paintings are strictly forbidden by the State. The artist in the Soviet Union is not allowed to grow and evolve naturally — his view upon the international art scene is severely restricted."

Paul Wilson, former member of the rock group, Plastic People of the Universe, as well as Charter 77 — the civil rights group in Czechoslovakia — spoke of his experiences playing with a rock band behind the Iron curtain. "Rock music," he said, "represents a kind of act of defiance against the pro-Soviet regime, presumably because it does not serve to inculcate 'good State-approved values.' A rock concert is seen by the authorities as an act almost parallel to rebellion." As a result of these views, Wilson noted that rock concert audiences in the Soviet bloc are constantly harassed, and that all lyrics must successfully pass the scrutiny of the various "Boards of Censors."

Marco Carynnyk, a translator and member of the editorial committee of the *Journal of Ukrainian Graduate Studies*, spoke of the inception and importance of "bootleg literature" or samvydav in Ukraine. He further read excerpts from his most recent translation: *History's Carnival* by Leonid Plushch.

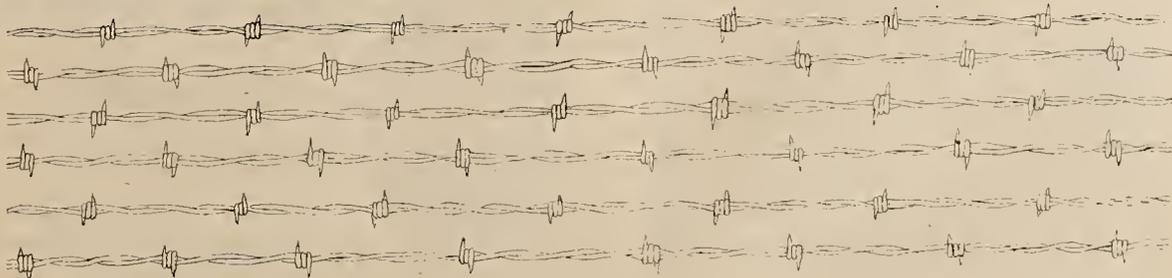
Since this week at the University of Toronto, the momentum of the Shumuk Campaign has been steadily growing. Up until the present, approximately thirty federal Members of Parliament have expressed an interest in pursuing the case further. On 7 May, the CBC's Fifth Estate broadcasted a summary of the Shumuk case. Amnesty International groups in Denmark, West Germany, and Switzerland have actively joined the campaign. Recently, the Irish Foreign Minister has expressed a desire to help out in the case.

Shumuk's health is rapidly falling, and Soviet dissident sources indicate that Shumuk's release must be obtained soon if he is to survive. We can all help in this effort by writing to the federal Member of Parliament in our riding, or to the Honourable Mark MacGuigan, Secretary of State for External Affairs in Ottawa, Ontario (K1A 0G2).

government "would even fire an Einstein if he was against the government."

One of the major highlights of the week was the guest appearance of Ephram Yankelovich, son-in-law of dissident Andrei Sakharov. He spoke of the effect of Sakharov's involvement in the human rights movement. Yankelovich stated that Sakharov's arrest was only one in a campaign directed at destroying the momentum of any kind of a dissident movement. He concluded sadly that, "It is a tragic time to be living there."

A final panel discussion



Mediascope



The Future of the Ukrainian Press in Canada

Today the Ukrainian press in Canada is dominated by those publications primarily concerned with serving the needs of permanent immigrants. However, more than 80% of almost 590,000 Ukrainian Canadians are not immigrants; they are Canadian born. Are they being served by the Ukrainian Canadian press?

Only about 20% of all Ukrainian Canadians read the Ukrainian language press on a regular basis, while 10% read it occasionally and 5% rarely read it at all, according to the Non-Official Languages Study. In other words, almost 65% of all Ukrainian Canadians do not read the Ukrainian Canadian press. Furthermore, of those Ukrainian Canadians who read Ukrainian language newspapers, 85% of them are fluent in the Ukrainian language. These and other factors lead to the conclusion that the viability of the Ukrainian press as it exists in Canada today depends upon the retention of the Ukrainian language. (The degree to which the press and language retention are interactive must also be considered.)

Unfortunately language retention is declining. The percentage of Ukrainian Canadians who are still able to understand Ukrainian has dropped from 93% in 1931 to less than 49% in 1971.

To counteract this decline in language retention, it has been suggested that Ukrainian periodicals be published in English or French in order to attract Ukrainian Canadian readers who do not understand Ukrainian. As a consequence of reading such publications it is hoped that these individuals will take more interest in the Ukrainian Canadian community and perhaps learn the Ukrainian language once they become convinced of the worth of the culture to which it is the key.

Yet, notwithstanding many attempts to launch English language, and even French language periodicals, in the past, Ukrainian periodicals published in French and English have played a minor role in the Ukrainian community. Today only about 14% of Ukrainian Canadians read a Ukrainian newspaper or bulletin in these languages.

One possible reason for the unattractiveness of Ukrainian periodicals in the official Canadian languages is that their contents are of little or no interest to the potential audience. Even with regard to the Ukrainian language press, many of the readers subscribe out of habit or loyalty rather than out of interest.

Since the vast majority of Ukrainian Canadians are products of Canadian "mass culture", it has been suggested that the Ukrainian press acquire more of a "mass media" orientation, by, for example, carrying reviews of the non-Ukrainian entertainment scene, Canadian sports news, or other news of "general interest".

This solution overlooks a reader's ability to acquire this information more readily from the "mass media", which is linguistically accessible to most Ukrainian Canadians. What is needed is not an alternative to general Canadian publications but a complement to them, a complement which will fill in the many gaps left by these periodicals.

It is important to realize that the present *raison d'être* of the majority of the Ukrainian Canadian press is to supply their reader with information concerning Ukrainian matters, with commentary from a Ukrainian Canadian perspective and, at times, from a particular political or religious perspective. The fact that a large number of people are not reading these publications suggests a lack of interest, not so much in those aspects of Ukrainian life that the press deems important, but in Ukrainian matters in toto. Accordingly, the press must not only re-examine its perception of what is newsworthy, it must instigate a re-evaluation of the goals and methods of Ukrainian organizations in Canada. These organizations must develop programmes which will involve more Ukrainian Canadians in the community.

Finally, if the Ukrainian Canadian press does not come to grips with its problems as well as assisting the organized Ukrainian community to come to grips with the community's problems, then neither has a future in Canada.

A 'glowing' letter of recommendation?

A question of

A central issue in the debate over the hiring and granting of tenure to Dr Magocsi is the question of his ability to adequately fulfill the requirements of the job. Students and academics protesting his appointment have drawn attention not only to the irregularities in procedural matters, but have also pointed out that his teaching experience is extremely limited (considering the time he has spent in a university environment) and that he has only a marginal background and interest in the subject (Ukrainian history) he will be expected to lecture on most.

On the other side of the fence are those who clearly believe that Dr. Magocsi is an extremely capable, even exceptional, scholar and teacher who is most deserving of the immediate tenure that was granted to him. This is certainly the impression one gets from the generous praise many have voiced on his behalf. For instance, in a letter to the University of Toronto *Bulletin* (dated 7 April 1980) signed by Professors Gordon Skilling, Kenneth McNaught and Michael Finlayson, selection committee member Dr. Peter Brock is quoted as saying "Dr. Magocsi's record clearly demonstrates that he is a highly qualified historian of Ukraine and a talented teacher. The more I reflect on this whole sorry business, the more unworthy of the academic profession it appears to be. For it is not simply an attack on the intellectual qualifications of Dr. Magocsi (it is that of course) but it is even more an attack on his moral integrity and as well as on the moral integrity and scholarly competence of the selection committee who recommended his appointment."

The three authors of this letter also speak of a "well-orchestrated campaign from inside and outside the University (which still continues) in order to intimidate and defame a young scholar of great distinction, Dr. Paul Magocsi, who, following an exhaustive and probing search was offered the appointment in mid-March." They go on to add the following: "The search committee at the conclusion of its work, which included the normal reading of letters of recommendation, a careful review of cv's, a perusal and evaluation of published and unpublished scholarship, came to the unanimous

[emphasis in original] conclusion that in both his accomplishments and promise Dr. Paul Magocsi was far superior to the other candidates and recommended his appointment to the dean. Indeed the committee is reported to be of the view that Dr. Magocsi would bring great distinction to teaching and scholarship in Ukrainian studies at the University."

Other members of the faculty and the university community also came to the support of the selection committee's decision to appoint Dr. Magocsi to the chair. In a second letter in the same issue of the *Bulletin*, Professors Bennett Kovrig and William Callaghan (who chair, respectively the departments of political economy and history, to which Dr. Magocsi was cross-appointed) asserted that "Dr. Magocsi's teaching has been highly praised by distinguished academics familiar with his work in the classroom." Another supportive statement in a similar vein was made by the university provost Dr. Donald Chant, who told a *Toronto Star* reporter (see the "Metro" column on 28 April 1980) that "Magocsi was not only preferred, he is 'head and shoulders above the others in academic status. He is a first-rate Ukrainian scholar'."

Dr. Arthur Kruger, dean of arts and science, also came to the aid of the beleaguered Dr. Magocsi, describing him as a "winner" in a *Toronto Star* (18 March 1980) misleadingly titled "Students protest U.S. prof at U of T." He went on to add that "he heard nothing but glowing reports after the candidate gave a seminar open to faculty and students." A month later, Dr. Kruger was clearly even more convinced of Dr. Magocsi's abilities for he asserted in a letter to the U of T *Bulletin* (dated 21 April 1980) that, "The suggestion that Dr. Magocsi is not an authority on Ukrainian history flies in the face of the glowing reports we have received from leading scholars who attest to his scholarly competence in this field."

Even two graduate students in the history department (Kenneth Morris and Christine Worobec) could not resist offering their opinion (see the letters section of the newspaper on 19 March 1980) that "it is doubtful that a more worthy scholar could have been chosen by the selection com-

21st SUSK

21 - 24 AUGUST 1980

SCHEDULE OF EVENTS

THURSDAY, AUGUST 21

7:00 - 9:00 Registration
9:00 - 10:00 Wine and Cheese Reception

FRIDAY, AUGUST 22

8:00 - 9:00 Breakfast
9:00 - 10:00 Registration
10:00 - 12:00 "An Historical Overview of Ukrainians in Canada"
12:00 - 1:00 Lunch
1:00 - 4:15 "Our HROMADA — Past, Present, Future"

- 1:00 - 2:30
- a) Political Parties
- b) The Visual Arts
- c) The Mass Media and Their Relationship to Our HROMADA
- 2:30 - 2:45 Coffee Break
- 2:45 - 4:15

- a) The Past and Present Political Situation in Ukraine
- b) The Performing Arts in Canada
- c) The Church in Our HROMADA
- 4:15 - 4:30 Coffee Break
- 4:30 - 5:00 SUSK and its Role Within Our HROMADA
- 5:00 - 6:00 Congress Plenary Session #1
- 6:00 - 7:00 Banquet Preparation
- 7:00 - 9:00 Banquet
- 9:00 - 1:00 Dance (Zabava)

REGISTRATION

\$40.00 in advance, \$50.00 in person.
Send Cheque or Money Order to:

SUSK Congress
c/o #206, 11751 - 95 St.
Edmonton, Alta
T5G 1M1

The registration fee is subject to reduction pending government grants. Rebates, if necessary, will be issued at Congress.

Student Press Fund

(contributions this month)

Yaroslav Bihun	\$11
Ann Balan	\$10
Dmytro Rak	\$5
Mykhailo Wawryshyn	
Dr. S. P. Klimasko	\$1
Yurij Stefanyk	

Send all contributions to

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



qualifications

mittee." Obviously, this chorus of praise would suggest to anyone following the controversy in the press, that Dr. Magocsi was far and away the best choice the selection committee could have made and that might even prove to be a scholar of truly outstanding stature. That he was certainly worthy of the immediate tenure granted to him seems to be the logical conclusion one would draw from all of these remarks.

But the executive of the U of T Ukrainian Students Club was quick to challenge the claim that Dr. Magocsi was the best choice the selection committee could have made. Acting to defend the interests of the more than one hundred members of the club, and other Ukrainian students on campus — who could be expected to form the bulk of the enrollment in the classes Dr. Magocsi would be teaching — they began researching and applying pressure to make the facts of the case known, unearthing copies of Dr. Magocsi's c.v. and other relevant documents and information in the process. Acting on tips that some of the details of privileged information were being distorted, they published a leaflet on 11 April 1980 in which they alleged that Dr. Omeljen Pritsak — the director of the Harvard Ukrainian Research Institute — had "allowed his name and scholarly reputation to be used to legitimize the abuse of procedure and practise inherent (sic) in the above appointment." Claiming Pritsak had been "cited in various letters and statements by members of the University Administration and Faculty as fully endorsing and supporting the candidate's tenured appointment," they succeeded in getting Professor Pritsak to make public his letter of recommendation on Dr. Magocsi's behalf. It surfaced, with a covering letter from Professor Pritsak in Ukrainian, at a Chair Foundation press conference (for the Ukrainian media only) held in Toronto early in May.

As Professor Pritsak, because of his long association with Dr. Magocsi, is probably the best person to judge his ability to fill the position at the U of T, there can be little doubt that his letter of recommendation carried a great deal of weight with the selection committee. And as Professor Pritsak's

letter is an honest and thoughtful assessment of Dr. Magocsi's candidacy that neither inflates his accomplishments or is sparing in its sincere praise, we feel it deserves to be made known to a wider public. That way Dr. Pritsak's "good name" gets cleared, light is shed on the murky question of Dr. Magocsi's qualifications, and readers can judge for themselves the wisdom of the University of Toronto's decision to hire Dr. Magocsi and grant him immediate tenure.

Dear Dr. Chant:

Following our telephone conversation, I am fulfilling my promise and providing this evaluation of Mr. Paul R. Magocsi. In the academic year 1967-68, I was professor of Turkology at the time, I began to reorganize a program in Ukrainian Studies at Harvard, initially with very modest funding. In connection with that project, I often went on talent-hunting trips throughout this country. In a discussion with some personal friends, I heard Paul Magocsi mentioned as a potential scholar, and thereafter immediately invited him for an interview. He made a positive impression on me, and I decided to try my luck with him. I was able to get him a modest scholarship, under the condition that he study Ottoman Turkish with me as the pre-requisite for a dissertation in Ukrainian history. The dissertation was to be written on the Cossack period and a firsthand evaluation of the Ottoman and Tatar sources would be essential for such a study.

Meanwhile, however, Mr. Magocsi received a "fat grant" from Princeton to go to Czechoslovakia. After some consideration he decided to accept it, went to Czechoslovakia (where he married a Transcarpathian girl), and became completely submerged in the problems of the Transcarpathian Rus'. Frankly, I was not very happy about this turn of events, since Transcarpathian problems are of marginal interest not only to Ukrainian history, but also to the histories of all other neighboring countries. But Mr. Magocsi was so enchanted with this area (where his family was from), and developed such skill in obtaining many little known or completely unknown documents, that I dropped my opposition. Upon his return from Czechoslovakia he was granted a Junior fellowship at Harvard and was given the opportunity to work on his Ph.D. thesis at Harvard.

(See QUALIFICATIONS on page 14)

• Readers of the Ukrainian press are probably wondering why Dr. Rosokha of *Vil'ne Slovo* fame (*The Free World*, in more ways than one) has recently pulled an about-face and become an outspoken supporter of Dr. Paul Magocsi, (re)publishing photographs of the good Doctor, hagiographical articles about his achievements (see Dr. V. Bulobash's classic piece), and publicly deploring the actions of 'destructive forces' in the Toronto Ukrainian Student Club Executive. Initially, Dr. Rosokha was very hostile to the appointment of a Magyar to the Chair of Ukrainian Studies, writing in an editorial as late as the 24th of May issue of *Vil'ne Slovo*, that Dr. Magocsi 'is not yet a specialist on the history of the Ukrainian nation.' Why the sudden flip-flop? It seems that Dr. Rosokha's conversion came about after he took the trouble to consult Dr. Magocsi's book on Subcarpathian Rus' and found himself quoted several times in the text and described as a 'radical nationalist.' There is even a separate biographical note devoted to him, which identifies him as one of the 'most prominent national leaders in Subcarpathian Rus' in the post-1918 period.' Not bad for the son of a peasant from Drahovo!!

"You've come a long way, baby," advertisers tell women, in complete contradiction of the fact that the gap in wages between men and women is growing, and that rape, violence and other manifestations of women's oppression persist unabated in our society. In a similar vein, government ads have been extolling the virtues of multicultural understanding for almost a decade now, yet racial and ethnic tensions continue to plague the "mosaic" that politicians claim Canada to be. One sad indication of just how little real progress has been made can be gleaned from the graffiti in the men's washroom (not so with the women's) on the 11th floor of the Roberts Library at the University of Toronto. In addition to the 'usual' sexist scribbling and some flashes of wit and humanity, the walls are literally covered with racist ranting of all sorts, chiefly directed at the Jewish and East Indian communities. That such intolerance and racial hatred should thrive in what is popularly believed to be a beacon of progress and enlightenment makes one wonder about the "civilizing" influence of a university education and makes multicultural rhetoric ring as hollow as all the Soviet trumpeting about the "friendship of nations." The struggle, unquestionably, continues

• For those readers who are wondering why the *banderivtsi* have not lived up to their usual standards and criticized vociferously recent developments around the Chair of Ukrainian Studies, we offer this explanation from one of our resident moles. Apparently, the head of the Chair foundation and sometime Liberal, Mr. Ihor Bardyn, has decided to plunge into big league politics — on the provincial level, of course — by running against Larry Grossman, a Conservative cabinet minister who currently reigns supreme in the Spadina riding adjacent to the U of T. To help Mr. Bardyn make up his mind, the Big 'B' Godfather himself, Mr. Klish of Arka and UBA fame, personally authorized a healthy financial contribution to Mr. Bardyn's campaign, with Mr. Kinach serving as 'bagman' (bagperson?). It seems that Mr. Bardyn and the 'b's' are very keen to put the Chair issue to bed so that they can concentrate their energies on winning friends and influencing people — before the next provincial election. All this led our cynical mole to observe that perhaps Mr. Bardyn and his banderite friends are more interested in their own political futures than in the future of Ukrainian studies in Canada.

• There is absolutely no truth to the rumour that long-time Student editor Nestor Makuch will be stopping by Moscow on his current trip overseas to pick up a cheque "for services rendered" and to chat with Soviet leaders. What's a couple of hundred roubles worth, anyway? In his latest communique Nestor reports that all is well and that he is now enroute to sunny Italy and Greece. After that he'll be coming home to Edmonton for the SUSA Congress before moving to Toronto in the fall to study at Osgoode Hall. Consider the latter to be fair warning

• Student readers should not listen to the radio these days, in case they hear the most vile weapon the rotten capitalist media has come up with to date: a so-called musician from Toronto named B.B. Gabor who is simply full of anti-Soviet smut and propaganda. One of his songs, "Moscow Drug Club" — "where the Feds play the blues" — is a vicious attack on Soviet reality that purports to describe a secret nightclub in our glorious Kapital city. In addition to calling our beloved five year plan "a joke," the song falsely claims that degenerate elements and social parasites loaf about in this secret hang-out "smoking Georgian gold," refusing "to do what they are told." Lies! Lies! Everyone knows that if such a club existed we would have heard about it already. Heaping insult upon slander, the song also falsely states that jazz, which is just noise produced by decadent bourgeois culture, is illegal in our glorious motherland and that it is "ten years behind the Western scene."

Even more venomous yet is a song called "Nyet! Nyet! Soviet Jewellery," a thinly-disguised attack on our progressive nationalities policy and our enlightened treatment of religious minorities. We understand this traitor Gabor has family in Hungary; obviously, he needs a refresher course on what happened in 1956.

• Several concerned Edmonton and Toronto residents are beginning to worry about what happened to Mr. George ("the Emperor") Danylyuk, who has not been seen or heard from for several months now. Would anyone knowing of his whereabouts please contact his friends — Dr. Manoly Lupul and Dr. Orest Rudzik are two such interested parties — as soon as possible.

CONGRESS EDMONTON, ALBERTA

SATURDAY, AUGUST 23

- 8:00 - 9:00 Breakfast
- 9:00 - 10:00 Registration
- 10:00 - 12:00 "Human Rights — What Must Our HROMADA's Involvement Be in Their Defence"
- 12:00 - 1:00 Lunch
- 1:00 - 3:00 "Our HROMADA's Political, Cultural and Social Life Today"
 - 1:00 - 1:15 What is the Ukrainian Canadian Committee?
 - 1:15 - 3:00 The Great Debate
- 3:00 - 3:30 Coffee Break
- 3:30 - 5:00
 - a) Ukraine and its Relationship to Our HROMADA
 - b) The Policy of Multiculturalism and How it Affects Our HROMADA
 - c) Youth Organizations in Our HROMADA
- 5:00 - 6:00 Supper
- 6:00 - 9:00 Cultural Workshops and Displays
- 9:00 - 1:00 Cossack's Cabaret

SUNDAY, AUGUST 24

- 9:00 - 10:00 Breakfast
- 10:00 - 12:00 Church Services at Local Praishes
- 12:00 - 1:00 Lunch
- 1:00 - 3:00 Congress Plenary Session #2
- 3:00 - 3:30 Coffee Break and Distribution of Mandates
- 3:30 - 5:00 Congress Plenary Session #3
- 5:00 - 6:00 Supper
- 6:00 - 9:00 Congress Plenary Session #4
- 9:00 Close of the 21st SUSA Congress

ACCOMMODATION

Available at Lister Hall, University of Alberta.
Single 12.00/Double 14.00 (per night)

Monday, Tuesday, Wednesday August 24-27: Trip to Banff!!!!

Leonid Pliushch Three Years After

Leonid Pliushch has now been in the West for three years, where he has been active in defense work on behalf of other Soviet dissidents. Olye Cechmistro talked to him in Toronto.

STUDENT: What is the aim of your visit to Canada and the States?

PLIUSHCH: This year there are two principal events occurring in the world which will influence the human rights movement as a whole; these being the Moscow Olympics and the Helsinki Accords Review Conference in Madrid. Presently, Soviet dissidents together with Polish and Czechoslovakian dissidents, as well as various defense organizations are initiating several actions in connection with these events.

In Europe the situation is somewhat different from the situation in Canada or the United States. Therefore, it becomes essential to coordinate the preparations for the Madrid conference and to promote the idea of a parallel Madrid. Furthermore, the recent arrival of more dissidents makes it necessary to decide on a common ground and future tactics, especially with respect to Madrid and the Olympic boycott.

You see, at the Helsinki Accords Review Conference in Madrid we plan to create a "Parallel Madrid" to be held concurrently with the official Madrid. It would be a public conference consisting of various non-governmental groups and/or organizations concerned with the same problems — the maintaining of peace (not of course, in the Moscow sense where maintaining peace is equivalent to a peaceful takeover of the world), ecology, and for us the central problem, the problem of the Gulag and the defense of human rights. We would like to link these problems together because too often they are isolated and the struggle for peace is used as an excuse to suppress human rights.

While in Toronto I have met with representatives of the Committee of Concerned European Citizens (Prisoners from Edmonton, Toronto and Montreal) and with the Human Rights Commission of the World Congress of Free Ukrainians. Additional meetings with their counterparts in the United States are planned. I also have been able to meet with members of the NDP and other provincial parliamentarians. We discussed the idea of a parallel Madrid, of representations in the Soviet Union and especially in Ukraine, and, of course, the upcoming Olympics.

STUDENT: How did the NDP react to your presentation?

PLIUSHCH: They listened with interest. But I am to a certain extent a pragmatist and I am more interested in practical resolutions and actions. They did promise, however, to study the various questions which we discussed and see what could be done at their level. It's understandable that, for example, on the principal question of a position with respect to the Olympics, or the formation of a parallel Madrid, they cannot directly work with us. They can only address themselves to more specific issues. But they have promised to support certain actions.

STUDENT: What exactly is the Western representation of the Ukrainian Helsinki Group planning to do at the Madrid conference?

PLIUSHCH: I have already mentioned the idea of a parallel Madrid. Here the problem facing us is one of realism. What should be done and what can be done? If we had greater support the best would be to call a general, international, public conference which would address itself to all the major problems. Unfortunately, both support and time are limited, so practically speaking we are trying to organize a special and permanent press bureau in Madrid. This is to be done with the cooperation of various committees, amongst them the American Helsinki Group and different American unions. They are in the best position to financially support the press bureau. Progressively, around the press bureau we could set up the parallel Madrid in which would participate various committees who share our concerns such as Amnesty International, the League of Human Rights, and other defense committees. To the extent that it is possible (and we already have some support from various political groups) we might initiate other conferences — one on ecology, for instance, or one on disarmament. We would also like to create a separate committee which would discuss de-colonialization in the Soviet Union. This question has already been extensively worked on by the World Congress of Free Ukrainians and a document has been drawn up. Within such a framework we would then be able to raise the question of racism in the Soviet Union and in Warsaw Pact countries, as well as the issues of nationalism, genocide, ethnocide, chauvinism, deportation of nationalities and other serious problems in the Soviet empire. We would even tie this in with the occupation of Afghanistan — after all, the occupation of Afghanistan is simply the extension of the internal imperialistic politics of the Soviet Union. As you see, there are many projects and plans.

For the moment the main project is the actual setting up of the press bureau itself. No doubt at least one of us from the Western representation will be in Madrid. I know many people fear that tensions may develop, if not outright war between some of the Ukrainian groups as well as non-Ukrainian groups, since so many different delegations will be present. However, we are not interested in a press bureau which will represent only emigres (and only Ukrainian emigres et that). This would not have an impact on the official Madrid conference. The problem must be posed in a broader perspective. To create an emigre press bureau would be to duplicate the actions taken by the ABN — which constantly calls for votes amongst its members but never influences international politics.

This does not interest us. If there are certain groups who plan to go to Madrid with the intention of disrupting or creating tensions between the various groups — that is their business. We are only concerned with those groups who want to seriously end constructively work in Madrid. Together with such groups we will engage in common action.

STUDENT: What is your relation to the different political movements in Europe, especially to the Eurocommunists, and do they support you in your work for the defense of human rights?

PLIUSHCH: I find this an interesting question, especially in that the *odna bebe skazale* phenomenon is wide-spread among Ukrainians in the West. Gossip seems to have an undue effect on the diaspora — newspapers will even print it. As far as concerns my 'communism' and my relations with the Eurocommunists, this is especially true. It is also paradoxical given that in the last few years the French Communist Party has personally attacked me every chance it gets. Of course, I retaliate and expose the lies of both Marchais and other Eurocommunists. Just recently I have won a lawsuit against the communist publisher of the Soviet embassy's bulletin. He had claimed that Bukovsky, Shcharensky and I were American spies. This case was well publicized by both the French and Ukrainian press, notably *Ukrainske Slovo*. When Marchais returned from Moscow and publicly supported the occupation of Afghanistan, several of us (dissidents in Paris) participated in various television talk shows where we denounced his position and showed that by supporting the Afghanistan occupation, Marchais had signed France's capitulation. Just recently, Marchais formed a committee for the defense of human rights and called a press conference which I wanted to attend and expose the scandalous incident where the communists barred me from the room. The following day the French press carried pictures of the incident and Marchais was severely criticized. The situation is similar, but more complex, in the case of the other European communist parties.

For the most part we are trying, along with other political groups, to overcome the dichotomy of left and right in the area of the defense of human rights. Those parties, organizations or political movements which consistently support the human rights struggle — those are our objective allies. To the extent that they are only using our defense struggle for their own purposes, we try to demystify their activities. In France the CDS is actively involved with the Ukrainian Helsinki Group, they are particularly concerned with Lukianenko, and both the left-wing and right-wing lawyers are forming a defense campaign on his behalf. From the left, both Mitterand and his opponent within the French Socialist Party, Rocard, support us.

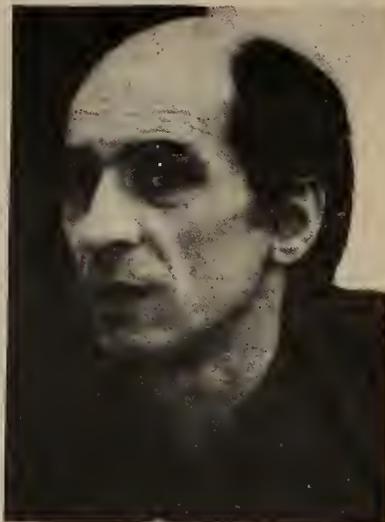
With the creation of the journal *l'Alternatif*, we are now in a position to print our information which the French press for various reasons does not publish. In the second issue of *l'Alternatif* for example, a great deal of material was included on the national question. To a certain extent we consider that an informative and analytic press is a necessity if we wish to continue defense work. It is irrelevant that *l'Alternatif* was created by persons of the left. It is nonsensical to continue opposing the left and the right. There exist certain fundamentally human problems which cannot be dealt within the context of left and right. When a person is hung it makes no difference who hangs him, whether he be left or right. When a person is hungry he must be fed regardless of his political allegiance, and terror is terror, whether in the Soviet Union, Chile or Rhodesia. On the international scene no one differentiates between left and right. The Soviets once upheld Hitler — Argentina, which at one point supported the Shah, today supports the Ayatollah. When Franco died, Castro declared three days of mourning in Cuba... So for us to continue along the old schema of left-right is ridiculous.

STUDENT: As you are aware, the Ukrainian Congress Committee of America resolution passed last year, has, in refusing to support you, questioned your right to represent the Ukrainian Helsinki Group at the Madrid conference. Do you consider the mandate of the Western Representation still effective?

PLIUSHCH: Three of us have formal mandates: General Hryhorenko, Nina Strokata and myself. Although Nadia Svitlychna works with us, she has not formally been given a mandate. I have already made my position clear on this point in *Ukrainski Visti*. If further proof is required then I can publish other letters that I have. Both Nina Strokata and General Hryhorenko have similar documents.

If one looks closer at the matter it becomes clear that the attack is actually directed at the Ukrainian Helsinki Group, but no one wants to say this out loud. They consider the Western Representation a safer target to attack for some reason.

We, the Western Representation, do not claim to speak on behalf of all Ukraine. It would be insolent on our part. We are the formal representation of the Ukrainian Helsinki Group and, to the extent that the Ukrainian Helsinki Group reflects the Ukrainian movement, to that extent we represent it. We have not been asked to follow some sort of special tactic, strategy, or to adhere to a given political option. Very simply, in our work we are to follow in the spirit of what is written back home. Should one of us hold views or act in such a manner that is contrary with what is written there, we would leave on our own initiative. So far this had not occurred. The main points on which there must be agreement end on which there is agreement are the necessity for an independent and democratic Ukraine end respect for all human rights. Human and national



Leonid Pliushch

Ihor Diabato

rights are one and the same thing and they cannot be juxtaposed. For are not national rights, human? If they are not then it is better not to have them. I am afraid that some people place an abstract state or nation over and above the concrete individual just as the Bolsheviks placed an abstract proletariat over and above the concrete worker.

We have among ourselves discussed these questions and we will continue our struggle. And we will continue it together with dissidents from other countries who uphold the principles of the right of nations to autonomy as well as the social, political and religious rights of individuals.

STUDENT: Valentyn Moroz had for many years been one of the most well known dissidents in the Ukrainian emigre community. Once in the West, he has placed himself outside the oppositionist movement. How, if at all, has this affected the Western Representation?

PLIUSHCH: If for a moment we discard the political implications, then, viewed on a simply human level, it is a poignant problem for all of us. Here, one of our comrades is behaving in the manner that he is... it is very difficult. But politically, the problem of Valentyn Moroz is the problem of the social ills that the Ukrainian diaspora suffers from. The development of these ills can be historically understood. Moroz's declarations have gained political importance because they have fallen on the appropriate ground. Here lies the whole problem. To a certain extent we are also guilty that such a situation had developed because we had directed all our efforts to saving certain individuals, among them Moroz. We had not raised certain issues as debatable, even when letters began coming in from the camps. At the time I was the only Ukrainian dissident in the West but I knew of Moroz's behaviour with other dissidents in the camps. The moral problem arose as to whether or not to publish these letters as we had been asked to, and so undo the cult that had begun to form around him. The problem was not to fight Moroz but to fight the personality cult. Ukraine is not one particular person. Moreover, Ukraine is not even the dissident movement. Ukraine is much more, something much more complex.

Unfortunately, I think the Ukrainian diaspora is drawn to hero worship, to cults of leaders, prophets and apostles; indeed, it is an old idea of Moroz's that Ukraine requires apostles and martyrs. All oppositionist movements, in both the Soviet Union and in Ukraine, stemmed precisely from the fact that people became disillusioned with the Bolshevik personality cults. All of us reacted to this; even Moroz to some extent. Now, Moroz has become a cult figure responding to this strange need people have to degrade themselves and to elevate others.

When I read in certain Ukrainian newspapers that the slogan "Moroz has resurrected!" was adopted, I thought that this must be some sort of exceptional form of neo-paganism. In some of Moroz's 'prophetic' writings on the religious question he writes such monumental heresies that it surprises me that the Church and theologians have responded so weakly. I am not a theologian — what is more I am an atheist — but I do not believe that an atheist is capable of insulting the religious sentiments of others to the degree which Moroz does. The religious beliefs of others must be respected. Moroz clearly does not. Unfortunately, people themselves do not do justice to these religious beliefs if they can so freely replace Christ. This must be some complex socio-psychanalytic problem peculiar to our diaspora.

I would like to elaborate, to pose the question in a

(See **PLIUSHCH UP- DATE** on page 14)

Amnesty International at work

reprinted from the SILHOUETTE by Cenadian University Press

Amnesty International has just published a detailed account of the way Soviet authorities use hunger, forced labour and dangerous drugs to punish imprisoned dissidents. reports that command increasing credibility, exposing human rights violations despite the efforts of officials, bureaucrats and police?

The report summarizes abuses inflicted on people, mainly by officials and agents of their own governments, from Afghanistan to Zaire, from the Soviet Union to the United States.

Many of these cases involved repression which was supposed to remain unpublicized. In fact, many abuses are committed precisely in order to prevent other violations from being openly discussed or known about, an awesome weight of official effort goes into keeping them quiet. So how does Amnesty International get and check its information?

Part of the answer can be gleaned from an examination of some of Amnesty International's work during the 12 months covered by the latest annual report. The projects required different methods of inquiry and verification, and took strikingly different forms.

They range from the organization's most widely publicized breakthrough of the year, the revelations of the slaughter of schoolchildren by order of ex-Emperor Bokassa of the Central African Empire, through the use of a computer to list some of the thousands of people who have disappeared in Argentina, to a meticulously researched report on the pattern of political imprisonment in China.

These projects represent only a small portion of Amnesty International's work during the year, just as all its published reports together represent only a fraction of the information received by its branches and its London headquarters. Amnesty International's work depends on its branches and supporters in 123 countries. But each of the projects mentioned here also involved the specialized work of the London headquarters and its staff of nearly 150, half of them full-time research staff.

As different as are the cases mentioned, they all involve a common element: the investment of human resources, of time, energy and patience.

In September 1979, Emperor Bokassa of the Central African Empire was overthrown when his long-time ally, France, turned against him. In the months before his downfall, the world was shocked by headline stories of the massacre of children in his capital, Bangui. The massacre, and the probable participation of Bokassa himself, were confirmed in August by a commission of senior jurists from five African states. Their findings more than supported reports which first hit the headlines with a statement from Amnesty International in May.

Amnesty International's work in breaking this story is a good example of one way in which the organization operates. Its interest began when reports appeared in the French press of the suppression of student demonstrations in the Central African Empire in January 1979.

The research staff began the long effort of trying to

contact people who had been in the country or who were in regular contact with people there. The organization learned of the arrest of school heads and education officials as well as students, and of prisoners who had been held for years. But it encountered a familiar problem — the fear that mention of specific prisoners might lead to retaliation against them or their families. In March it appealed to Bokassa by telegram for the release of the political prisoners, and he replied that all had been released. By April, it still had too little information to satisfy its rigorous standards for a public statement. Then a French press report quoted an official Central African reference to new "disorder" and "subversion" in the capital.

At this point another familiar pattern emerged. The fact that Amnesty International is investigating a problem becomes known to people who might otherwise not know what to go with information that may be fermenting them. The inquiry becomes a magnet and a stimulus.

In May, people began coming to Amnesty International representatives with accounts of the mass arrests of schoolchildren in Bangui between 17 and 20 April. The organization was eventually contacted by someone who had spoken to more than 50 people in Bangui, including people who had heard screams from the prison, children who had been arrested and released, and one person who had seen the dead bodies of more than 60 children.

Amnesty International sent a telegram to Emperor Bokassa expressing concern, and a few days later it issued a news release saying that his Imperial Guard had made mass arrests of children between eight and 16 years old, and citing reports that between 50 and 100 had been killed. Even at this point, Amnesty International did not issue some of the most damaging accusations it had heard, because it did not have enough corroboration for them. But more reports soon arrived, and Amnesty International made them public, including accounts of children beaten and stoned to death, or suffocated when they were packed into lorries and cells.

The African commission of inquiry was later to conclude that "about 100 children were massacred at the order of Emperor Bokassa, who almost certainly participated personally in the killings." This was apart from 150 people estimated to have been killed in the suppression of the student demonstrations in January.

A different kind of Amnesty project was reflected in the release of a list, in the form of a computer print-out, of 2,665 people who have disappeared in Argentina since the military coup of March 1976.

Since that time, in addition to allegations of detention without charge and systematic torture, thousands of people, evidently suspected of opposing the government, have been abducted and then "disappeared."

There is evidence that army abductions are not reported, because the families of victims fear that publicity will make matters worse. Latin American human rights organizations have long lists of victims, but Amnesty International, with its reports, is painstakingly compiling its own

list. This involves sifting an enormous number of fragmentary reports, checking and matching details, leaving thousands of possible cases in an unproven file for further verification. The list published by Amnesty International in May 1979 is incomplete. The organization's researchers expect to publish a revised, and much longer, list, but even that will only partly reflect the scope of the problem.

The researchers, after cautious checking of such elements as eyewitness accounts, reports from families, and applications for habeas corpus writs, produced a computerized list which contains for each of thousands of victims, name, age, identity card number, family status, profession, and date and place of the abduction.

Feeding these details into a computer makes it possible to obtain statistical breakdowns of the "disappeared" by age, nationality, the pattern of abductions over a period of time, and other categories.

One of the most important results, as always, has been the way in which publication of the list has prompted people to send in new information, making the investigation self-perpetuating. Once again, the Amnesty International project has been a magnet.

Still another type of effort is reflected in the extensive report on political imprisonment in China published in 1978. While the 171-page report contains a vast amount of detail, its chief importance was probably in breaking new ground by attempting an overall description of the legal and penal systems as they affect political dissenters. This pioneering operation involved the bringing together of evidence from many different sources, but it rests essentially on information from official documents and from former prisoners and refugees.

Its publication coincided with a period in which debate on human and political rights revived within China. Amnesty International researchers point out that in the year it was published, the official Chinese press provide much new information on human rights abuses, often much worse than those cited in the report, though blamed on the discredited "Gang of Four" who had been removed from the leadership.

The China report involved painstaking questioning of people who had some knowledge of the system, in a process typical of Amnesty International's cautious approach to the explosive facts with which it deals. Again and again, the organization's investigators search for ways to cross-check the facts. Careful screening of testimony is part of that process, and the quest is always on for new methods.

One technique that is growing in importance is the use of medical evidence. When Amnesty International found ill-treatment of some suspects by British security forces in Northern Ireland, for instance, an important part of the evidence was based on medical findings.

All these techniques — the pilot project of using a computer to protect human rights, the careful questioning of refugees, the pioneering research — go to reinforce one of Amnesty International's most valuable assets: its credibility. It tries to move with as much caution as dedication when it



A. L'bo takes an unpopular position —

The past decade has witnessed an unfortunate development in the musical culture of North American Ukrainians. Contemporary Soviet-Ukrainian Euro-Rock has come to dominate all pop-music output in the North American Ukrainian communities. There are few exceptions to the Soviet-Ukrainian rule, most outside the mainstream community. With the appearance of Ivasiuk, Kobza et al any possibility of an indigenous musical form has ended. With apparent iconoclasm the situation is musically boring, and culturally criminal.

North-American Ukrainian pop-music is almost entirely based on musical idioms developed over the last twenty years in Soviet Ukraine. In western musical terms, these idioms are cudged by about twenty years. By idiom, a lot more is meant than just music alone.

If you catch a focal Ukrainian pop-rock act live, you immediately know where they're coming from. They are in their shavaryk (wide-knock pants) and white boots, or in matching pant/vests ensembles. They're antiseptic, choreographed. There's a temptation to turn a nasty alliteration — "borzheise banalite". Compare the Swedish pretty-people sensation ABBA to Toronto's B.B. Gabor.

For all of our musical output, it took a Hungarian born immigrant, B.B. Gabor to articulate a critique of life in the USSR in popular terms. "Soviet Jewellery" is doing well on the hit charts all over Canada. If you are quick to point out that there's nothing Hungarian about Gabor's music ... OK ... there's Hungary's Kolinda, Japan's Osamu Kltijima, the Celtic revival's Alan Stivell, England's Jethro Tull and Steeleye Span. Closer to home Quebec teens with examples, among these Gilles Vigneault, Harmonium and Beau Dommage. And Ontario's CANO can be easily added to the list. In each case: music of cultural politics in spatially and temporally relevant terms. It is hoped that our rhinestone kozaks have sat up and taken note, though it is feared they have not.

So what's wrong with using current Soviet-Ukrainian pop-music idioms? For one thing, the 480,000 Ukrainians in Canada who aren't active in the community can't relate to the idiom. Among the 100,000 who are, a lot of people, young people can't relate to the idiom either.

Soviet Ukrainian rock, with few exceptions, expresses whatever icons being touted by the state: beauties of youth, pre-pubescent love (no sex), manliness, glorious Party or homeland, and lovely tomorrows — Like Soviet science-fiction, indeed all Soviet popular culture — it's all very optimistic — at gunpoint. Understandable! With state dominated art, certainly state controlled access to recording technology and distribution you really can't expect a lot of truth or Frank Zappa-anarchy or Gary Numan's supersardonic. In addition the state imposed embargo on imported culture, especially the decadent music of Rock & Roll idioms contributes to a musical output severely outdated. One can only wonder at what Soviet musicians could produce if they were allowed to cut loose, and there's little chance of that in the foreseeable future. The result would probably be breathtaking: there's certainly no lack of musical talent, expertise or vision in the Ukr. S.S.R.

The Soviet Ukrainian composer and musician is struggling to create a synthesis of Ukrainian music and western, specifically North American inspired pop idioms. Stifling this is the state's cultural paranoia and rigor mortis. Here, our composers, arrangers and performers are applying the limited result of this struggle.

The cultural crime here is that we know how to fake, but demonstrably, not how to give.

If the response to this critique is "our musicians are drawing from Soviet models in order to create an indigenous form, the only answer to this defense is "crap!"

The Ukrainian folk repertoire can boast vast proportions. Contemporary Soviet Ukrainian musicians draw on it regularly and often. There's easy access to this repertoire here, providing you're not too lazy. Books and recordings abound. Once that musical lore has been explored there's no lack of R & B, Rock, Jazz et al idioms to synthesize and learn from. Incidentally, all that R & B, Rock & Jazz stuff originated here, in North America. And so, here we are in the heartland of the pop-idiom, waiting for the Soviet Ukrainians to show us what to do with the genre. Recycling the recycled!

Though I've never been too cuddly with Micky & Bunny and their ilk, I have to hand it to them — "The Nasha Zemlia" had more integrity and relevance to the North American Ukrainian experience than all of the post-war generation's children's "now sounds" put together.

It's time for some clear thinking in our musical community here on planet North America. This takes guts, not just brains or gushy copying. It's time for a culturally relevant indigenous form. The most relevant aspect of it is — the time is Now, the place is Here, the direction is Onward.

Bohdan Zajew is on holiday

feels obliged to challenge governments in order to defend ordinary citizens. But all these procedures are only of any use because it is able to apply human resources to the problems of life and liberty it takes up, to mobilize enough people to make a difference.



UKRAINIAN STUDIES IN

The following is the panel address that Dr. Manoly Lupul, the director of the Canadian Institute of Ukrainian Studies, delivered on the theme of "the future of Ukrainian Studies," in Toronto on 11 April 1980. Dr. Lupul, who has written many articles and lectured extensively on the subject of multiculturalism, raises many questions of concern to Ukrainian students (and the community at large) that increasingly demand serious attention. We print his talk now in the hope that it will stimulate further discussion on the uncertain future of Ukrainian Studies.

Despite appearances such as those exemplified by the recent establishment of the Canadian Institute of Ukrainian Studies, the Canadian Foundation for Ukrainian Studies, the Chair of Ukrainian Studies at the University of Toronto and the Ukrainian-Canadian Studies Centre at the University of Manitoba, I must comment—most regrettably—that the future of Ukrainian studies, at least in Canada, does not appear to be bright. This is because of the social dimension in which they are conducted. This social dimension may be divided into four parts: (1) the contemporary understanding of multiculturalism in Canadian society; (2) the contemporary state of universities in that same society; (3) the doctrinaire political orientation of Ukrainians in Canada; and (4) the uncertain educational goals of the same Ukrainians.

The Contemporary Understanding of Multiculturalism

Recently, Professor Bohdan Bociurkiw of Carleton University, in discussing three conceptions of multiculturalism, referred to multiculturalism as an ideology, as a belief in the relative stability of Canada's demographic mosaic, "based on the twin assumptions that the country's ethnocultural minorities may be rendered essentially 'unmelttable' through conscious social engineering, and that Canada's national identity, unity, and cultural wealth can only benefit from the moral and material public support of ethnocultural pluralism." See "The Federal Policy of Multiculturalism and the Ukrainian-Canadian Community," in M.R. Lupul (ed.), *Ukrainian Canadians, Multiculturalism, and Separatism: An Assessment* (Edmonton: University of Alberta Press, 1978, 98-9).

This concept of multiculturalism as "conscious social engineering" and "material public support" is crucial to the future welfare of Ukrainian studies. Conscious social engineering where ethnocultural minorities are concerned means a deliberate effort to assist the institutional development of such minorities through ongoing or long-term financial aid which will result in career jobs. Existing examples, all from Alberta, include the Canadian Institute of Ukrainian Studies (which employs nine fulltime individuals), the Ukrainian bilingual programme (which employs forty teachers in the provincial classrooms) and the Ukrainian Cultural Heritage Village (which employs five fulltime individuals). The point is that for Ukrainian studies to thrive, employment must be tied more closely not necessarily to Ukrainian studies per se—although that is the ideal situation—but to individuals sensitive to the interests and sensibilities of ethnocultural minorities in such areas as social work, counselling, immigration, pensions, unemployment, workmen's compensation, external affairs, the prime minister's office, the office of the privy council, communications, health and welfare, international trade, parks and recreation, and social services and community health, each with its boards, bureaus, commissions and committees (whether paid or unpaid). Ukrainian studies as a component of ethnic and minority group studies can give individuals the sensitivity needed to do a more effective job with the heterogeneous population of our multicultural society, provided our society would take its ethnocultural pluralism seriously enough to see it as a permanent phenomenon rather than a temporary passing fancy rooted in immigration and destined to disappear by the third generation or sooner.

For Ukrainian studies to thrive, they must lead elsewhere than to the unemployment line—and the career openings whether in the Ukrainian community (through museums, archives, schools,

churches, professional theatre and dance companies, national, regional and provincial organizations) or in the wider Canadian community (as indicated above) will depend upon how seriously multiculturalism is regarded. As long as we continue to separate culture from multiculturalism, Ukrainian studies will not thrive, for the ethnicity in which both multiculturalism and Ukrainian studies are rooted will not have the horizontal impact on life which alone will make ethnicity a living, relevant force and multiculturalism end Ukrainian studies significant realities.

In short, the future prospects of Ukrainian studies must always be related to the social context within which they find themselves. In a society which views ethnicity as a nuisance to be tolerated until it disappears, Ukrainian studies will not flourish; in a society which embraces ethnicity, Ukrainian studies will flourish. The future state of Ukrainian studies, then, is ultimately a political question, for the understanding of culture which a particular society possesses is largely a matter of public policy, which, as we all know, is hammered out largely by a reconciliation of various voices advocating one thing or another. The louder the voice, the greater the chance of success. It is the squeaking wheel that gets the grease. But the irony is that strong ethnocultural advocacy depends on strong organization, which depends on strong financing, which depends on the respect which a society is prepared to grant ethnocultural minorities, which depends, in turn, on strong advocacy—in a kind of vicious circle.

The Contemporary State of Universities

The second and related topic which has a large bearing on the future of Ukrainian studies in Canada is the contemporary state of universities in our society. It is no accident that our society has little regard for such things as ethnicity and multiculturalism or conceives their place in narrow terms. Our universities have traditionally ignored such matters because our society—in another vicious circle—has had little use for humanistic studies—and such things as ethnicity and multiculturalism with which Ukrainian studies are bound up inextricably are pre-eminently humanistic studies. Ethnicity and multiculturalism relate to the soul—they relate to the spirit, to the identity of an individual and of his society; they deal with the intangible, with ethos (i.e., the essential and distinctive character, spirit or tone of a people, system, culture or institution). Ukrainian studies, then, are essentially humanistic studies and whoever divorces the two will never understand why the future of Ukrainian studies is uncertain in today's universities.

Societies such as ours which place little value on humanistic studies breed universities in which humanistic studies barely survive and in which Ukrainian studies are non-existent or barely visible. (No one can ever imagine what political and academic clout was needed to obtain the Canadian Institute of Ukrainian Studies at the University of Alberta. Nuclear reactors are situated within communities with far less difficulty!) Yet we all know how prominent on our campuses are the technical, vocational and commercial studies—as well as the final pay off which they bring; just as we all know the extent to which the young in today's universities shun the "useless" humanistic or liberalizing studies. No statement is more common than "What good is a B.A. degree?" And no attitude on the part of governments is more prevalent than that humanistic studies must demonstrate their usefulness (relevance, is the contemporary term) or cease being a drain upon tight university budgets. In such environments, Ukrainian studies will thrive only with great difficulty. When even the study of Plato is precarious, how much more precarious will be the study of *kozachyna*, the *hutsuls* or even "The Ukrainian Question."

Yet in this difficult situation for humanistic (and therefore Ukrainian) studies at our universities, can you name one Ukrainian organization that has objected to such practices as funding tied to enrollments or to the narrowly utilitarian approach to university budgeting which restricts course offerings, library holdings and staff appointments to the immediately useful. In these circumstances, should it surprise anyone that the Chair of Ukrainian Studies had to be parachuted into the University of Toronto. Even with the best of will, the University of Toronto itself, given today's

narrow political priorities where universities are concerned, could hardly have initiated such a chair. Yet who among Ukrainians has objected to the narrow priorities of governments where university studies are concerned? Would it be too much to suggest that most Ukrainians, in fact, have been in the stand cheering as the spendthrift and unaccountable academics have finally been brought to heel?

You should appreciate that what is happening before your very eyes is the loss of an entire generation of academics, including academics in Ukrainian studies. Massive retirements will soon be upon us, yet with the kind of university position control committees which already exist, few positions will be filled. Can one really encourage young people to pursue Ukrainian studies when future employment is so precarious and unemployment or underemployment practically certain? The question is a political one; it involves public policy toward universities. What do Ukrainian Canadians think that policy should be? Ukrainian studies, I repeat, do not thrive in a political or social vacuum. Their fate is ultimately bound up with larger social trends—with such things as multiculturalism, as has already been indicated, and with political and social attitudes. Yet I dare say it would not be easy to get most Ukrainians to go to yet another multiculturalism conference; and it is also equally likely that most Ukrainians have been just as lethargic about (or perhaps even supportive of) the very conservative and short-sighted policies which governments have increasingly adopted toward universities in the seventies.

Minorities, I would contend, thrive in liberal environments. Minority studies, too, thrive in liberal societies which value a liberal education as much as technical and professional training and which are willing to pressure governments to support both liberally. Ukrainian studies cannot be pursued or advocated out of a sense of patriotism or good will alone; they must be seen against the background of social and academic issues in Canada. Whoever ignores the social and academic context will never understand why petitions and briefs are unanswered, why requests go unfulfilled, why courses are wiped out, why conferences are poorly attended,



Lu Teskey

Dr. Manoly Lupul ponders the future ...

Professors disrupt panel discussion

Evening erupts in academic

What was ostensibly to have been an informative and thought-provoking discussion on the future of Ukrainian Studies in North America, degenerated into an academic circus of sorts when the principle actors in what has been dubbed the "Magocsi Affair" gathered together under one roof at the University of Toronto on April 11. As over two hundred people in attendance watched with a mixture of shock, amazement, anger and dismay, proceedings erupted in a not very scholarly display of fireworks before the guest panelists—Dr. Manoly Lupul, Bohdan Bociurkiw and Omeljan Pritsak—even had a chance to speak. Leaping to his feet when the session was called to order, Professor Peter Brock of the U of T Department of History set the tone for what followed when he angrily demanded that Moderator George Lucky (a professor of Slavics) "repudiate" the contents of a leaflet which circulated in the hall prior to the evening's discussion. Titled "New Educational Policy" (N.E.P.) and signed by the Executive of the U of T Ukrainian Students Club (USC), the contentious leaflet protested the university's hiring and granting of tenure to Dr. Paul Magocsi of the Harvard Ukrainian Research Institute. Professor Lucky, who was obviously taken by surprise by the outburst, could only reply that he knew nothing of the document and attempted to restore a measure of decorum. As

heckling, howls and cries of "Shame! Shame!" reverberated throughout the hall with the ensuing verbal skirmishes triggered by Brock's intervention, the audience settled in for what was clearly going to be an entertaining as well as stimulating debate.

The controversy focused on Dr. Magocsi's appointment goes all the way back to the very beginnings of the Chair campaign in the mid-1970's. When the idea was first set forward a not insignificant number of people were of the opinion that the large capital outlay (a minimum of \$300,000 would have to be raised) could be better utilized on another project, such as the launching of an English-language Ukrainian newspaper. Similarly, conservative elements in the community were immediately skeptical about—if not hostile to—the venture, seeing the university as a propagator of liberal end-left-wing ideas and fearing that the position would be taken over by a Marxist intellectual. Others simply questioned the motivation behind the venture, saying that it was just an attempt on the part of the insecure but aspiring Ukrainian middle class to "legitimize" itself in the eyes of the Anglo-Canadian elite.

There were also reservations about the establishment of 'ethnic' chairs within the University of Toronto itself. While some regarded such initiatives as a positive way of



Lu Teskey

The audience watches intently ... as the debate shifts from the panel to the crowd.

IES IN NORTH AMERICA

narrow political priorities where universities are concerned, could hardly have initiated such a chair. Yet who among Ukrainians has objected to the narrow priorities of governments where university studies are concerned? Would it be too much to suggest that most Ukrainians, in fact, have been in the stand cheering as the spendthrift and unaccountable academics have finally been brought to heel?

You should appreciate that what is happening before your very eyes is the loss of an entire generation of academics, including academics in Ukrainian studies. Massive retirements will soon be upon us, yet with the kind of university position control committees which already exist, few positions will be filled. Can one really encourage young people to pursue Ukrainian studies when future employment is so precarious and unemployment or underemployment practically certain? The question is a political one; it involves public policy toward universities. What do Ukrainian Canadians think that policy should be? Ukrainian studies, I repeat, do not thrive in a political or social vacuum. Their fate is ultimately bound up with larger social trends — with such things as multiculturalism, as has already been indicated, and with political and social attitudes. Yet I dare say it would not be easy to get most Ukrainians to go to yet another multiculturalism conference; and it is also equally likely that most Ukrainians have been just as lethargic about (or perhaps even supportive of) the very conservative and short-sighted policies which governments have increasingly adopted toward universities in the seventies.

Minorities, I would contend, thrive in liberal environments. Minority studies, too, thrive in liberal societies which value a liberal education as much as technical and professional training and which are willing to pressure governments to support both liberally. Ukrainian studies cannot be pursued or advocated out of a sense of patriotism or good will alone; they must be seen against the background of social and academic issues in Canada. Whoever ignores the social and academic context will never understand why petitions and briefs are unanswered, why requests go unfulfilled, why courses are wiped out, why conferences are poorly attended,

and why publications remain unsold. Whoever ignores the social context minimizes the means needed to achieve worthy ends — and not unnaturally is doomed to eternal frustration.

Related to the attrition rate of contemporary academics is the practically irreparable nature of what is being lost. The older generation of scholars in Ukrainian studies were not only imported and cost us little or nothing to educate, but they were also exposed to European cultural and educational models which favoured area studies rather than the narrow, specialized, analytical studies of North America. Area studies tend to be philosophic in the widest sense of that term; they tend to emphasize relationships; they encourage encyclopaedia learning; they do not ignore the parts but the meaning of the whole is never lost sight of. European educational models are, above all, respectful of languages, on which North America has never placed much value. No one needs to remind you how important such holistic linguistic learning is to anyone seriously interested in the welfare of Ukrainian studies with their very essential European connection. How precisely to overcome this emerging difficulty in a society which has little use for a liberal education is very difficult to say. The Canadian Institute of Ukrainian Studies provides travel bursaries for extended periods of advanced study in Ukraine or other centres important in the history of Ukrainian settlement in North America, but to date there have been no applicants. Perhaps a facility in Europe where North American students could pursue Ukrainian studies is the answer, but the ones that come readily to mind — Sarcelles and the Ukrainian Free University — appear unfortunately to be on their last legs.

The Doctrinaire Political Orientation of Ukrainians in Canada

Another social dimension — perhaps more visible than the above — which is most relevant to the future of Ukrainian studies in Canada is understanding the ideological differences between the academics who are gradually disappearing and the few young ones here and there who are likely to replace them. More than the usual generational gap is involved. The older academics were primarily emigres, refugees grateful for the sanctuary which Canada provided, but at heart essentially Ukrainians, steeped in "The Ukrainian Question," staunchly anti-communist while at best either indifferent to instances of capitalism's unpredictable brutality or at worse apologists for it. The new generation of academics raised in North America will not love Soviet-style communism, but neither will they ignore the shortcomings of capitalism. They will be steeped in the social issues of our time and they will belong to social movements which we will deem dangerous, even subversive. Left of centre, even professed Marxists, they will link capitalism critically with the narrowly professional, vocational, technical and commercial universities which shun humanistic studies and in which Ukrainian studies barely survive or are non-existent.

How should Ukrainians in Canada view this new young breed of academics? While you are making up your mind, allow me to remind you that some of the greatest gains for the Ukrainian fact in Canada in recent years have come through the public purse: the Canadian Institute of Ukrainian Studies, the Ukrainian bilingual programme, the Ukrainian Cultural Heritage Village, even to some extent the Chair of Ukrainian Studies. All exemplify the use of state power for social, cultural and educational ends. Like it or not all are expressions of a particular type of socialism. Yet how opposed we tend to be to state socialism in any form. How utterly doctrinaire we are ideologically. How determined we seem to be on alienating our young. As if the platform of the democratic socialists in North America could ever be equated with the mindless programmes of the state socialists in the Soviet Union. This is not a brief for socialism in any form in Canada or elsewhere; it is a plea for understanding that even Ukrainians can benefit from government actions which at other times they hastily label as socialist, and hence automatically bad. But above all it is a plea to stop alienating our socially conscious youth. They are just as nationalistic as are their elders. They deplore Ukraine's Russification and crave its political freedom as much as do their elders. Must they be

ostracized because they differ from the same elders on economic and social questions. Do we ostracize our other fellow Canadians who differ from us on economic grounds? Why then are we generally so critical of our own young fellow Ukrainian Canadians who differ from us in this respect? There are many roads to Rome and in a democracy it cannot be otherwise — so why make the gap between our young academics and ourselves even wider than the aging process itself dictates.

The Uncertain Educational Goals of Ukrainian Canadians

It is time, finally, to turn to the fourth social dimension of Ukrainian studies, namely, the uncertain educational goals of Ukrainian students in Canada, wherein fails the relationship between university studies and Ukrainian studies at the elementary and secondary levels. Advanced studies carry prestige and it is easy to become mesmerized by them. But what is highly visible in education is not enough. It is comparable to building castles without strong foundations. At the base of the Canadian Institute of Ukrainian Studies in Alberta are the English-Ukrainian bilingual classrooms, which are now also multiplying in Manitoba. Without the Ukrainian classes in the elementary and secondary schools, it would have been very difficult to establish the Institute, for one of the main arguments in its development was that it would supervise and co-ordinate the work in Ukrainian classes in Alberta and elsewhere. It is not hard to see the impact on advanced Ukrainian studies of a Ukrainian ladder beginning in kindergarten or even at the playschool or day care level.

Yet, regrettably, I do not see much interest in obtaining the most effective Ukrainian-language education in Ontario at the elementary and secondary levels, and even more regrettably the vast majority of academics from coast to coast have shown little interest in the subject of Ukrainian at the elementary and secondary levels. In far too many places the *ridna shkola* or its equivalent is still all that is available, and you all know how effective it has been for those (now in the great majority) who do not acquire fluency in Ukrainian in the home. Yet the Ukrainian Canadian Committee, which is ultimately responsible for the quality of *ridna shkola* education, is weak everywhere and its education committees are practically invisible. And so the foundations where they exist at all are tottering while we build castles in the rarified atmosphere of the university for status purposes.

Of course, a major first step in righting the situation would be to give new life to the derelict UCC through the infusion of state funds for professionally-trained leadership. Professional leadership, if it means anything, is leadership by personnel steeped in Ukrainian studies at the university level. The relationship between employment and Ukrainian studies is obvious. Such operational grants are now available from the Multiculturalism Directorate, but to obtain them there must be evidence that the UCC is, in fact, willing to change by first hiring a Canadian-born, well-educated professional executive director with a liberal education in which advanced Ukrainian and ethnic studies are central, and then gradually implementing the director's suggestions for further change. To change anything in the UCC, however, is not easy, and it should not therefore be hard to see how Ukrainian studies are again handicapped — this time by Ukrainians themselves uncertain of their educational goals or how Ukrainian studies are, in fact, to serve them best.

In summary, then, as long as multiculturalism is not taken seriously (even by Ukrainians), as long as liberalizing or humanistic studies continue to atrophy in the glorified vocational schools which our universities have become, as long as the social conscience of Ukrainians in Canada is dead or is petrified by an ideological straitjacket, or as long as Ukrainian organized life continues to stagnate because of an inability to capitalize on educational opportunities or to harness with government funds the educated young in the service of the Ukrainian community, Ukrainian studies will not prosper in Canada because their future will always depend on sensitivity to ethnicity, to the importance of a liberal education, to a positive role (to some extent) for the state in Canadian life, and to a willingness on the part of Ukrainian organizations to embrace organizational reform at the summit.



Dr. Manoly Lupul ponders the future ...

Professors disrupt panel discussion

rupts in academic fireworks

heckling, howls and cries of "Shame! Shame!" reverberated throughout the hall with the ensuing verbal skirmishes triggered by Brock's intervention, the audience settled in for what was clearly going to be an entertaining as well as stimulating debate.

The controversy focused on Dr. Magocsi's appointment goes all the way back to the very beginnings of the Chair campaign in the mid-1970's. When the idea was first set forward a not insignificant number of people were of the opinion that the large capital outlay (a minimum of \$300,000 would have to be raised) could be better utilized on another project, such as the launching of an English-language Ukrainian newspaper. Similarly, conservative elements in the community were immediately skeptical about — if not hostile to — the venture, seeing the university as a propagator of liberal and left-wing ideas and fearing that the position would be taken over by a Marxist intellectual. Others simply questioned the motivation behind the venture, saying that it was just an attempt on the part of the insecure but aspiring Ukrainian middle class to "legitimize" itself in the eyes of the Anglo-Canadian elite.

There were also reservations about the establishment of 'ethnic' chairs within the University of Toronto itself. While some regarded such initiatives as a positive way of

bringing the university into closer contact with the general community, many saw the 'ethnicizing' of academia as a divisive and potentially dangerous move.

The History department was the first to actually be confronted with the issue when in 1978 the Hungarian community made a bid to establish a chair in that discipline. Citing the "threat of balkanization," East European historians successfully resisted the initiative of the Hungarians and forced them to settle for a chair in literature.

A similar attempt was made to deflect Ukrainian interests away from history and into the Department of Political Economy, but it proved less successful. As anger over attempts in this direction mounted in the Ukrainian community, the U of T Ukrainian Students' Club organized an extraordinary meeting (in November of 1979) that brought together faculty and administration representatives and concerned Ukrainian students and academics. It was at this meeting that the controversy began to escalate dramatically.

When Professor Luckyj asked Professor J.L. Keep about why the history department opposed having a Ukrainian chair, the latter replied that he could not speak on behalf of the department. Undaunted, Luckyj then enquired what Keep himself thought the reason was,

Greg Hamara and Nestor Mikhnenko

receiving in response only a terse "no comment." This exchange prompted Professor Scott Eddie, who headed the Chair of Ukrainian Studies search committee, to write a letter to Professor Keep a few days later apologizing for Luckyj's behaviour. Eddie attributed Luckyj's conduct to his "Ukrainian patriotism" — an assertion that was greeted with incredulity in some sections of the Ukrainian community as Luckyj has always zealously maintained his distance from strongly nationalist politics.

This chain of events led Professor Luckyj to resign from the selection committee on the grounds that his credibility had been undermined in the eyes of his peers. In doing so, he recommended that another Ukrainian specialist be chosen to replace him on the committee. His recommendation, however, was not acted upon and from this point on the committee proceeded in its work without regular or formal Ukrainian input.

Although Luckyj resigned from official participation in the process of selection, he continued to follow developments closely and did not hesitate to express his opinions on the subject. Upon learning that Dr. Magocsi was to be appointed to the chair, he submitted a ten-point brief to the U of T Provost Dr. Donald Chant outlining his

(See ACADEMICS ERUPT on page 14)

Amnesty International publishes reports

Amnesty International has just published a detailed account of the way Soviet authorities use hunger, forced labour and dangerous drugs to punish imprisoned dissenters.

The descriptions are in a comprehensive 200-page report, *Prisoners of Conscience in the USSR: Their Treatment and Conditions*. A revised and up-dated version of a report first published in 1975, the new edition includes much recent evidence of the abuse of psychiatry for political repression and an analysis of Soviet law as applied to nonconformists.

In the four years between publication of the first edition and preparation of the second in mid-1979, Amnesty International learned of more than 400 people newly imprisoned or similarly restricted for exercising fundamental human rights. That total does not include those already imprisoned in 1975 or scores of new cases in recent months.

The international human rights organization believes that there are many more prisoners of conscience than those of whom it knows. The real number is veiled by official censorship, secrecy and the threat of retaliation against those who speak out against political imprisonment.

Punishment may take the form of a sentence to a labour camp or prison, confinement to a psychiatric hospital where the inmate has even fewer rights than in prison, exile to a remote part of the Soviet Union or banishment from the "offender's" home area.

Among the cases documented in the report are people punished for criticizing official policies, trying to defend the rights of others, complaining to the authorities about individual problems, holding unauthorized religious meetings, trying to leave the country, and even, in the case of Crimean Tartars, trying to return to their homeland within the USSR. A major category of political prisoners is made up of activists for the rights of national and ethnic groups.

The report quotes Soviet laws and official interpretations of them to show how the rights of expression and association can be used only to support approved viewpoints. It also shows, however, how Soviet courts repeatedly violate even these restrictive laws in order to punish dissenters.

Under the law against "anti-Soviet agitation and propaganda", for instance, proof is required that the accused acted with the intention of undermining the Soviet system, or knew he was spreading

slandorous falsehoods. In practice, courts ignore this requirement and convict for the mere expression of opinion.

Amnesty International still has not heard of a single case in which a Soviet court has acquitted anyone charged with a political or religious offence.

The report includes detailed descriptions of the way hunger is used as an instrument of policy and punishment in prisons and labour camps, based on the accounts of prisoners and ex-prisoners, as well as official texts.

It describes the "standard diet" reported by prisoners in corrective labour camps, in which most political prisoners serve their sentences. Consisting in large part of rye bread, with limited amounts of meat, fish and other basic foods, this provides some 2,500 calories and 65 grams of protein. But hunger is increased as punishment for infractions of prison discipline, such as "deliberate" or "malicious" failure to fulfil work targets. Prisoners in punishment cells get only 1,300 to 1,400 calories and some 38 grams of protein every other day, with only bread, hot water and salt on the intervening days. If they continue to work, they get the 1,300 to 1,400 calorie diet every day.

According to international health standards, a man working very actively requires between 3,100 and 3,900 calories a day, and a protein intake of one gram for every kilo of body weight.

The illnesses caused by this kind of diet are often compounded by inadequate medical care. Prisoners suffering from chronic hunger and straining to meet output targets in the heavy labour often assigned to them are particularly vulnerable to accidents. Lack of investment in safety equipment increases the danger in such typical tasks as quarrying or using wood or metal cutting machines.

From the moment prisoners are sentenced they face what many have described as one of the harshest parts of their punishment: transport in overcrowded train wagons or vans, often without adequate food or water, and stopovers in damp, dirty transit cells, and exposure to attack by criminal prisoners.

The report makes use of a great deal of recent evidence on the way psychiatric confinement is used against political and religious dissenters, much of it collected by human rights activists in the Soviet Union.

People who tried to bring complaints to government offices are reported to have been taken directly from the recep-

tion rooms of those offices to confinement in psychiatric hospitals, sometimes without even being seen first by a psychiatrist.

Under the law, an official diagnosis of "mental illness" is not grounds for confinement; it must be proved that the individual is dangerous to himself or others. In case after case involving dissenters, however, the courts and psychiatric authorities make no effort to show that the victims are violent or dangerous.

The report describes the vague definitions of "schizophrenia" used by official psychiatrists in these cases. It quotes a psychiatrist who explained in court that a dissenter's "delirium" was shown by "anti-Soviet" behaviour. Asked by the defence counsel, "What form did his delirium take?" the psychiatrist replied, "He did not respond to correction."

Once confined, prisoners of conscience are treated indiscriminately and routinely with powerful drugs which have dangerous side-effects when used this way. These drugs, including potent tranquilizers, are administered as punishment and as a form of pressure on dissenters to renounce their views. Insulin shock treatment is one of these punishments.

Much of the harshest treatment is inflicted on those sent to special psychiatric hospitals, where some prisoners have been known to have been kept for decades. These hospitals are under the direct authority of the Internal Affairs Ministry (MVD), rather than the health authorities. Criminal prisoners are recruited to serve as orderlies in them. Arbitrary and sometimes fatal beatings have been reported repeatedly from these institutions. "By all accounts," says the report, "not only the criminal orderlies but also administrative and medical staff have ferociously beaten helpless and non-violent inmates."

The report says that more than 100 people were known to have been forcibly confined to psychiatric hospitals for exercising human rights in the four years since the 1975 edition, joining many others whose confinement began earlier. In the months leading up to publication, Amnesty International has continued to hear of new cases.

Prisoners of Conscience in the USSR: Their Treatment and Conditions, 200 pages, is published by Amnesty International Publications, 10 Southampton Street, London WC2E 7HF, England. Price: £5.00 (US \$10).

BOOK REVIEWS

Mary Anne Seitz, *Shelterbelt*, Saskatoon: Western Producer Prairie Books, 1979. 218 pp. \$12.95.

Frynce (Francie) Polanski lives in a very brutal, male-dominated world. She is the only girl in a rural Saskatchewan family of ten children, but her status affords her no special attention. In fact, she is burdened with much of the "woman's work" about the farm because of it. Her father hardly is sympathetic to her plight, treating her coldly — as if she were at fault for being physically weaker than a boy. Her mother, numbed by a lifetime of hard physical labour, is less severe, but not more loving. Frynce finds solace only in her friend Rose Prosvy and in her schoolwork. Otherwise, she is trapped within the confines of the shelterbelt — a row of trees surrounding the farm — and destined to lead a life which offers little comfort and even less dignity. Not surprisingly, she longs to escape.

Neither is this theme a particularly original one in Canadian literature, nor is the author's treatment of it outstanding. Nevertheless, *Shelterbelt* offers much enjoyable reading and a faithful account of growing up in Saskatchewan during the 1930s and 1940s. Essentially it is a series of vignettes showing Francie's world from the time of her eighth birthday to the moment she realizes her independence. The individual scenes are of mixed quality, but all rendered realistically: the author seems to have relied extensively on her own recollections in writing them.

Unfortunately, *Shelterbelt* falls short in two key areas. First, it fails to develop characters fully, relying more on character types than animated beings. Second, it fails to use the metaphor of the shelterbelt as extensively as it might have been. The liner notes promise much more than the book delivers. The only other shortcoming one might point out is minor, namely that the Ukrainian phrases interspersed throughout the text are transliterated unintelligibly. Far from being effective, they are a continual distraction.

Despite these weaknesses, *Shelterbelt* is worthwhile reading. The stories are related with great sincerity and enough attention to detail to make them quite enjoyable. Moreover, the author possesses genuine literary talent (this manuscript won the Saskatchewan Department of Culture and Youth's Novel Competition in 1976). And finally, Seitz has a keen sense for simple humanity which is seen throughout *Shelterbelt*.

Andrij Makuch

Tarnawsky, George; Kiliine, Patricia. *Ukrainian Dumy*. Toronto — Cambridge, 1979. 219 p.p., \$9.95.

Through the combined efforts of the Canadian Institute of Ukrainian Studies and the Harvard Ukrainian Research Institute, and with the assistance of a subsidy from the Ontario Ministry of Culture and Recreation, the 1970 Tarnawsky — Kiliina translation of 32 Ukrainian Dumy have been made available in an *edition minor* for use as a college text. A complete edition with textual variants, scholarly introduction, and full annotations is to be published shortly by Harvard according to an editorial note.

In the 14 page introduction to this volume, Natalie Kononenko Moyle of the University of Virginia, familiarizes the reader with Ukrainian Dumy as to their content, performance, structure and scholarship. This is a comparative treatment where the Ukrainian epics are discussed in relation to oral literature from other lands, to general characteristics of the epic genre and to the evolution of the kobzar-minstrel. It is interesting to compare the predominantly literary orientation of this presentation of the dumy with the historical approach taken by Andrusyshen and Kirkconnell. In the *Ukrainian Poets*: they conclude their study with a reference to Shevchenko, whose name does not even appear in Moyle's discussion. A summary statement by Moyle possibly indicates why the historical dimension was avoided as she notes "old questions" on this subject matter "have not been answered satisfactorily."

In their foreword, the translators stress their intent to preserve the images expressed in the semantics of the dumy rather than the prosodic characteristics. The following passage from the *duma* "Marsia of Bohuslav", is typical of their handling of the material:

*On the Black Sea,
On a white rock,
There stood a dungeon of stone
In this dungeon there lived seven hundred Cossacks
Poor captives
They had languished in captivity for thirty years
And they saw neither the Lord's daylight nor the riteous sun.*

When compared with the Andrusyshen-Kirkconnell translation into English verse I am inclined to favour the above English version which remains more true to the Ukrainian form. The following is the same passage as rendered by Andrusyshen-Kirkconnell:

*On a bright white rock in the Black Sea's flood
A dungeon of stone once darkly stood,
Seven hundred Cossacks there were found,
All wretched slaves in the underground.
Bondage for thirty long years they had done,
With never a sight of God's blessed sun.*

As a college text, this volume should be acceptable from the standpoint of its developmental and scholarly presentation of this genre, its bilingual content (extremely important for comparative purposes), and its referencing. One does wonder, however, how many of the 35 bibliographical references which footnote the introduction, would be available to students for follow-up. Also of significance to the scholar interested in learning more about Ukrainian Dumy are the suggestions of topics for further study. These have the potential to be developed into a term paper or expanded into a thesis or dissertation. Most important, however, is the fact that this volume makes it possible for a wider public to have an easily accessible and large collection of these pleasurable, informative and interesting literary epics. Considering the greatly increased interest in folklore as a "discipline," the appearance of this book is very timely. If the anticipated comprehensive edition succeeds in truly completing previous studies of dumy it may well become the definitive publication envisioned by Kateryne Hrushevskaback in 1927.

I would recommend this volume not only to students but to anyone who likes to read oral poetry, regardless of their knowledge of Ukrainian. For \$9.95 you get a highly informative book that also features an aesthetically-pleasing cover designed by artist Ihor Korduk.

Christine Cherneskey

UKRAINIAN (EDMONTON) CREDIT UNION LIMITED

УКРАЇНСЬКА КРЕДИТОВА СПІЛНА В ЕДМОНТОНІ

10850 - 97 Street Edmonton, Alberta T5H 2M5 Phone (403) 429-1431.

Savings (Life insured to \$2000)

Loans (Life insured to \$10,000)

Chequing Service -- No Charge

Registered Retirement Savings Plan

Travellers' Cheques

Guaranteed Term Certificates

OFFICE HOURS

Mon. - Tues. - 9:30 - 12:00, 1:30 - 5:00

Wednesday - 1:30 - 5:00, 7:00 - 9:00

Thurs. - Fri. - 9:30 - 12:00, 1:30 - 5:00

Saturday - 10:00 - 1:00

**Чи Ви останньо
бачили
типічного
канадця?**



**Погляньте
у дзеркало.**

Multiculturalism / The Canadian Experience.



Honourable Jim Fleming
Minister of State
Multiculturalism

L'honorable Jim Fleming
Ministre d'Etat
Multiculturalisme

Canada

Some fleeting impressions of CANO's skrypak

Backstage with Wasył Kohut

It's 7:10 and I'm five minutes early for my interview with CANO's Wasył Kohut. I ask around for Jim, the A & M Record Company representative, but can't find anyone who knows where he is. For a moment I wonder if he hasn't forgotten our appointment, or worse still, changed his mind. Then I hear the dim strains of a familiar melody from inside Edmonton's SUB Theatre, where CANO is to perform in just forty-five minutes.

Slipping into the auditorium unnoticed, I find the band onstage in the final minutes of their pre-concert technical rehearsal. Taking a seat in the last row of the empty hall, I am immediately transported back to the previous evening's concert, which I had attended with a small army of Ukrainian friends and fellow CANO enthusiasts. And then the spell is broken.

A roadie wanders to the front of the stage and begins shouting instructions to the two long-haired technicians who are working the lighting board. The band continues playing for several bars, seemingly unaware of the activity around them, then abruptly breaks off the song in mid-melody. The contrast is jarring: it's almost as if someone had lifted the needle from a record, or raised the curtain on stage hands still working on a set. I sit up and begin scanning the auditorium for someone who looks like my idea of a music industry executive.

The band members move about the stage in a way that is reminiscent of people on a coffee break, chatting, adjusting equipment, playing stray licks, or boogieing to hummed fragments of songs I can't hear. The effect, while not unpleasant, is rather startling, and for a fleeting instant I wish that I could share that moment with the line of people that is already forming at the door. But when I recognize that it is precisely the feeling of intimacy that cannot be shared with a crowd, I settle back in my chair and simply savour the privilege of watching the band at work without all the cosmetic trappings that colour and polish an actual performance. The rehearsal continues.

Upon Rachel Paiement's suggestion they play one of the hauntingly beautiful cuts from the *Eclipse* album next, launching effortlessly into the song with hardly a cue. Kohut is featured in the piece with a solo, and he plays it to the empty hall with all of the enthusiasm and intensity that characterizes his gestures in a performance. It strikes me that he must obviously enjoy playing violin for a living if he can put so much sincere energy into what is ultimately just another rehearsal in another hall in another town on one more tour. But then just as I am getting caught up in the spell of the music again, it is broken by an announcement that that the band isn't needed anymore and that the sound check can continue without them. As the musicians lay down their instruments and begin shutting backstage, I make several more inquiries about Jim, then rush off in pursuit of Kohut before he disappears. Time is rapidly running short: the concert is to begin in thirty-five minutes.

We almost collide in the darkness amid the curtains in a wing-off-stage. There is a moment of surprise, then a flash of recognition. "Oh, it's you," he says with a mixture of relief and apprehension. "I was afraid it was this guy I met back East — this asshole who followed me around for four hours until I finally booted him out of my hotel room so that I could get some sleep. I hope he isn't a friend of yours," he says with an uneasy laugh.

I wince and wonder how many other hucksters from the community have descended on Kohut with offers to "make a deal." And for a moment I too feel predatory in my year-long pursuit of this article for *Student*. But he quickly puts me at ease.

"So how've you been," he says, offering me his hand, his face lit up with a good-natured grin that shows genuine curiosity. We had met a year earlier, the last time CANO had played Edmonton, and spent a pleasant afternoon together with some mutual friends. Wasył, his cousin Mike Dudtka, Fred Yackman and I had idled away several hours playing cards, drinking beer and listening to music while *Student* cartoonist Roman Oleksiuk worked on one of his Hutsul woodcuts. We exchange the usual pleasantries as he puts his violin away.

"Are you the guy who keeps sending me *Student*?" he asks as we begin looking for a quiet place to talk. I do, and am pleased by his comment in reply: "It's interesting, but it's kind of heavy sometimes," he says with a cheerful laugh. I laugh too, and agree with him wholeheartedly: "That's why I want this interview with you — it'll help balance the politics out with some cultural content." We continue chatting as we wander from room to room, in an increasingly frustrating search for a suitable place to sit down. Finally, we find an abandoned office and settle into a couch in the somewhat depressing room. Wasył knows exactly what I've come for, and we waste no time in getting to all the "pertinent" details.

Wasył was born in Sudbury in 1951, where his parents, like so many other postwar immigrants, had settled because there were jobs in the mines. His upbringing was typically Ukrainian: he was a member of *MYHO* (UNYF), he sang in the Dnipro Choir, and danced with the Vesalka dancers. He went to Ukrainian school in the winter, camp in the summer, and even acted with an amateur group in several Ukrainian plays. He relates all these details to me in such a matter-of-fact way that it immediately arouses my suspicions — is it possible that he survived the trauma of growing up in the Ukrainian community without any lingering scars or bitter memories? If there are any skeletons in his closet Wasył isn't saying, and I don't have time to pursue the matter. We go on to other things.

I ask about his musical background, and find his



history to be most intriguing. He took up violin at the age of seven, and continued with his lessons until he was fifteen. He quit because all of his friends were playing hockey while he was walking around "foting a violin case. I decided to become a 'normal' human being, and violin was not very cool in those days," he adds with an ironic smile.

For a while he was a "normal" youth of his generation, travelling around, getting into rock music, and working in the mines to support himself so that he could "do his own thing." Then he came to the realization that he wanted "to do more than just push a shovel," so like many other young people his age he picked up a guitar and began to play in the hope that someday he could make it as a rock musician.

The first group he joined was an OFY fundat venture that toured Ontario playing in parks at a decibel level that approached the deafening. "We weren't very good," he remembers with a laugh, but it is obvious that he has no regrets about the experience. Naturally, his parents weren't overly enthusiastic about his decision to play in a rock band, having reared Wasył on classical music and the *narodni piseni* they would sing at home. "They were definitely not into rock music," he explains with the kind of understatement that many of his peers would be able to relate to. But at this point something happened that was to take his musical career along tracks he had abandoned in his adolescence: at the age of twenty-one, after an interval of six years, he decided to pick up his violin again. After that, everything just seemed to fall into place.

He enrolled in music classes and was soon playing well enough to be invited to join the local symphony. Not long after that, members of CANO — La Cooperative des Artistes du Nouvel Ontario — approached him about joining their band. He did, and is still with them seven years later, a relationship he clearly finds very rewarding. "Everything I know about music and the music business I learned with CANO," he states matter-of-factly, observing that he was "very graan" when he first joined the talented group of Sudbury musicians.

Inevitably, I ask about the history of his adaptation of *Rushnychok* which is on the third CANO album (*Eclipse*) under the English title of *Earthly Mother*. Merely regard it to be the most successful synthesis yet of traditional Ukrainian music with contemporary folk rock. Kohut's reply, however, downplays its significance and makes it seem like it was the most natural thing in the world for him to do.

He notes that the mood of the entire *Eclipse* album is dark and somber because it was written in the shadow of band member Andre Paiement's tragic suicide. A key figure in the ensemble, many doubted if the group could survive without his considerable talents as a singer and songwriter. But everyone drew

tightly together to fill the space he left behind, and produced the resonantly evocative *Eclipse* album in honour of his memory.

Rushnychok was Wasył's contribution because it perfectly expressed his feelings for his friend, who was the brother of CANO vocalist Rachel Paiement. He had been hearing the song for as long as he could remember, and to him the achingly beautiful melody summed up the sense of loss and grief that he felt for Andre. In his attempt to explain, he gropes for the right words: "I went into my own past because I'm Ukrainian and I just thought it was very suitable to do it. But I didn't want to do it in the classical sense. I just wanted to take a theme and develop it — take off a bit, end than come back. It wasn't any special thing, I just wanted to do it. It's a very pretty melody and it's been haunting me all my life."

Although the song was an instant hit among many Ukrainian-Canadians, who also appreciated the Ukrainian imagery on the album cover, it is interesting that it developed an equally appreciative following in Quebec, where it almost did well enough to be released as a single. Wasył is of the opinion that the Quebecois "respected it because it was a cultural tune, end that was something they could relate to." Whatever the reasons for its popularity, it's obvious that the bilingual nature of the band — they perform and record in both official languages — provided an environment that would be supportive of Wasył's venture into his ancestral past.

Naturally, I ask Wasył if he intends to do any more adaptations of Ukrainian songs, and once again his answer is refreshingly low-key: "Sure, I don't see why not," he says with a shrug that indicates it is not something he will have to force himself to do. "I wouldn't even mind doing an entire album of Ukrainian songs, if I could find the time and the money to do it." Immediately I offer to put him in touch with someone who could "easily arrange everything," but then I catch myself sounding like some sort of huckster and quickly change the topic of conversation to the music industry and the future of CANO, which we discuss only briefly as time is rapidly running out. It is now less than ten minutes before the concert is to begin. As Wasył had said earlier that he wanted to grab a bita to eat before the show, I abruptly decide to do and the interview, catching him somewhat by surprise.

I shake hands with Wasył in the dark recesses of the SUB Theatre, where the excitement is already beginning to mount as the capacity crowd eagerly awaits the band's appearance. In a stairwell leading to the back door I finally run into Jim, who is relieved that I had managed to arrange things with myself end who enquires how it went. "Not bad," I reply, leaning on the door, "Thanks for everything." Then I step out and into the early evening air with my taped interview and these impressions of Wasył Kohut.

A Kupalo festival primer

"And you Ivane, Blessed Ivane,
Bless these our herbs,
Our herbs and gathered roots
Placed here on the fires."
— Ukrainian Lemko Kupalo song

The feast of Kupalo was celebrated at the summer solstice. Under various names, and through various rituals the solstice was celebrated throughout all parts of Europe. With the coming of Christianity the festival was moved to correspond to the Church feast of St. John the Baptist. Hence "Ivana Kupala." This year the festival falls on July 7th.

It is unwise to bathe in nature's waters
Till the sun has bathed at Kupala
— Ukrainian proverb

Kupalo stands at the opposite point on the seasonal cycle from Koliada (Christmas). Kupalo is another celebration of life and death. At the summer solstice the sun reaches the zenith of its power, only to start into the decline... autumn, winter, shorter days: in short, the sun starts toward its nadir at Koliada.

Ritual songs from Kupala explore symbols common to themes of the solar cult: arrival of new blood into the clan, cult of the dead, parting with summer, magical charms ensuring health and happiness in the coming months for the clan, mating of tire and water, and the cyclical nature of life.

Something they never told you at
Ridna Shkola: Kupala celebrations were orgiastic.

"... then, on that evening, the city is shaken; and in the villages appear — with drums, with sopilky, with droning string instruments, end with all undignified satanic playing, with clepping hands and leaps: women and maidens — their heads swaying, their lips uttering evil calls — archevil demonic songs, their spines swaying, their feet stamping."

That's how the monk Pamphil from Pskov saw it back in 1505. He was not a fan.

At Kupala two divinities were celebrated: Kupalo — analogous with the sun, light and life; and Marena — the moon, darkness and death. A maiden was chosen to play the role of Marena, handing out fortunes and omens to her handmaidens in the ritual. A "Kupalo" straw effigy was made. At the height of the ritual it was torn to pieces and either burned in the fires or drowned.

"And at Ivana, at Ivana,
Bathing went the swallow,
bathing Bathing and
Imploring her mother.
Oh, Mother, give your hand,
Don't let my heart perish.
Oh, Mother, oh give both hands,
Don't let me perish in cold waters."
— Ukrainian Kupalo song

The floral world plays a central role at Kupala. On the eve of Kupalo, youths go into the forest to search for the flower of the fern; if found the secrets of the earth's riches open to the finder. The trick is to hang onto the flower, as that right all the evil forces are on the loose and they're also looking for the flower. In the morning medicinal herbs are gathered because, like the sun, they're at the zenith of their powers.

"To ensure health and beauty, roll yourself in the dew on the morning after Kupalo's eve."
— Ukrainian folk belief

p.s. Don't tell your local priest what you've been up to if you run into him on the path back from the forest at 6 in the morning.

Daffodils

At a table
covered with a green cloth

on which a jar
holds freshly-cut daffodils

I sit reading a book of modern Russian poems

so the heavy scent
floats through Russia,

through the lines

and among the horrifying small biographies:
the children raised in institutions
while both parents were at the front against the Nazis,
the boy living with the partisan band
that is trapped and annihilated while he watches,
the husbands or wives disappearing
through official orders

and the scent
perhaps in the air in April 1918
on Moscow's Malaia Dmifrovka Street
as the Bolsheviks suppress their left opposition:
the gun butts of the Cheka
hammering at the door of
the House of Anarchy, each blow
ringing in another Russia —
the Factory Committees dissolved,
hammering, Kronstadt smashed,
more hammering, the Makhnovschina destroyed
— Ukrainian anarchist communes
outrun by Lenin's Army,
Ba'ko fleeing to Rumania, to Poland, then Paris —
more hammering, the pistol shot
of Meyakovsky killing himself,
the wood splintering,
a scuffle in the hallway,
blood beginning to flow across the floor

and because it is human blood
it is anarchist blood: the lash of the nobility,
the men ordered tortured and hung by the Tsar,
and the men and women who thus learn
a government, even by Reds, can only be the club and the rifle.

Yet blood
is organized differently:
living according to natural laws
except that because of centuries of effort
we know it can be improved on,
altered when necessary
to benefit our life. The death camps,
the suppression of words
as harmless as poems,
and the evenings when nothing happens:
a stroll in a park somewhere
along a path amid
daffodils

as in the wood
where the young composer was found,
May 1979, last seen entering a KGB car,
now hanging, his fingers broken,
eyes gouged out, with several branches
of the cranberry
driven into his ribs,

daffodils
I smell here
reading these lines
in a land that isn't Paradise either.
I remember a friend saying
the Twentieth Century
is part of the Middle Ages.
I raise my head to look at the blossoms
on the table
and imagine later people telling each other
some things come through
from that dark era:
daffodils, for example — the bright yellow scent
unchanged, like certain words and flowers ...

But these ones will never make it.

Tom Weyman

printed with the permission of Query

Tom Weyman is a well-known Canadian poet presently living in Edmonton. He is the author of several collections of poetry, including *Waiting for Wayman*, *For and Against the Moon*, *Money and Rain*, *Free Time*, and most recently, *Living on the Ground*: Tom Weyman Country. He has also edited several books, among them *Beaton Abbott's Got the Contract and A Government Job At Last*. He wrote this poem after learning the details of Volodymyr Ivasiuk's death end reading Andrew Suknaski's poem, *What is remembered* in the last issue of *Student*.

KOLUMN-EYKA



From Folk Art to Fine Art

"The thing I hate most is that their dancing isn't traditional. Nobody ever did those things in the selo."
"I'm into real Ukrainian folk dancing, not that modern garbage..."

Comments like these clearly demonstrate one of the major problems with today's Ukrainian dance. Many performers and observers have romantic delusions about what it is all about. Obviously, the term "folk dance" needs to be re-evaluated and given a realistic perspective.

In the "good old days," when the village youth would get together to sing, dance and play, the simplicity of the steps and patterns was completely appropriate to their needs: it was simply good fun. Dance forms could easily be replaced by others which also provided enjoyment. Avramenko had not yet been born by the time that polkas, mazurkas, and two-steps were, in fact, taking the place of the *kozachok* and *metelytsia*. Urbanities had never been into *uvyvanets* in the first place.

Instead of slowly fading away, however, the *kołomyjka* and *hopak* took root in an exciting new environment. The great ethnographic theatres of Sadowsky, etc., found these dances perfect for their plays. Actually, this transition was made so successfully that often the play itself fell secondary to a gigantic *hopak*. This new orientation for the dances accompanied many fundamental changes. They were no longer a recreational activity but a paid performance. The actor-dancers underwent strict training programs in order to imitate the dances of the peasants. Dances were researched, choreographed, formalized, intensified. Special costumes had to be put on. This is the evolution of a folk art into a fine art.

Avramenko studied in the theatrical school named after Mykola Lysenko, and worked in the theatre of Sadowsky. He learned and brought the staged dance to this continent in handy, re-usable, pre-set packages. His dance pieces were a powerful propagandist tool as well. He was not a folk dancer but a stage artist and a patriot.

Since his time, we have moved even further away from the original folkways. Groups are now presenting a variety of theatrical pieces to entertain or educate a critical, sophisticated, and often non-Ukrainian audience. The closest things to folk dancing still in existence are the *kołomyjki* at zabavy and weddings. They, too, have changed in form, focusing on the acrobatics of the elite few. Of course, there are still many aspects which link our stage dances with its folk heritage. In physical form, we still have our roots in Avramenko's stylizations of actual folk movements (plus a pinch of New York style and a dash of Soviet stuff). Our costumes and music still imitate the originals to various degrees. Most importantly, we desire that our dance be Ukrainian.

Still, we must come to terms with the fact that our stage dances are both *theatrical* and *Ukrainian*. There are exceptions: when we are training, when we dance for our own pleasure, and when we study historical forms, our objectives are different. I am not, however, speaking about these things now. The theatricality of our work is definitely contemporary and international. Our goals must be to produce staged dance which is "good" by today's western standards. If the Virsky dancers weren't explosive on stage, all the tradition in the world wouldn't make them great. If our Ukrainianness is incompatible with the performing space, we are in big trouble. This, of course does not mean that we should forget about Ukrainian things if they are not theatrical. On the contrary, we must work twice as hard to find ways of making them work. Using our heritage and traditional forms as a vehicle of expression is a legitimate pursuit; uncompromisingly repeating two melodies of *pokhid skladanyjs* like feeding oats to your Datsun, because *dido* ted them to his horse.

Real art is naturally affected by the environment and experience of its artists. To deny this reality is to strangle it as it is born.

Andriy Nahachevsky

Zirka Concert in Edmonton

The Zirka Dancers are a group of young performers, averaging 16-17 years of age. This fact should definitely not lead anyone to believe that they are only capable of a simple or second-rate show. On the contrary, their first public concert was a most successful event that offered an evening of well-executed dance to an appreciative audience of more than 500 people. Everyone in attendance was treated not only to a display of smiles, skill and showmanship, but also to an all-too-rare quality of heart. The performers gave all of themselves, and not just the superficial veneer of movement that characterizes most Ukrainian-Canadian dance. In many ways, Zirka's Ukrainian soul must be attributed to the beneficial influence of the "Selo" Cultural Immersion Camp program: the group is part of the CYMK local at the St. Andrew's Orthodox parish in Edmonton, and several of its members have attended the camp.

Because they are still young the mistakes they made onstage were glaringly apparent, unlike the usually smooth and cleverly disguised flaws of older performers. But no one in the audience seemed overly perturbed by these imperfections, instead responding warmly to the inspired quality of their dance. When the boys sang during an adaptation of N. Zhukov's "Staryi Hutsul," they sang and didn't just go through the motions of singing. Radiating confidence and character, they simply overwhelmed anyone slip-ups in their presentation with an impressive show of raw talent.

Obviously, Edmonton's senior dance groups, *Shumka*, *Cheremosh* and *Dnipro*, can look forward to a rich harvest of talented dancers for years to come. But the question remains: where will the latest crop of Alberta dancers ultimately be able to grow to? How many amateur Ukrainian groups can Alberta audiences support? The future will tell ...

Demjan Hohol

(continued from page 6)

broader perspective. I have noticed that those nations which have suffered the holocausts of the 20th century (that is the Ukrainian holocaust, the Armenian, the Jewish, and the Cambodian) have developed peculiar psycho-social deformities. Their collective reactions seem to be on the whole perenoid and schizophrenic — they have unproportionally emotional reactions to everything in the world. Understandably, any nation which has been as brutally struck as the Ukrainian nation would suffer such repercussions, but this problem must be faced and seriously dealt with. Within this context, I would place the problem of Moroz.

As a result, many young people have become disillusioned. We have idealized dissidents, making myths and symbols of real people. And when this 'myth' shows himself or herself to be a real person, they become a contradiction for us. Well, in Moroz's case, did he not turn out to be a great contradiction?

No, either we continue the struggle because we realize that we are fighting for ourselves, Ukraine, and all that we believe to be just, or we fight for leaders, these kinds of heroes and symbols. We must build our struggle on a basis other than mythology. It has served no one other than scholars and poets. I think that no matter what Moroz should do or say, we would all do well to pay less attention to him. We should think of a constructive struggle for something rather than about a negative struggle against him and his ideas.

STUDENT: The Ukrainian diaspora shares a generalized conception of the future Ukrainian state as being sovereign and non-communist. Is this conception as wide spread in Ukraine today?

PLIUSHCH: I don't believe that it is possible to describe accurately a nation, a class, or any large social group. The larger the group, the more concrete characteristics it possesses. I believe that it is important to discard the idea that someone can represent all of Ukraine, or represent even a particular class. It is even very difficult to discuss the movement as a whole, because there isn't a clear-cut boundary between the Ukrainian national and patriotic movement and Ukraine as a whole. There exist many transitional phases ... It is even at times difficult to establish who can be considered a dissident and who is not, who is already a dissident and who is not yet. Based on what I have read and personally experienced of the development of the Ukrainian movement since 1956, there appear to be several stages. The first phase could be called the period of the Khrushchev illusions, the time of the discovery of the Stalinist period. Certain freedoms were allowed but as soon as cultural life revived with the shestodesiatnyky repressions started. All gatherings and rallies were broken up, and so on. At first people began to demand that their cultural rights be safeguarded, and I believe that at this point political awareness began to grow. Repression of cultural life led to protests, which in turn led to arrests. In the process, the defense movement was born. At first, the defense movement limited itself to outcries against the rebirth of Stalinism, but as these outcries ended in further repression the human rights movement began to develop a political base.

I came into the movement out of social and moral motives. Others came because the repression of cultural life was no longer tolerable, still others because of a concern for human rights. Progressively, the idea and need for democratization swept the whole group. The greater the repressions, the more we learned about the actual state of affairs in the Soviet Union and about the real history of Ukraine. It became clear that a democratic Ukraine could not exist within the imperialistic framework of the Soviet Union. From whatever framework someone came into the movement it became evident that only an independent and democratic Ukraine could satisfy the necessary conditions for freedom. I believe that this feeling is growing. At one time in '69 and '70, even within the movement, I was asked not to discuss the question of independence because it was considered provocative. Now people are writing about it; witness the latest memorandum issued from Ukraine in which sovereignty and autonomy are openly demanded. This is a substantively new and important element.

There may be many conceptions of independence, and they may be markedly different from one another. In many cases there are similarities and often they can be compatible. When I first read statements written by Potiava and Rebet as well as others dating back from the period of the UPA, I was convinced that had I read this material back in Ukraine I would have accepted it, even though the UPA has seen its day. The gap between the nationalist movement in Ukraine today and that which existed until 1943 is not as great as I had thought it to be. The conclusions which they reached in 1943 are surprisingly similar to those we held in completely

different circumstances. This is a positive thing. Of course I am not speaking of the *stetskvitsi* who, although the most active and aggressive, are also the most underdeveloped politically. I think that the people have suffered so much under German fascism and then under communist totalitarianism that few would want an 'independent' form of Ukrainian totalitarianism. Of course, there are some ...

STUDENT: Do you think that the Soviets will be successful in eliminating the Ukrainian positionists, or will the letter be forced to move from their legalistic positions to revolutionary ones?

PLIUSHCH: Unfortunately, in the 20th century the words 'political' and 'ideological' have lost their sense, and I think that an answer can only be given at the level of words. For instance, the word 'revolutionary' can mean many different things. I believe that the legalistic principles underlying our movement are revolutionary. Personally, I am a reformist — that is I am for radical, substantive reforms in the Soviet Union. But in the end, radical and substantive reforms are revolutionary. It means by them the actualization of self-determination. Practically, this would mean that Ukraine would leave the empire — and this is a whole revolution. Radical and democratic reforms in the political life of Ukraine, that is, the right to meet, right of assembly, the right to create political parties — this is revolution.

But I would imagine by 'revolutionary' you mean an armed uprising of some sort. This is altogether a different matter. I don't think that an armed uprising would succeed, for not only would the State fall but everything would be destroyed with it. It wouldn't succeed, and for the following reason: The Soviet Union is suffering a total economic, political and spiritual crisis. There are no undemocratic ways of avoiding this crisis. No totalitarian reforms can change or prevent it. At most they could temporarily stall the crisis. Furthermore, western capital can not much longer support the Soviet Union and continue feeding it as it has done, especially given that the Soviets are not terribly concerned with the interests of the West. They crawl into Afghanistan and continually create 'hot' situations. As long as the crisis continues, there will grow ever new elements of crisis among the population. Should the Soviet Union even physically eliminate all existing dissidents, dissent will grow. Under the present circumstances, an armed uprising or terrorist activity (for some reason only this is called revolutionary) makes no sense. The KGB would only be too happy to use this excuse for massive repressions.

I am not speaking of an exceptional situation, such as the outbreak of war. The circumstances would be completely different and would have to be reevaluated.

In the present state the situation may thus be summed up: the Soviet Union is a huge state with a great military apparatus and a police force capable of repressing everything that moves. There is a KGB net spread out across the whole state and the population is morally dissolved. All underground organizations which I knew of had been infiltrated by the KGB. Furthermore, we are dealing with a state that is organized like the Mafia. Whether it must kill Russians, Ukrainians or others to maintain power makes strictly no difference to it. It is morally indifferent to the possibility of bombing its own cities. Within such a context I simply cannot see the possibility for a classical revolution.

(continued from page 5)

When he finished his dissertation, Mr. Magocsi expressed a wish to work on 19th- and 20th-century Galicia along the lines he had established for Transcarpathia. I welcomed this decision, since 19th-century Galician history was badly in need of research and also because Galician problems are of central importance to Ukrainian history. There was still another consideration: this new interest would widen Dr. Magocsi's horizons and provide him with the necessary foundation for an independent study of general topics in Ukrainian history.

At the same time, Dr. Magocsi was helping me to begin a publishing program, which first included periodicals produced by the graduate students and then comprised a series of scholarly monographs, documents and reprints. This work was done on Dr. Magocsi's own initiative, since he had developed editorial skills and a passion for the publishing field.

My long association allows me to evaluate him as a scholar. He is a very conscientious and methodical worker who has the ability to concentrate wholly on one topic at a time (which, however, holds the danger of a one-sided perspective). He is well read, knows several languages (French, German, Hungarian, Czech, etc.) and doubtlessly possesses an analytical mind. Apart from his two major fields of interest — nationbuilding and the language problem — he has developed a hobby, the comparative study of the smallest European nations, to which he — wrongly in my view — includes American immigrants from Transcarpathia. He publishes extensively and he is certainly a young scholar who can satisfy the expectations of a leading scholarly institution.

Also, my experience with him as an editor is very positive. He possesses managerial skills and an open-mindedness regarding problems. Since he sets high standards for himself, he expects the same from his fellow workers and therefore sometimes reacts rather harshly to less than good work; but, I must stress, this never happens without a good reason.

There is one area, however, certainly pertinent to your decision, which I cannot evaluate fully at this time. This is Dr. Magocsi's ability and performance as a teacher. At the very beginning of our association, Dr. Magocsi told me that he does not intend to have the normal career of a university teacher. He preferred to devote his life to research and publishing. He has not taught at Harvard (except for one semester when he assisted a senior professor in a seminar dealing with his interest in the smallest European nations) or at any other institution. How he will handle general courses on topics outside his research interests, I do not know and I cannot judge how he will deal with students.

His superiority over his colleagues (Drs. Kohut, Sutarsky, Sysyn) in publications should be confronted with the fact that all the others have spent much time preparing for courses and dealing with students.

Dr. Magocsi is aware of this Achilles' heel of his, and I am not sure whether he will be able to accept your invitation at the present time. If you decide upon Dr. Magocsi as the best candidate, you should help him in making a decision. It seems to me that he would need to begin his appointment with a one-year sabbatical, to have time to prepare for at least two courses. The second year would then show to the university and to him whether he is able to teach as he is a scholar.

In closing this letter, I would like to stress that your Committee is in a rather enviable situation. All the candidates are outstanding young scholars, and although each has his own profile, all are of the highest caliber. Dr. Magocsi towers over his peers in publications, but Drs. Kohut, Subtelny, and Sysyn also have excellent records as university teachers. Dr. Himka, the youngest candidate, is making good progress. During this next summer he will be teaching Ukrainian history of the nineteenth-twentieth century at Harvard. Whatever choice you make is bound to be a good one.

Sincerely yours,
Omeljen Frisak
Director

Letters

(continued from page 2)

Колн аже тут пнтал його про шо справу, а интер'ю, айн те хотнє нїчо коментуват про те і ше навїт старався оправдатї своїх спїа-а'язнїа тїм, шо є тяжкїх умовах асї мучїлїсї і не дїавно шо єнїкалїн мїж нїмї єсїа конфїктї. Шо-до Морозовїх амбїцїа на дїктаторство, це навелно стїлькїх правдї є шїм як у асїх тїх наклепах шо тут звалюють на Мороза злобнї людї, мотївованї своєю власною амбїцією.

Га помнїю єсїах очорнюєшь, євнїшо шо людїам не тяжко є єднїтї шїрїсть лїднїа, бо зустрїтї з Морозом прїтягнїає єсїє бїльше прїхїльнїкї. Не за їдола, їкону, фїюрера (?) чн мєсїю мають його нашї людї, як саркастїчно теєрнїть Шарнїг, але шанують його за те чїм єїн

справлї є: незламнїа борїє за аюлю Українї чїсною людїною.

КГБ-їаскї убаши добре знадї з кнм малї до дїла (не з якнмось там собї "електронїксїнженером", якому байдуже є за шо кого перелїдує КГБ!) і тому так жорстоко розправлїлїсї з Морозом, чїм бє сумнїау, ушкоднїлї його фїзїчно і духова, та їдєїнїсть їмороза додала їому силн нестї сєї хрєст є неаолї (шє ї мїж соїмїа! Подуматї лїшї: Шарнїг шє хєалїтьшє шо хєорого Мороза нїхїто з нїх наєїтє не хотїє їдїватї є лїчнїшї. Вїднїшо шо тїлькї єднїму якомусь старєнкому чїловєкївї лїшїлїсї єсїє почувтїа людїаностї і спїєчутїа).

Прїхїднїтьсї Морозовї нестї

сїай хрєст шє ї тут, єсїєд тїхнх єсїє незлорїлнх землїкїа, та така те аже доля шїрої, їдєїної людїанї.

Шодо Сахаровскїх перелїхуванї, дїя мєнє, те шо казав Мороз робнїть бїльшє єснєу нїж те шо гворнїть Шарнїг. По першє, залрошеннї аїм Булнїна і ко. (хїто вонї там не шарнїг!) телефонїчно чн писемно, зовсїм не єнстарше на такїй аїнстїп і є не дїнуєшо шо Мороз не єзлє його поезїю. По другє, не дївно було б якшо єїнї є не залїквалнїсї братїу учасьє є тїхнх акїїях, якї, як євнєлїлїсї, помагїають нїашї, українскїї справї стїлькї, шо мєртему каднїю. Знїаєжнїю пошанїю до Вас

A. Сакїно
Ст. Катєрїнє, Онт.

ALBERTA FUEL OIL

278 BATHURST ST.
TORONTO, ONTARIO
M5T 2S3

362-3224

Baydala
DRUG

Open till midnight



More Magocsi

(continued from page 1)

grounds that tenure assured Dr. Magocsi a teaching position "for life" before his pedagogical competence and classroom performance could even be properly evaluated. They justified their tears with the fact that not a single tenured professor at the U of T has been fired in the institution's 153 year history.

Student misgivings about Dr. Magocsi's ability to adequately fill the post are essentially focused on two points: his limited teaching experience and the contradictions between the job as advertised and Dr. Magocsi's academic field of expertise. They point out that his curriculum vitae lists as the sum total of his university teaching experience a half-course he co-taught with Professor Kerl Deutsch on "Linguistic and Cultural Minorities." This, they argue, is hardly impressive in the light of the twelve years that Dr. Magocsi has been associated with Harvard. Magocsi himself did little to alleviate student anxiety about his pedagogical talents when he candidly admitted in a meeting with two USC officials, "I am not sure of my teaching abilities."

The second objection that students have made to Dr. Magocsi's tenured appointment stems from the fact that he will be expected to give courses in areas he has little background and questionable interest in. They note that the original Trust Agreement signed by the University and the Chair Foundation broadly states that the Chair is to "advance studies of the history, culture and political economy of the Ukrainian nation and Ukrainian Canadians." This rather general description, however, was made more specific in the advertisements that were run in the Economist and University Affairs when the active search for candidates began. It was indicated in the ads that preference would be given to candidates "who are able to offer courses in the history of Kievan Rus or Modern Ukraine" — neither area of specialty being listed in Dr. Magocsi's curriculum vitae. Students also point out that Dr. Magocsi has absolutely no background in economics either, which he will surely be expected to teach in fulfilling the duties of the cross-appointment.

Of particular concern to students (and academics as well) is the fact that Dr. Magocsi is being hired to teach subjects far removed from the areas of competence he lists in both his 1976 and 1979 and 1979 c.v.'s: Modern History of the Danubian Basin; Modern Nationalism; Slavic and East European Immigration to the United States; Comparative History of Art and Music from the Baroque to the Present; and finally, The Little Peoples of Europe. They note that even Dr. Omeljan Pritsak, in his letter of recommendation on Dr. Magocsi's behalf (see "A Question of Qualifications," pg. 5 of this issue), states that "Transcarpathian problems are of marginal interest not only to Ukrainians history, but also to the histories of all other neighboring countries" and that he expresses the opinion that Dr. Magocsi "would need to begin his appointment with a one-year sabbatical to have time to prepare for at least two courses." Moreover, Dr. Pritsak, who has known Magocsi for more than a decade, reveals in his letter that from the beginning of his scholarly activities Magocsi did "not intend to have the normal career of a university teacher," instead preferring "to devote his life to research and publishing." Expressing doubts about Magocsi's ability to fill the position "at the present time, and reservations about his lack

of teaching experience, Pritsak sums up the question of Magocsi's pedagogical capabilities by describing them as his "Achilles' heel."

Adding even more fuel to the controversy are alleged "irregularities" on the university's handling of the appointment and deviations from the standard practise that is followed in the granting of tenure. Former USC President Maryn (he has stepped down from the post after serving one year in office) points out that besides the fact that Dr. Magocsi's application for the job was personally solicited by a member of the search committee and received after the published deadline, the university violated its own guidelines on tenure when it immediately bestowed the privileged status on Dr. Magocsi. Known as the "Haist Rules," the guidelines state that tenure should be granted on the basis of three essential criteria: achievement in research and creative professional work; effectiveness in teaching; and clear promise of future intellectual and professional development. More significantly, however, the rules also explicitly state that "no Assistant Professor should be granted tenure until he or she has served a minimum of three years at this university at the Assistant Professor rank." As Maryn wryly observes, Dr. Magocsi was granted tenure in the span of two hours.

The entire debate over Dr. Magocsi's appointment has received coverage in the Toronto Star, the Globe and Mail and other mass media outlets and is taking place against the backdrop of a larger discussion that is taking place in academic circles on the relevance, abuse and long-term consequences of tenure at Canadian universities. Several U of T publications have recently carried articles on the subject, and even such a noted Canadian academic as Dr. George Grant (in a full-page article published in the Globe) has expressed concern about the misuse of tenure and the decline in the emphasis on teaching with the rise of the importance of publishing.

In an attempt to reach a compromise on the contentious issue of Dr. Magocsi's hiring, USC members initially called on the university to withdraw its offer of tenure (before the contract had been signed) and asked Dr. Magocsi to show his good faith by accepting the position without tenure in order to allow for a period of assessment. Both parties, however, failed to respond to this appeal. Frustrated by the indifference of university officials to what

students consider to be legitimate concerns, and annoyed by the acquiescence of some of the members of the chair foundation in the face of the questionable conduct of the University of Toronto, the executive of the Ukrainian Students Club has passed a resolution urging its members to boycott classes taught by Dr. Magocsi. How successful that boycott will be remains to be seen, but it is a clear indication that students intend to continue their opposition to the granting of tenure to Dr. Magocsi.

Grads

(continued from page 1)

even here they are in a precarious situation because of low enrollment figures. There remains much work to be done in this area. Still, bilingual education is one of the brightest lights on the Ukrainian-Canadian scene today.

At the graduation the students were informed that a songbook for children, *Svitank*, was to be published in their honour. They took this news in stride, no doubt being more receptive to the other concerns that loom on the horizon when one stands on the threshold of adolescence. Part of an experiment in social engineering, it is hardly surprising that they should be the least self-conscious of their place in educational history: like fish in water they were in their element. For the parents and the initiators of the program, however, who participated as supporters and anxious observers — the evening was a landmark in a long struggle and they glowed with the flush of an important victory.

Academic

(continued from page 9)

objections to the decision. Dated 5 March 1980, his brief enumerated irregularities in the selection procedure, raised questions about Magocsi's teaching ability and competence in the area of general Ukrainian history, drew attention to the fact that only one member of the committee had any familiarity with Ukrainian history, and alleged that the committee was more concerned that the appointment serve the interests of the departments involved than the interests of Ukrainian scholarship. Claiming that the members of the committee were biased against candidates of Ukrainian descent — labelling them "nationalists" — Lucky summed up his protest by likening the decision to "appointing a known anti-semitic to a Chair of Jewish History endowed by the Jewish community."

In the meantime, the controversy was heating up and continuing to spread within both the Ukrainian and the university communities. (See "Magocsi Named to Chair," and "A question of qualifications," in this issue). With the immediate granting of tenure it entered yet another phase that stirred especially strong student reaction. This opposition surfaced first in the formal protest to U of T President James Ham, and then in the leaflet dated 11 April which appeared at the panel discussion on the future of Ukrainian Studies in North America. Thus the stage was set for the clash which disrupted the program for the evening and overshadowed the larger discussion that was initially planned.

Among the highlights of the debate were the repeated disruptions of usually level-headed scholars such as Professors Brock and Dyck, the latter using the pretense of a question to assail the moderator, George Lucky, with a lengthy harangue. Professor Dyck also accused panel member Dr. Lupul and the Canadian Institute of Ukrainian Studies with playing an active and detrimental role in the entire affair. This prompted Dr. Lupul to remark, in his opening statement, about the Anglo-Saxon condescension towards minorities evident at the University of Toronto.

Although it was not exactly what the organizers had in mind when they first arranged the discussion, in some ways the evening perfectly summed up the contentious and cloudy future of Ukrainian Studies in North America. The debate continued in the lobby long after the session had ended, indicating that interest in the subject was bound to continue for some time. As for the confrontation between the two opposing camps, no clear-cut victory was won by either side although general feeling seemed to favour the way the Magocsi supporters conducted themselves. One observer perhaps summed things up best when he remarked that "Only people who are unsure of their position have to shout down their opponents." If anything can be said at all, it is that the University of Toronto is the ultimate loser in what Professor Peter Brock all too aptly described as this "whole sorry business."



COMMUNITY TRUST COMPANY LTD.

NOW OFFERS COMPLETE "TRUST" SERVICES INCLUDING
SAVINGS ACCOUNTS
INVESTMENT CERTIFICATES
CHECKING ACCOUNTS
MORTGAGES
RETIREMENT SAVINGS PLANS
ESTATE TRUSTS

LOCATED IN BLOOR VILLAGE WEST
2299 BLOOR STREET WEST, TORONTO, ONTARIO
TELEPHONE 763-2291

It takes more than
theory to start
a practice.

YOU CAN BENEFIT
FROM OUR FULL RANGE
OF FINANCIAL SERVICES.



HERITAGE TRUST
10126 - 101 ST. EDMONTON
TELEPHONE 429-5656
#192 KINGWAY GARDEN MALL, EDMONTON
TELEPHONE 474-8471
319 - 8th AVENUE, S.W. CALGARY
TELEPHONE 265-4415

UKRAINIAN (Toronto) CREDIT UNION LTD.



At your credit union

YOU come first!

Interest calculated daily
Paid Monthly

Compare with any bank!

Helping you and your family is what we're all about.

We offer complete service:

- *Special education accounts for people under 18
 - *\$1 bonus for each \$50 deposit on top of regular interest.
 - *Free life and disability insurance
 - *Free branches for your convenience
 - *Registered returned and home ownership plans.
 - *\$5 free checking with no limit.
 - In business since 1954
- 297 College St. 2397 Bloor St. West 3635 Cawthra Rd.
 Tel. 922-1402 Tel. 762-6961 Tel. 272-0468

Return Requested

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



BANFF

AFTER CONGRESS '80

— Come and spend 3 glorious days after the 21st SUSK Congress in Banff, Alberta and take in the breath-taking sights of our own Canadian "Karpaty"

— Try out some of the many easily accessible trails that take you to areas completely unspoiled by man, or see it all from the top of a gondola ride.

— Walk down the streets of Banff and take in the many quaint shops or try out one (or two ...) of the multitude of ethnic restaurants.

— Enjoy 3 nights in cabins with your friends discussing all the fun you had at the SUSK Congress in Edmonton.

— Reservations are for 40 people at \$9.50/night, so let us know now if you're interested by writing us c/o the SUSK Executive.

— Transportation will be provided at approximately \$25.00 round trip — Edm. — Banff — Edm. (5 hrs. trip).

— Cooking will be done in individual cabins which sleep from 4 to 10 people.

— While out west you cannot pass up the chance of seeing the spectacular Rocky Mountains.

Come and see the real riches of Alberta

