FIELD NOTES FROM UKRAINIAN CANADA

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With the official start of winter rapidly approaching, we are pleased to bring you the fall wrap-up edition of our newsletter. With best wishes for the holiday season,

Jars Balan (jbalan@ualberta.ca)                      Andrij Makuch (a.makuch@utoronto.ca)

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Conferences

The Canadian Association of Slavists has issued a call for papers for its annual conference, which is to be held on 26–28 May 2007 at the University of Saskatchewan in Saskatoon as part of the Congress of the Social Sciences and Humanities (formerly known as the “Learned Societies Conference”). The deadline for submissions is 1 February 2007, with notification forthcoming by 1 March 2007. As has been the case for the last several years, the Ukrainian Canadian Program is seeking to put together panel proposals for the event. So, we ask for those who are interested in either organizing or becoming part of a panel to contact either Jars or Andrij at the e-mails above. Additional conference information: <http://www.ualberta.ca/~csp/cas/conference.html>.

The Oh Kalyna! The Past, Present and Future of Rural East Central Alberta conference that was tentatively scheduled to take place in March 2007 near Edmonton has been postponed, most likely to the late Fall of 2007. We will keep you posted on developments.

A conference dedicated to the late hierarch of the Ukrainian Orthodox Church of Canada, Metropolitan Ilarion (Ivan Ohienko), will take place in Kyiv on 24-25 May 2007. Additional information will be provided sometime in January by Iryna Tiurmenko, who is coordinating the gathering. For more details contact Roman Yereniuk at yereniu@cc.umanitoba.ca.

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Publications: New and Forthcoming

Just published by the University of Calgary Press, Zhorna: Material Culture of the Ukrainian Pioneers ($34.95 soft cover; ISBN 1-55238-197-7), by Roman Fodchuk, is a 250-page treatment of the subject illustrated with finely executed line drawings and photographs, including a section in colour. The book features introductions by Robert Klymasz and John Lehr. As it is just now beginning to arrive at select bookstores, it may be difficult to obtain as a Christmas present.

Memoirs: vol. 2, 1904–1922 (Edmonton, 2006: Ukrainian Pioneers’ Association of Alberta; ISBN 1551952084) continues the story begun by Peter Svarich (Petro Zvarych) in his Memoirs, 1877–1904 (Edmonton, 1999). Like its predecessor, this volume has been translated by William Kostash and edited by individuals affiliated with the Ukrainian Folklore Centre (now the Kule Centre for Ukrainian and Canadian Folklore).
The bilingual catalogue of a recent exhibition in Toronto, *Ukrainian Association of Visual Artists of Canada: 50th anniversary art exhibition / Ukrainska spilka obrazotvorchykh mystsiv Kanady: vystavka z nahody 50-littia Ukrainska spilka obrazotvorchykh mystsiv Kanady* (Toronto, 2006; ISBN 0921537840) provides a 78-page guide to just over 30 contemporary Ukrainian-Canadian artists as well as a history of the association. It includes biographies, each accompanied by an illustration (in colour, except when the work is in black and white). It is a handsome production and sells for a modest $10.00. However, the catalogue is not being distributed and requires direct pick-up at the hosting Ukrainian Canadian Art Foundation (aka KUMF) in Toronto.


An errata note. In our previous issue we provided incorrect contact information for people wishing to purchase the book *St. Nicholas Ukrainian Catholic Church: Celebrating 100 years: Together for tomorrow*. The book is available through the parish office (737 Bannerman Ave., Winnipeg R2X 1J9; ph: 204-582-6695) for $50.00 plus $10.00 s/h.

We also mentioned—perhaps overly optimistically—that the Zygmund Bychynsky novel *Kliuch zhuravliv* (*A Flock of Cranes*) was almost off the press in Ukraine. This, unfortunately, was not the case, although we are hoping to see it in short order.

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**Resources**

Frances Swyripa’s essay on “Ukrainians” [in Canada], which first appeared in *The Encyclopedia of Canada’s Peoples* (Toronto, 1999), edited by Paul R. Magocsi, is now available electronically at: <http://www.multiculturalcanada.ca/ecp/content/ukrainians.html>.

Library and Archives Canada (LAC) recently posted some materials from its so-called LA-RI-MA collection. The catalogue description notes: “The Likacheff-Ragosine-Mathers collection (LI-RA-MA) contains documents created between 1898 and 1922 by the consular offices of the Russian Empire in Canada. The series on passports and identity papers is comprised of about 11,400 files on Jewish, Ukrainian and Finnish immigrants who came to Canada from the Russian Empire. The series includes passport applications and questionnaires containing general information.” The URL is: <http://www.collectionscanada.ca/archivianet/li-ra-ma/index-e.html>.

Also new at Library and Archives Canada are “Passenger Lists, 1865–1922” (<http://www.collectionscanada.ca/archivianet/passenger/index-e.html>). Equally useful are “Immigration Records (1925–1935), which provide landing information for people arriving in the
interwar period, including date of arrival and ship on which travel took place (see <http://www.collectionscanada.ca/archivianet/020118_e.html>).

John Boyd’s reminiscences, *A Noble Caused Betrayed … but Hope Live On. Pages from a Political Life: Memoirs of a Former Ukrainian Canadian Communist*, originally published as a CIUS Research Report (No. 64) in 1999, can now be accessed on-line at: <http://www.socialisthistory.ca/Remember/Reminiscences/Boyd/B1.htm>. The Socialist History Project Web site has also posted the first chapter of Peter Krawchuk’s *Our History: The Ukrainian Labour-Farmer Movement in Canada, 1907–1991* (Toronto, 1996) under the title of “Ukrainian Socialists in Canada, 1900–1918.” There are plans to post others works by Krawchuk that have been translated into English at this site on an on-going basis.

We had previously mentioned the “Prairie Immigration Experience” Web site being prepared by the universities of Manitoba and Saskatchewan and the Ukrainian Cultural and Educational Centre (Oseredok). It has now been posted on the Web. The overall Web site can be accessed at: http://www.umanitoba.ca/libraries/archives/prairie_immigration/index.shtml. An Oseredok-specific component of the project consists of 300 photographs and documents dealing with “Ukrainians in Winnipeg and Manitoba, 1900–1950.” The URL to go directly to the Oseredok section is: http://www.oseredok.org/ucec/uofo/01.shtml

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Ukrainian-Canadian courses at Canadian universities, 2006–2007

An addendum to our round-up from our last issue. We missed the University of Toronto course, Slavics 396H1 “Between Homeland and Hostland: Exile and Displacement in Slavic Literatures,” taught in Fall 2006. The course included a discussion of several Ukrainian-Canadian authors.

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This and that

The first Ukrainian diaspora studies chair in the world was recently created at Ostroh Academy National University in Ostroh (aka Ostrih), Ukraine. The Chair of Ukrainian Diaspora History there was formally launched on 12 October 2006. The chair holder is Alla Atamanenko; the honourary director is Lubomyr Wynar from the United States. The University was one of the first Ukrainian institutions to start a diaspora studies program when it created an Institute for Ukrainian Diaspora Studies four years ago. Dr. Atamanenko also heads that institute. In other related news, Stanislav Ponomarovsky is no longer the chair of the Diaspora Studies Institute at M. Hohol University in Nizhen. As yet, his replacement has not been announced.

The research project on Ukrainians in Alberta that is being conducted by Edmonton’s Ukrainian Canadian Archives and Museum of Alberta (UCAMA) is making steady progress. A team of investigators working under the direction of Jars Balan is systematically going through select periodicals and historical sources assembling material documenting Ukrainian life in Alberta’s capital as well as in the province and Canada as a whole. The *Edmonton Journal*, the *Edmonton Bulletin*, *Kanadyiskyi rusyn*, and the archives of the Russian Orthodox Church in Alaska, are among the sources that are being searched for their Ukrainian content. The research is being assembled for use in the creation of new exhibits at the Museum when it opens in its renovated facilities on Jasper Avenue in 2008–2009. As much of the material is being scanned digitally, it
should eventually be made available as a database that can be accessed through the Internet by researchers.

With somewhat mixed feelings we wish to report that the **Ukrainian Canadian Program** has decided to change the spelling of its research unit from “Programme” to “Program” so as to be consistent with that used by other programs at the Canadian Institute of Ukrainian Studies. While we are committed to retaining Canadian spellings in our editing of books and publications on Ukrainian-Canadian themes – notwithstanding the challenges this often poses because of the increasing use of American orthography in academic institutions across Canada, not to mention the insidious creep of software-imposed renderings of words – we felt that it was eccentric to cling to “Programme” in an environment where the “me” had been dropped.

The latest *Newsletter of the Canadian Institute of Ukrainian Studies* has now been issued and distributed. This year’s publication, which contains reports on Ukrainian Canadian Program activities and profiles of UCP donors and sponsors, is dedicated to the 30th anniversary of the founding of the CIUS. If you do not receive a copy and would like to be on the CIUS mailing list, please send your request to the institute office along with all of your mailing, email, telephone and fax coordinates. Email: <cius@ualberta.ca>, or write CIUS, 450 Athabasca Hall, University of Alberta, Edmonton, AB, T6G 2E8.

The Ukrainian Canadian Program of CIUS recently coordinated a speaking tour in central Canada featuring **Dr. Manoly Lupul**, who addressed matters arising from his book, *The Politics of Multiculturalism: A Ukrainian-Canadian Memoir*, which was published by CIUS Press in late 2005. The tour included both university and community presentations in Montreal, Ottawa, and Toronto. We wish to thank all those who assisted in making this a successful venture.

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**Feature**

*In view of the recent central Canadian speaking tour by Manoly Lupul (mentioned above), we thought it might be a propos to provide our readers with some indication of the significance of this his memoir. Accordingly, we present an abridged version of the Foreword” to *The Politics of Multiculturalism*, written by Roman Petryshyn, the holder of the Peter and Doris Kule Chair of Ukrainian Community and International Development at Grant MacEwan College in Edmonton:*

**Foreword to Manoly Lupul’s *The Politics of Multiculturalism: A Ukrainian-Canadian Memoir***

This book is the political memoir of an ethnic leader who improved the treatment of Canada's ethnic minorities during the period from the 1970s to the mid-1990s. For more than twenty years Manoly Lupul, a specialist in the education of Canadian minorities in the Faculty of Education at the University of Alberta, worked to establish legislation and institutions that gave greater visibility to Canada's multicultural reality. He was what the American philosopher John Dewey called "the engaged scholar"—one who understood that the university has not only an intellectual function but also a civic and moral obligation to enhance public life. As a result, Lupul became one of Canada's foremost advocates of a more inclusive Canadian identity—one that, in accepting English and French as Canada's two official languages, allowed for the cultivation of other linguistic combinations to meet the cultural and psychological needs of individuals. The resulting multilingualism within a multicultural framework was designed to end
the cultural exclusion of Canada's ethnic minorities. For Lupul, the key to ethnocultural justice was a school curriculum that both maximized linguistic choice and generously portrayed Canada's ethnocultural diversity. However, as the memoir shows, his efforts succeeded only in part, for governments gradually restricted ethnocultural policies and funding, placing tight constraints on liberal interpretations of multiculturalism—constraints that remain to the present day.

As a liberal, secular humanist, Lupul was unique in making ethnic groups the focus of his national vision. Most radical liberals tend to see ethnic groups as reactionary entities bound by narrow religious values and limited by inward-looking traditions. Yet Lupul, who had earlier held such a view, came to regard ethnicity as a creative cultural force and the cultivation of bilingual and bicultural individuals as a progressive goal. In so doing, he acted intuitively with the philosophical tools available at the time. Today, given the concepts of citizenship articulated in the 1990s by the political philosophers Charles Taylor and Will Kymlicka (the latter most recently in his *Politics in the Vernacular: Nationalism, Multiculturalism, and Citizenship*, published in 2001), it is apparent that Lupul was a generation ahead of his time. Kymlicka is convinced that liberalism must stand above all for the right of minority groups to exist *sui generis*. Paradoxical as it may seem, an ethnic group's right to its language, culture, and religion is a precondition for the right of individuals to choose their ethnic identity freely. Kymlicka (like Lupul) would press the state to recognize ethnic identity and furnish state-funded programs to meet ethnic-group needs, although the recognition of ethnic collectivities does not mean that everyone must belong to an ethnic group. Indeed, ethnic-group rights can be defended within a liberal framework only insofar as they extend individual rights, enabling individuals to enter and exit collectivities at will. When collective and individual rights conflict, the latter must prevail. Professor Lupul understood this and worked for the recognition of every individual’s right to enter and exit ethnic-group cultures through multilingual education. *The Politics of Multiculturalism* documents his educational approach, describing the interplay among decision-makers in government, the ethnocultural communities, and the academy.

It is clear from Lupul's book that multiculturalism emerged in the crucible of the long-standing national debate between Canadians of Anglo-Celtic and French origins, which intensified in the 1960s. A key participant was the Royal Commission on Bilingualism and Biculturalism, appointed by the federal government in 1963, whose report on *The Cultural Contribution of the Other Ethnic Groups* (1970) was crucial in moving Manoly Lupul to agitate for a national policy of multiculturalism. Once the policy was announced in October 1971, he worked for its implementation as both an executive member of the Canadian Consultative Council on Multiculturalism and a member of the Alberta Cultural Heritage Council. A third-generation Canadian of Ukrainian background, he became a major leader within his ethnocultural community and among generational peers, academic colleagues, and government officials. In time, he contributed to the development of the multiculturalism section of the Canadian constitution (Section 27 of the Canada Act, 1982). Before long, Canada became an international leader in the implementation of multiculturalism as others emulated its liberal-democratic ideas.

The memoir outlines Lupul's bicultural Anglo-Ukrainian upbringing in the Willingdon district of east-central Alberta, located (as he writes) "in the heart of the largest bloc settlement of Ukrainians in western Canada." It also touches on his subsequent education at the universities of Alberta and Minnesota and at Harvard University, and describes his shock at experiencing the Soviet policy of Russification during a sabbatical leave in 1967–68. For him, the terrible political and cultural predicament of Ukrainians in the Soviet Union resonated with the Canadian "national question," prompting a strong concern about Ukrainian language rights in a multicultural Canada. The result was a loose alliance of second- and third-generation Ukrainian Canadians of pre-1914 pioneer stock (many in Canada's professional and business class) with interwar and post-Second World War émigrés and their bilingual second-generation offspring (many of them students in Canada's universities). The book tells of successes and failures, detailing the receptivity to multiculturalism of government ministers and senior civil servants, the official-language groups,
other ethnocultural leaders, and the largely negative mainstream media, which reflected North America's traditional hostility toward ethnocultural affirmation and second-language learning.

As the memoir makes clear, Lupul was not concerned to create a separate and comprehensive Ukrainian-Canadian cultural equivalent of the Anglo-Celtic, French, and aboriginal societies in Canada. His concern was mainly threefold: (1) to encourage mainstream public institutions to respond favourably to ethnocultural aspirations in language acquisition and ethnic studies at all levels of the educational system; (2) to facilitate historical preservation through museums, archives and ethnic histories in official and non-official languages; and (3) to promote the naming of streets, buildings, and recreational facilities after notable leaders of diverse ethnocultural backgrounds. His goal was the widest possible sharing of power and opportunity in all facets of Canadian life—the country's liberal-democratic Charter of Rights and Freedoms required it, as did official multiculturalism at its most meaningful level.

As a result, Lupul played a large role in the passage in 1971 of Alberta's first school legislation for bilingual programs (subsequently also enacted in Saskatchewan and Manitoba), which led eventually to instruction in Ukrainian, French, Mandarin, Polish, Cree, German, Arabic, and Hebrew in some prairie school districts. He was also prominent in the establishment of the publicly funded Canadian Institute of Ukrainian Studies at the University of Alberta in 1976, proposed by the Ukrainian Canadian Professional and Business Federation when he was its president (1973-75), and served as its first director until 1986. The institute, now the largest Ukrainian-studies centre outside Ukraine, has funded many research projects and numerous scholarly publications, including the English-language *Encyclopedia of Ukraine*, issued in six volumes and recently established on the Internet. Moreover, thanks to Professor Lupul's critique of amateur community administration and programming, several key Ukrainian-Canadian community umbrella organizations now have Canadian-educated professionals directing their work.

As Lupul indicates, not all the projects that he championed were successful. His attempt to broker a political agreement in the early 1980s between the French and the Ukrainians in Alberta and Manitoba during the public debate on official languages at the provincial level did not yield the desired results. He had hoped to establish a working relationship between the policies of official bilingualism and multiculturalism, generously funded by the federal government and actively supported by both ethnic communities. His dream of educating young people to be functionally trilingual must therefore await a more hospitable cultural environment.

Lupul's desire to avert public controversy between Jews and Ukrainians on the difficult war-criminals issue foundered on the deep feelings of representatives of both groups who came to Canada as refugees after the Second World War. The resulting dispute generated much negative media coverage and eventually a federal government report by Judge Jules Deschênes, but not before old European animosities were unfortunately revived, to the considerable detriment of Canadian multiculturalism.

The attempt to liberalize the Ukrainian Canadian Congress through its own Ukrainian Community Development Committee also had very limited success because of contrasting generational goals, differing values and styles of management, and lack of significant and dependable financial support from both the federal and the provincial governments.

In the end, the attempt to build a large constituency of bilingual and bicultural individuals as the surest base for a vital multiculturalism lost momentum once governments decided to play off "white ethnics" against "visible minorities," gradually splitting and weakening the foundations of the multicultural movement. …