

# UKRAINIANS DEMONSTRATE!!! UKRAINIANS DEMONSTRATE!!!

by TARAS CONNOR



The observance of Den' Kruty in Montreal on January 31 of this year was of a very special nature. In years past the memory of the slaughter of 300 Ukrainian university and high school students in the town of Kruty by the invading Bolshevik armies in 1918 has functioned as an important means of stressing to each member of the Ukrainian community in Canada the fact that his fatherland has in the past suffered, and continues to endure, the oppression of the Russians.

For the 150 people who participated in the demonstration organized by the McGill, Sir George Williams, and Loyola Ukrainian University Students Clubs, the march through downtown Montreal was a dramatic and forceful way to express the mixture of sadness and anger that the sufferings of Ukraine elicits in them. However, by choosing to commemorate Kruty in the manner which they did, the clubs in Montreal not only enabled the active young people of that city to make the traditional af-

firmation of solidarity and determination to see Ukraine free, but also to increase their fellow Canadians' consciousness of the history and day-to-day fate of Ukraine.

The pamphlets handed out to many Saturday afternoon shoppers along the march route and the good coverage the demonstration received in the Montreal newspapers meant that the concern with events in the USSR was to be no longer limited to a few perceptive politicians and the Ukrainian community itself but

was, in some small way, becoming the property of the general Canadian public.

Simply because they are so dramatic an expression of a cause or concern, and it is exactly that drama and visibility that modern media feed upon, demonstrations would seem to be one of the most effective means of making the concerns of Ukrainians more publically known. Significant occurrences in the history of Ukraine have traditionally been marked in the Canadian community by such formal af-

airs as *academia*, but this manner of observing important past events has been too much a matter of the participants simply affirming to each other the special meaning of the occasion.

The march in Montreal was a productive departure from this pattern for it demonstrated that there are ways of commemorating such events that will not only strengthen Ukrainians' awareness of their identity but will also familiarize Canadians of non-Ukrainian origin with the present predicament of Ukraine.

## СТУДЕНТ

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### LABOUR UNIONS TO DEFEND ETHNIC GROUPS

by W. ASPER

Labour has taken the initiative for public recognition of Canada's "Third Force". In a dramatic conference held February 13-14, at Toronto's St. Lawrence Centre, President Dr. Montgomery on behalf of 312 affiliated unions in The Labour Council of Toronto said, "We have a collective responsibility for a job we can only do as a group... I am pledging the support of the ethnic labour committee to carry on this work".

The conference entitled: "New Canadians - their Expectations and Reality", had three themes: Integration; Law Enforcement; and, Social and Government Services Agencies. It was evident from presentations throughout the conference that both Federal and Provincial schemes for immigration into Canada have grown up through disjointed temporary programmes. Despite the fact that Canada has averaged 200,000 immigrants for the past 15 years, services have not been systematically coordinated to this day. As a result many testimonials during the conference pointed up the exploitation experienced by immigrant groups, both from their own ethnic group and from employers. It was also evident that little was be-

ing done to provide social services for the special needs of ethnic groups. L. Appoloni of the COSTI Italian-English language school charged that the Department of Immigration spent only fifty thousand dollars of a total budget of three hundred and ninety million for direct aid to ethnic social agencies. (Because of the number of sociological studies being done in this field, particularly by York University, it was often stated that: "We wish we could get as much money in grants as is spent on sociology research about us!")

The Conference also revealed that because of the inattention paid to immigrant integration, a disproportionate number of children with language handicaps are being classified into vocational schools. Constant reference was made to the misconceptions, patronizing attitudes, and insensitivity of government employees working with immigrants. Speakers from the Conference floor called for: multi-lingual citizen advice centres, particularly presenting information on citizens' rights; better reception and orientation centres in the provinces; improvement in the quality of citizenship classes; massive grant increases to ethnic social

agencies; encouraging ethnic orientation educational courses for public and municipal employees; and changing legislation which represents the "British Ethic". Notable in this last area were the liquor and Blue laws of Ontario which many speakers felt were not representative of the wishes of contemporary Canadian citizens.

Most promising of the Conference's panelists was E. Costa, lecturer at Scarborough College. Mr. Costa questioned the concept of integration presently being put forward by Federal and Provincial governments. He agreed with the need for ethnic groups to fit into the society but went on to deny that this meant the social and political assimilation. "Integration is a two-way process, and with 100,000 immigrants coming to Toronto every year, we must accept that the quality of our life is changing. I have not seen our institutions reflect this fact as yet."

The Conference closed on a note of optimism emphasizing that the Ethnic Committee of the Labour Council of Metropolitan Toronto under the chairmanship of Mr. S. Fox will be preparing action programmes to correct these social problems.

### ПОЖЕРТВА

Студентський клуб при Лейквуд Юніверситі в Тиндер Бей, Онтаріо, склав пожертву в сумі 200 доларів на підтримку праці СУСК.

Ця пожертва є доказом, що студенти серйозно беруться до розбудови Українського Студентського Руху і готові до не тільки моральної, але також фінансової підтримки.

Гроші будуть вживані на покриття коштів літніх організаторів, тобто студентів, які будуть працювати для розбудови української спільноти в Канаді.

Студентський клуб при Лейквуд також плянує затруднити студента на літо, який мав би працювати над

різними проектами, а зокрема над будовою старшого дому і так далі. Кошти цього організатора покрити Студентська Рада при Юніверситеті.

The Ukrainian Club at Lakehead University in Thunder Bay, Ontario, has donated \$200.00 to SUSK. The money will be used to help pay for the summer field work project.

The same club has begun preliminary discussions with their Students' Council in an effort to get the University Students' Council to sponsor a field worker in Thunder Bay this summer. The members of the Council which have been approached to date took a very favourable position towards this project.

### РІДНА МОВА

Цього року, уряд Сполучених Штатів Америки призначив сім і пів мільона доларів на створення сімдесять-шість експериментальних двомовних шкіл.

„Знання рідної мови має дуже позитивний вплив в науці молоді”, заявили деякі департаменти уряду Сполучених Штатів.

Мексиканська-Американська молодь, яка володіє іспанською мовою, вчиться в більшості цих шкіл. П'ять шкіл є для Американських Індіанців, дві школи є для Португальських студентів, одна школа є для Французів та одна для японців.

Читачі, які є зацікавлені одержати більше інформації, можуть звернутися до:

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## EDITORIAL

## A CHALLENGE

It is with a great deal of pleasure that we see labour taking initiatives for focusing public attention on the subject of Canada's ethnic groups. As evidenced by the February 14th Conference, both Federal and Provincial government services are scandalously inadequate — from immigrant solicitation in various countries to the woeful inadequacy of reception and integration services once immigrants come to this country. In view of the fact that Canada receives 200,000 people a year, (and we have been doing so for last 15 years), it is just about time that someone took responsibility for implementing an effective system to ensure the best way of incorporating these people into our society. It is ludicrous that our Immigration officials overseas cannot speak the language of the country they are in; in Toronto which today has three quarters of a million first generation immigrants, the Metro Police make little effort to have bilingual officers in appropriate areas; except for Quebec no Provincial government has a Reception Centre for New Canadians. It is glaringly evident that Mr. Fox, the new Chairman of the Metro Ethnic Labour Committee is going to have a tremendous job in trying to shake Federal, Provincial and Municipal lethargy, as well as trying to effectively coordinate the meagre services that are available.

However, there is still another major side to this question that will call for Mr. Fox's attention. Once the "hard" services of housing, jobs and unionizing are accomplished, the Labour Council should be aware of the second phase of the struggle for justice. Ethnic groups remain together through generations. By their existence they change the quality and nature of our country. This cultural pluralism is a desirable goal — but will only be accomplished by political action. The present power structures control education and thus far have resisted the inclusion of multi-cultural courses in our schools. The teaching of ethnic languages has been rejected more than once, while the ethics of British colonialism still linger on. Why does a British citizen get preferred citizenship status? Why doesn't the Canada Council support the development of ethnic arts? When is Canada's international appearance finally going to be recognized as multi-cultural? Immigration is not the only problem — the intolerance of the present power structure for cultural pluralism has already had strong fight with the wishes of the contemporary population. Our efforts must be geared to making Canada a country international in flavour which is not only tolerant for pluralism but enthusiastically courts the rest of the whole world as its own. To this end we give Mr. Fox our wholehearted support. We encourage him to co-opt first generation citizens into his committee and with their intense concern we trust his efforts will challenge the present power structures.

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# ARCHIPENKO

by NESTOR RZEPECKI

1954. The fiftieth anniversary of a man's creative endeavours. There is an exhibition in New York that year, in the fall, when the gritty rains that presage a New York winter are already beginning to cut into the asphalt and the jaded ladies at Peck & Peck begin to worry about their cruise wear. The catalogue reads 711 Fifth Avenue in spindly letters, and above it, tracing a sinuous path of wrought iron script, the name of the gallery. At the top of the catalogue, ebony blocks stand resolute on the sheen of the thick papers: ebony blocks reading ARCHIPENKO.

Alexander Archipenko, in the opinion of French and Cerman critics, was one of the most innovative sculptors of the twentieth century, and a man, born in Kiev, who spent a lifetime struggling for recognition; first, from the world of art, then from his countrymen — passionately desiring to be close to the hearts of the Ukrainian public.

Archipenko, a sculptor, worked with unusual materials. He was the first sculptor to recognize space as a material that could be utilized. Form was given to a work both by materials present and those removed, and he utilized space

and concave curves with particular effectiveness; for example, he suggests the presence of a face, not by forming its features, but by placing materials around the area that is the face and leaving the area itself completely open. His range of working materials was the widest possible. Archipenko drew form from traditional bronzes, woods, terracotta and marble. But then, he went on, and painted these materials in a myriad colours, several colours to a piece; silverplating his bronzes; switching to materials that gave him new perspective, such as mother-of-pearl, crystalline lucite, cool aluminum, papier-mâché.

But then came Archipenko's truly breathtaking style — his contribution to collage. Collage, a word that today connotes Coke bottles and full colour Playboy novels slapped together on kindergarten bristol board, exquisitely incised female torsos blazing with copper, and menstruating Elmers glue. That was not Archipenko's collage, but a sophisticate mockery.

To him, collage meant a melding of metals, or later, of various materials. He saw the beauty in putting together plastic, wood and metal, or wood and papier-mâché. His attempt

to bridge the gape between the three and two dimensional worlds of art resulted in what is called "sculpto-paintings", painting which literally thrusts itself into the viewer's environment, through the use of papier-mâché, projecting from the surface of the painting. Archipenko was always experimenting. Twenty years ago he was speculating on the fascinating possibilities that light offered to the artist and was wondering how he could further use the materials of light and plastics to bring even greater beauty and meaning to his work.

But Archipenko's concept of involvement, both with himself and with his environment, and that of the viewer with the object, can be no better expressed than when it was by himself when he said "The creative essence of my philosophy lies in the phenomenon of the immaterial, spiritual rudiments which evolve into diverse forms to become a symbolic object. These appearances are relative and lead the spectator in parallel creative directions."

Archipenko, Ukrainian painter, exhibit of sculpture and oils at the Kovler Gallery, 952 N. Michigan, 642-8420, in Chicago.

## LETTERS

Dear Mr. Krawchenko:

It was a pleasure to receive congratulations from so many members. Please convey my sincere thanks to them. I shall endeavor to carry out my obligations to the best of my ability. In turn I expect a great deal from each of you and I have enough faith in the young men and women of today to feel that individually and cooperatively you will rise to the challenge.

Yours sincerely,

Stephen Worobetz,  
MD, MC, CRCS(C),  
Lieutenant Governor  
of Saskatchewan

Шановний  
Пане Кравченко!

Щиро дякую Вам за Вашого листа та за брошуру „Юкреїніан Вік 1970”.

Примірянки „Студентів” ми роздали нашим студентам.

Справу фінансової допомоги піднесеться на зборях „Каменярів” сьогодні. Гратуюлю Вам за це останнє число „Студента” — формат дуже добрий, а зміст цікавий. Ваше мішання дописів у англійській та українській мовах є ефективне.

Бажаю Вам добрих успіхів у Вашій праці.

З пошаною,  
В. Ю. Сеньчук  
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## NEWS ROUND-UP

1. Ukrainian Week in Montreal was a real success! It began with a Press Conference Jan. 30, the highlight being a Demonstration (Kruty). See page 1.
2. The University of Western Ontario at London organized a Ukrainian Week, beginning Feb. 6. See "Bloody Wednesday", page 3.
3. "Could the policies of the left be relevant to Ukrainians in North America?" was the topic of a debate at a Toronto Alumni Club meeting, Jan. 30th.
4. The excursion of Ukrainian Students to the Quebec Winter Carnival came off well.
5. Windsor — Ukrainian Week.

## COMING EVENTS

1. Feb. 27 to Mar. 1 — "We and the World", a Teach-In sponsored by the University of Manitoba Ukrainian Clubs, in Winnipeg. Pertinent social, political and religious subjects will be discussed.
2. Saskatoon — President Peter Abrametz is planning a film festival.
3. CESUS (World Conference of Ukrainian Students) — Aug. 22-23 in Montreal.
4. SUSK 11th Congress — Winnipeg, Sept. 4-7.
5. The Ukrainian National Association — a co-operative Ukrainian / Jersey City insurance company with 8,000 members in Canada will have its 27th Convention May 18th at the Statler Hilton in Cleveland. We suggest that those students, who are members of UNA get elected as area delegates. When you are in Cleveland, ask how UNA found one-half million dollars to bring together their delegates when they could not find six cents to answer two letters SUSK sent them appealing for grants.

## WANTED FIELD WORKERS

SUSK needs field workers for summer 1970.

field work involves working in Ukrainian communities as organizer, catalyst and animator.

knowledge of Ukrainian is essential (we will provide a crash course to qualified candidates who wish to improve their language).

the pay is inadequate, but at least the job is challenging. Salary ranges from \$50.00—\$80.00 a week (plus travelling expenses).

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Field Work Project,  
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# ПЛАСТ ЧЕРЕЗ ОЧІ НЕ-ПЛАСТУНА

Тут поміщуємо, в скороченні, доповідь проф. Держка, яку він вголосив на Пластовій Вечері, 28-го грудня, 1969. Проф. Держко викладає математику в Торонтоському університеті, і бере активну участь в українському студентському житті.

— Редакція

Проблема, що спільно загрожувє не лише Пластові, але і всім українським організаціям, викликає таке питання — що маємо робити, щоб зацікавити теперішню молодь, яка живе під різними впливами асиміляції, і викликати в ній український дух?

Яка небудь організація повинна міряти свою ефективність під двома заголовками. Перший із них є: що дана організація приносить своїй спільноті чи своїй народності?

Який є твій вклад Пласту? Найбільший вклад Пласту в українське життя в Канаді є створення оточення, в котрому молодь, яка вже має з дому сильне українське патріотичне переконання, може сходитися, щоб скріплювати це переконання, і щоб закласти товариські контакти.

Яка повинна бути роль Пласту між виховними українськими організаціями в Канаді? Всі українські організації мусять дивитися на ту функцію, яку вони виконують, з арени всього українського життя. Це не досить, що Пласт себе описує як патріотична організація і стає домом для патріотів, бо в наступному поколінні сили асиміляції запевнять, що число тих, що потребують такого дому, буде багато менше.

Якщо Пласт вірить, що є місце в канадському житті для організації свідомі українці, то також повинен докласти енергії, щоб зацікавити більше їх асимільованих українців до збільшення своєї свідомості.

Якщо на таку ширшу програму бракує засобів, то Пласт повинен внести контакти з другими виховними організаціями і розділити працю.

Це дуже нездорово, якщо в нашій спільноті існують непорозуміння основані на поглядах націоналістів це з другої світової війни. Енергія наших ди-

скусій повинна примінитися до будови майбутнього а не до очорнення минулого.

Асиміляція — це наша найбільша проблема. Інтерсплія між українською спільнотою і канадським оточенням — це двері, які перепускають людей тільки в одну сторону, сторону асиміляції. Кожна еміграція, яка тут прийшла, з початку боролася виключно за поставлення фундаменту на життя. Від того часу почалася асиміляція до тої міри, що, здається, якби не приїзд останньої еміграції, то лише мала частина українців у Канаді знала б тепер мову своїх батьків. Той процес був мало зрозумілим нашим новоприбулим і, в більшості, вина була зложена на брак інтелігенції серед цих емігрантів, а часом на їх брак патріотизму, бо справді не через патріотизм вони сюди приїхали.

Цей систематичний занепад українства в Канаді було тяжко вилічити. Між іншим, ці впливи занепаду ділають тепер багато скоріше між дітьми новоприбулих, бо вони мають більше нагод вступати в усі відділи канадського життя.

Традиційний концепт свідомого українця відноситься може до 1/10 всіх українців у Канаді. Щоб зберегти цих свідомих українців, організації, між іншим і Пласт, вимагають знання мови, щоб менше свідомі українці не мали нагоди зіршити свідомі. Так що, тільки якщо б родини свідомих українців сильно збільшилися, свідомість наступного покоління значно зменшилася, і рівнож, членство цих організацій.

Чи не можна б було створити таку організаційну структуру, а який молоді українці, що лише є зацікавлені українством, але не є свідомими українцями, могли збільшити своє українство заступити вступити в більше активне українське життя?

Ініціатива для такої програми мусить вийти від існуючих організацій. Ми мусимо притягнути невідомих, здібних осіб до контакту з іншими українцями до нагоди поправити собі мову і знання про українців в Канаді.

Якщо ми не зможемо зберегти українство між свідомими українцями, то чи зможемо це зробити на ширшій арені? Це завдання виглядає менш безрадні, коли на кожного українця, якого ми тратимо черне асиміляцію, треба б притягнути ще одного до громади. Можна тепер порівняти ситуацію в українських організаціях із ситуацією, яка б виринула в університетах, якщо б ми приймали лише дітей університетських професорів на університетські посади. Ми мусимо старатися захопити якнайбільше здібної молоді.

Рівнож ми мусимо задержати якусь ідентичність — але де шукати ідентичності між нашими розділами? Затримання ідентичності може нам принести більше ніж емоційне вдовolenня. Скупчення українців має політичну силу в справах вибору державного уряду. Через уряд українці можуть дістатися до т. зв. „Естаблішменту“ канадського, в якому вони є так слабо представлені. Наші числа тут в Канаді творять силу, яка не повинна бути занедбана.

На жаль, українці є поділені на базі економії, релігії, політики та почуття українства. Щоб почати співпрацю, мусить бути прийнятий концепт плюралізму, себто спів життя різних і часом незгідних філософій. Співпраця повинна бути головним критерієм доброго українця.

Щоб провадити виховну програму в такій спільноті, треба різних виховних організацій. Лиш тим способом можуть різні потреби бути задоволені. Важне є, щоб кожна організація мала вимоги що до вступу й критерії до виключення. Всі почуття меншвартості або вишости повинні бути базовані на правдивих обставинах.

Це є добре місце, щоб порушити справу „Пласту та Еліти“. В пластових підручниках, я ніде не знайшов згадки, що Пласт виховує еліту на провідників українського народу. Але у приватних дискусіях, часто згадують, що Пласт має таке завдання. Це творить досить нездорову ситуацію. Концепт провідної

еліти нікому не приносить користі. Елітарність уряду виключає від співпраці багато корисних одиниць і також захоує зріст опозиції, яка евенуально викоринить провідну еліту.

Українці, незалежно від того коли вони приїхали, не аступали зразу у провідні ролі канадського життя. Вони мусили здобувати собі місця працюю та здібностями, а не через привілей, як наприклад англосаксони. Виховна організація є в силі виробити й виправити таланти даної особи, але не може створити їх де їх нема. Українці, які хочуть поліпшити своє становище в Канаді, мусять ставати до конкуренції з іншими канадцами, не українцями. Тому вони не повинні думати категоріями елітарності, а натомість помагати тим, що мають вроджені здібності, здобувати якнайвищі становища в українському та канадському житті.

В більшості, Пласт виховує провідників від Пласту, а не для українського народу. Щоб бути добрим провідником, треба підготовки на ширшій базі ніж та, яку може дати українська виховна організація.

Думаю, що може навіть приналежність у виховній організації часом сходиться в підготовці до провідної ролі в канадському суспільстві, через те, що забирає час від діяльності в ширшій мережі розуміння. В Пласті, наприклад, іспити забирають першестов на пластових охоронках.

Цікаве те, що наші последи до провідних та державних урядів, з яких ми є дуже горді, часто стають менше свідомими українцями по виборах. Але не забуваймо, що нам потрібна теж компетентна особа на працю в таких організаціях, що репрезентують частину українців Канади, як наприклад КВК.

Відповіді на ті різні проблеми тяжко дати. Пласт, і інші організації, замало про себе знають. Вони не збирають систематичну статистику про своє членство. Чому деякі особи вступують з Пласту, і яку працю в канадському і українському житті виконують абсолютні пластуни? З цими інформаціями, ми могли б дізнатися чи



„Пласт виховує провідників“?

Це дуже важне, що Пласт охороняє українських дітей від зіршуючих впливів канадського життя. Американська молодь тепер живе у своїй підкультурі. До певної міри, Пласт ізолює своїх членів від цього, але не знати як ефективно. Пластовий наказ проти алкоголю не дуже змінив думки пластовців. Добре було б нам дізнатися, скільки пластовців випробувало наркотики. Така статистика допомогла б у виховній функції.

Проблеми нашої спільноти є дуже складні і розв'язка знаходиться у виховних методах. Я уважаю, що моїми заувагами, я лише підкреслюю серйозні проблеми й прищипую створення групи компетентних українських виховників і науковців (соціологів та психологів), щоб вони перестудіювали ці справи та уформіли загальну програму для виховних організацій.

Проф. Держко



## FILM REVIEW

"I Shall Never Forget", a 110 minute colour film produced by CANUKR Productions in Oshawa, is a movie whose appeal extends beyond the Ukrainian community.

Produced by Walter Wasik of Oshawa from a screenplay written by Stephen Lubomyrsky of Chicago, the \$200,000 venture was completed in 18 months. George Denysenko of New York, stars as an RCAF pilot of Ukrainian origin who is shot down in the Ukraine during World War I and is re-

scued by partisans. The Canadian asks to be taken to his allies, the Russians; however, once he discovers that the Russians are fighting to spread Communism, he rejoins the Ukrainian Partisans.

Directors Wolodymyr Bazecynsky of New York and Bohdan Pasdrey of Philadelphia drew fine performances from the non-professional cast, many of whom were from Oshawa and Toronto. Roma Dolnycky of Toronto, who portrayed the partisan heroine with whom

the pilot fell in love, played her part extremely well. And unforgettable in the role of the partisan cook was Michael Senyuk of Oshawa, whose stuttering and facial expressions provided the film with moments of humor.

The film has many strong points. Certainly praiseworthy is the musical score by Zenon Lawryshyn of Toronto, performed by members of the Toronto Symphony Orchestra. The photography, particularly in the rustic scenes, demon-

strates artistry and professionalism. To supplement the mostly Ukrainian dialogue there are English subtitles which are necessary as the voices are muffled at times.

Among the film's weaker points was the contrast between the Germans and the Russians in which the Germans were depicted as cruel, insensitive mechanisms and the Russians as revelling, repulsive, almost bovine creatures. The opening and final scenes with John Wacko of

Oshawa as an RCAF officer weren't convincing, as the conversation seemed forced and unnatural.

But, on the whole, "I Shall Never Forget" can be considered a success in that it has proven that CANUKR is serious about film making. In fact, Mr. Wasik has hopes of starting another movie before the summer.

Don Sabouran

## "I SHALL NEVER FORGET"





## BLOODY WEDNESDAY

According to one donor, Western put forth a "bloody good effort" at a Red Cross blood donor clinic held in Talbot College Wednesday.

The total of 315 pints collected was "double that collected last year" according to J. Routledge, director of Blood Donor Services in the London area Red Cross Branch. He termed Western students' response to the clinic as "excellent".

The clinic was organized by the Ukrainian Club to commemorate the deaths of 300 students from Kiev University who died on January 29, 1918 attempting to defend the then independent state of Ukraine from the invading Bolshevik armies.

Similar blood donor clinics have been held at other Canadian Universities.

This is the second year that the Ukrainian Club has sponsored the one-day clinic. It intends to make it an annual event.

like it all happened one day but it was a long time coming it all began once upon a time and like there were all these ukrainian type students and like they were all going through these hassles and running around town and getting everyone out to go out to this thing like in Vancouver so i read my maps and sure enough it was really beside the ocean and like hell there were kids flying by plane going by boat and rail and everyone really coming and boy like i took my bag and i got all undressed up and decided to go too and man like everyone had this really groovy time and like all these hepped-up cats got up there but like man you know i don't know what the hell i'm doing in it yet so i shake my head and say yeah that's it and meantime all these cats are getting together like they all groove away on this ukrainian high and do their own thing in the old ukrainian way and man like i dig these cats anyway like the local type toronto club well they planned this meeting thing one night and like it's a long time coming about but the coffee is sweet and well like this super-straight cat he gets up and two more super-straight cats get up and like they had a debate on like whether we should like

## MOTHERHOOD AND HOLUBTSI

by ХРИСТЯ ХОМ'ЯК

commerate this day when three hundred students took this power trip against the red army and like they found out that flower-power doesn't pay like this one cat at the debate in toronto gets up and he starts flaying away at this other guy and like i don't think they love each other and i was sure glad their mothers weren't there because the things they were saying were terrible and pretty soon the first one sat down because he got all embarrassed because he lost the page in his book and he was sure going to read it to us so he tried another page but it just wasn't right and so like he sat down meanwhile this guy in the middle kept looking at his watch and it must have been through one of those torture tests because ever so often he would tell everyone that it was still going and what time it was and anyway the other got up and says man like this is just a marriage-market and like who the hell are we fooling anyway like man what the hell what the hell have we got to bitch about and anyway Christ like he was flaying his fists all around and like he had this too tight jacket on and like i'm really sure he was choking on his tie cause like his face was sure red and he kept screaming

about what our parents gave us and look how hard they worked for us and all the while i was trying to hide this big rip in my pants and by and by this other cat gets up like i mean he was really far out and he picked up his hook like he had done before and he swayed and swayed and i was getting scared that he would fall right over on the tape recorder which was right beside him and boy me and the other kids were sure glad that he finally stopped swaying and declaring himself for motherhood and holubtsi and sat down so again the other one rises and like he keeps talking about how phony we all are and how none of the groovy turned-on people are here anyway and like i don't know what's happening and like i decide to go cause i really don't like marriage and i was on this diet and so i was staying away from motherhood and holubtsi and so like a couple of days later i see the movie about these greek cats and they keep fighting for freedom and all those straight cats who only care about motherhood and marrying and i keep thinking about those three hundred ukrainian students and those straight cats in the debate and i really don't know what they're fighting for

## THE MYTH OF THE JUST SOCIETY

by ROMANA BAHRIJ-PIKULYK

**EDITOR'S NOTE:** This article is the first of a three part series written by Romana Pikulyk on the teaching of Ukrainian in our public and elementary schools. In this first article Mrs. Pikulyk describes the situation as it exists today and examines why Ukrainian should be included in our educational system.

Why is Ukrainian not taught in the public school system of Ontario? Is the answer in the definite policy of the provincial and federal government or is it to be found in the attitudes of the Ukrainians living in Ontario? And is there perhaps a direct relationship between the government policy and the attitude of the Ukrainians?

We must answer these questions if the Ukrainians are to continue their existence in Canada as a cultural group. We must stop asking questions which already have been answered, such as — is there a cultural group? Is it desirable? The answers to these questions are solid sociological facts.

It is a sociological fact that a culture, in this case, the Canadian culture, derives its creative dynamism in direct proportion to the diversity of cultural values that are integrating and inter-relating to one another. The dynamism of the whole society depends on the dynamism of the smaller units, the small tribal groups. And dynamism in the smaller units is produced in the same way as in the larger society — by the confrontation of values. Each group sustains this

process by constantly defining and redefining itself and without an educational system, this is futile.

The educational system of Canada must therefore provide both the needs of the small units and the total whole. Yet, the small units in Ontario are being ignored. These are the facts — not questions. The question is WHY?

Our group is not being given the right to full cultural dynamism. It is being denied a total education — one that allows the integration of all values and not one that ignores half of them. Only a public school system can offer this total education, for by its nature it represents the whole society. Anyone who thinks, that total — Ukrainian-Canadian education is possible in the present ghetto-like, privately-run Ukrainian schools is blowing up soap bubbles!

The present separation between Ukrainian schools and public schools is creating an inferiority complex in the students of Ukrainian origin. Within the public school system, which carries greater respect than the largely inferior Ukrainian schools, the process of definition of Ukrainian values is being conducted by an alien group, which finds it to its advantage to force Ukrainian-Canadian students into a state of psychological inferiority which in turn forces them to assimilate. This is the official attitude of the chauvinistic English government in Ontario. It is anti-democratic, anti-social, anti-educational, and anti-Ukrainian.

We must no longer allow an alien group to define us. We must define and redefine ourselves, by ourselves — but not within the present ghettos but within the public educational system. Only in this way can our group control its own degree and rate of integration and only in this way can it contribute creatively to the cultural dynamism of the whole society.

The Ukrainians of Ontario are the victims of discrimination, for although the Western provinces have a greater Ukrainian population percentage-wise, there are more Ukrainians in Ontario altogether than in any of the Western provinces. The Ukrainians in Ontario are also usually centered in areas in which they constitute more than the 10% minimum that is required by the recent Official Languages Bill in recognition of the French language and rights. This 10% regulation refers to all areas of Canada and not just to Quebec. Why is the Government not consistent in this policy to all minorities? Or, are the French a privileged minority?

Even the other minorities in Ontario are better off than the Ukrainians for at least Italian and German are taught in some high schools and many other languages such as Portuguese and Spanish are honoured as Grade 13 examinations.

There is no lack of teachers of Ukrainian — many of whom are recent graduates of Ontario Universities and because no Ukrainian is taught in public elementary schools and high

schools are teaching other subjects, very often French (hurrah for the cause of bilingualism!). Others are teaching Russian!

There also exist professors of Ukrainian at most Universities who can train future teachers. Yet, there is no response to our demands. It is because Ontario and especially Toronto is one of the dead rocks of the British conservative establishment?

What other name but British cultural chauvinism can be given to that insipid policy which promoted in 1969 the hiring of teachers from Britain a month before the Canadian ones were to apply! As regards the Ukrainian group specifically, an appeal was made in 1967 for the establishment of Ukrainian in public schools, but was rejected (a Centennial present from the Government to the Ukrainians in Canada!). The present committee for Ukrainian in public schools, which is organized under the leadership of the Ukrainian Canadian Committee, is again receiving no positive response from the government.

Obviously, a negative policy exists in our Government towards minority groups. We must no longer be fooled by the illusion that our society is a just society. A just society does not allow and support the cultural discrimination of one group by another, and it is obvious that Ukrainians are being discriminated against. We must expose these facts. We must demand our rights in education. We must define ourselves and not stand by humbly while others define us.

## TOURIST IN USSR JAILED!

In Moscow, three young Western Europeans were sentenced to a year each in a labour camp for publicly demonstrating last month against treatment being received by Soviet dissidents now under detention.

Two Italians, Valentino Tacchi, 23, and Teresa Marinuzzi, 22, who handcuffed themselves to the railings of a big Moscow department store January 17 and scattered leaflets calling for the release of dissidents, were sentenced by a Moscow court.

Victor van Brantegema, 23 year-old Belgian student, was sentenced in an adjoining courtroom. The two Italians were given suspended sentences but there has been no news about the fate of the young Belgian student.

## Wanted: FULL-TIME DANCING INSTRUCTOR

- the Ukrainian National Prosvita Society in Thunder Bay (Port Arthur), Ontario, requires a full-time dancing instructor to take charge of a dancing school with 180 pupils
- the salary is substantial.
- for information please write

Port Arthur PROSVITA  
Ukrainian National Society,  
540 High St., Postal P.,  
Thunder Bay, Ontario  
attention: Mr. J. Zurba  
tel.: 344-7490