



EDITORIAL

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STUDENT is communications! With students, workers, professionals, hippies. We want to get to you. It's your newspaper. so dig it.

The Ukrainian community in Canada is caught between two worlds: "one dead, the other powerless to be born". The Ukrainian student movement must stand on the side of life. Many Ukrainian organizations have become irrelevant to today's youth. They are becoming a fatality of the generation gap. Their approach is outdated. They try to teach their youth unquestionable obedience. Today the thing is involvement... Knowledge by involvement, not by passively acquiescing. Youth have to have an opportunity to stay in existing organizations on their own terms. Unfortunately many organizations do not prepare us for living in the community at large, thereby alienating a large portion of Ukrainian youth. Those that stay in the system do not develop competence in controlling their own situation.

Ukrainians throughout their history have actively rejected the yoke of oppression. In Canada we are challenged by the force of assimilation. Only by a radical revamping of present organizations and a strong stand against this threat can we change the course of our history in Canada.

The national SUSK executive has drawn up a very ambitious programme. They have hopes of revitalizing and developing the stagnant Ukrainian culture in Canada. What they need are people who are interested in actively participating in these programmes or initiating their own. SUSK can only be as strong as you students make it. Change can only come through mass participation.

The course that is open to SUSK is quite clear. Programmes such as field workers are only the first step in the right direction. Hopefully this and other programmes will give Ukrainian youth the opportunity to become active in their communities. SUSK must offer them a meaningful alternative to alienation.

Up-coming Events

Nov. 15-16: SUSK Western Conference in Saskatoon with a Teach-in on intellectual dissent in Ukraine.

Nov. 21-23: Lakehead University, Port Arthur, Ont. "Cultural Minorities in the Mass Technological Society".

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Viewpoint by W. Asper

IMPERIALISM IN OUR SOCIETY

EDITOR'S NOTE:

This section of the paper is devoted to individual opinions. The ideas expressed are not necessarily those of the editorial board. We encourage you, the readers, to use this page for voicing your opinions.

"Imperialism" is often a much maligned and overgeneralized phrase bandied about without any actual reference to reality. This short article is concerned with the lethal imperialism which our mass society exerts on minority groups. It is the imperialism arising from a technological society wanting to simplify its total environment, and which as a result, is intolerant of diversity.

This intolerance manifests itself in many ways which concern university students. Because we reflect, in microcosm, the social and cultural diversity of our total society, we can therefore justly strive for that diversity's continued existence.

Of late, one manifestation of society's intolerance was shown in the fight against the acceptance of the French language and culture. Since this struggle has been successful with the passing of the Official Languages Bill, the feelings of bias now run even stronger against considering similar action for the following three other minority language and cultural categories:

1. the native populations indigenous to this land (Indians and Eskimos)

2. the ethnic groups which have maintained their languages and cultures over many generations (Ukrainians, Jews, Germans)

3. newly arrived immigrants to this country (Italians, Portuguese)

It is the contention of this article that in principle all languages within the boundaries of our country must be given equal consideration. In principle, therefore, the French language must be considered as a cultural contribution equal to the English language, which in turn, must be considered with Iroquoian and German as equally valuable to the to-

tal cultural product of the overall society. To judge one culture and language better than another is to make false decisions which are imperialistic and racist in nature.

Viewed from this basis of equality, we may better understand why consideration can and must be given to honouring, through legislation, other minority languages and cultures. If the mass society does not lend effort to supporting those languages and cultures which exist in society, then by its absence of action it condones their inevitable death and assimilation. Just as our society dealt with threat to the French language and culture, it now must continue to choose humanitarian values over those of economics and technology. "More than most countries, Canada is a creation of human will."

By this analysis, the present laws and future Canadian Constitution must view, in principle, all languages and cultures as equal. (It is only from this initial assumption that the Government of Canada can then further go on to define the necessity of two major working languages — English and French)

Thus far, however, technological efficiency and our mass cultural need for simplicity, have relegated varying linguistic-cultural values to a minor role. This imperialism of our society has taken two forms of action:

1. Government is ignoring the contentions of these minority groups, and by its silence, approves of their gradual assimilation.

2. Government, when directly challenged, rebuffs attempts to legislate for their continued well being.

The most recent example of the latter occurred during the debate on Bill C-120, which is now the Official Languages Act.

Clause 38 reads: "Nothing in this act shall be construed as derogating from or diminishing in any way any legal or customary right or privilege

acquired or enjoyed either before or after the coming into force of this act with respect to any language than is not an official language."

This is a negatively phrased catch-all clause. It legislates nothing, and offers nothing to protect the languages and cultures of the one-third of our population which is neither English nor French.

Mr. Baldwin, House Leader of the Opposition, moved the following qualitative change, to Clause 38, on June 20, 1969:

Clause 38 "1. The right to speak a language other than either of the two official languages shall not be restricted or restrained in its natural development in any way.

2. The Governor in Council may, through order in council, enter into an agreement with the government of any province which has been authorized by legislation so to do, for the purpose of encouraging natural development of any such minority language especially as regards the use of such language in matters of education."

This positively phrased amendment guarantees the development of minority languages by making society aware of the need for their development. Further it provides legislation which would have allowed support to such cultural-linguistic development.

In no way does this rephrased clause weaken or challenge the major question of the official recognition of English and French, dealt with in Bill C-120. It should be evident that the additional development of minority languages, even without official "working language" status, is a desirable goal for a nation building a future.

This motion would have granted tolerance; but because it advocates tolerance, it was voted down. In reality the motion was a threat to society's imperialistic needs for simplicity, power and control.

Is the lack of effective political power in the minority groups a justification for our not assisting and encouraging them to develop? Must our government policy always be based on political expediency? Through our indifference and our creation of imperialistic social systems, as mirrored in the debate of June 20, we are denying minorities the support they need to develop diverse cultural and linguistic interpretations within our contemporary Canadian society.

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ДО РЕДАКЦІЇ....

Високоповажани Панове,
Сьогодні одержала наша бібліотека Вашу газету вол. 1, нр. 2 за вересень 1969.

Вітаємо Вас з появою газети, прохаємо висилати нам постійно її. Точну адресу подаємо з низу, бо останніми часами змінювали її деякі адміністрації власті міста.

Вірю, що журнал Ваш не буде ефемеридою, як то часто буває, а одна із заповнених оглошення платного зайняття секретарів.

Це єдиний аргумент, який промовляє сьогодні до свідомості і розуму.

Перші числа це програми, проекти, офіційні заяви і т. п. Цікаво буде, чи будете мати дописувачів серед студентів. Як не дописувачів, то хоч людей, які „бунтують", які стараються направити світ. Які шукають — чого? Самі добре не знають, але шукають, а ті, що шукають — ці цікаві люди. Чи будуть появи самокритики, суперечки про правильність думок, ідей, чинів студентської групи?

Може комуєс навіть із старших діячів студентства (Продовження на стор. 6)

10th SUSK CONGRESS

The first step towards the development of a genuine Ukrainian students' movement was taken at the Tenth SUSK Congress, held last month in Vancouver. Most of the 200 delegates from across Canada left the meeting with a spirit of enthusiasm and renewed dedication. The purpose of the Congress was to challenge students to re-examine the nature of their commitment and provide an opportunity for students to discuss timely national and international issues.

The Congress began with an orientation programme. Here delegates from the member clubs and organizations of SUSK discussed their involvement at the University. It was pointed out to delegates that the university provides an excellent opportunity to advance Ukrainianism. Taking into account that the university is the information center of society and the training ground for future leaders, Ukrainian student involvement in the university is a matter of extreme importance. Mention was made of the fact only a very small percentage of Ukrainian high school students continue to higher education. A scheme whereby Ukrainian university students could go into the high schools and encourage high school to continue their schooling was discussed at length.

Dean Walter Cage, President of the University of British Columbia opened the Congress Session with a welcome. Following the President's remarks the Congress delegates at the invitation of SUSK President Roman Serbyn, stood for one minute in silence to pay tribute to those students who recently died in the liberation struggles in Ukraine and Czechoslovakia and other Eastern European countries.

That same night a banquet and ball was held, sponsored by the B.C. government. Dr. S. Kalba, Executive Director of the UCC was guest speaker. Sunday afternoon a Teach-in was held on the "Canadian Student Movement and Social Change" with representatives from radical student groups from across Canada. The purpose of this discussion was to acquaint students with the ideology, strategy and tactics of the radical student movement. As was pointed out at the Congress, the intent of this event was purely educational.

The first speaker at the Teach-in was Jacques Michon, a former student leader with the Union Generale des Etudiants Quebecois. Mr. Michon said that the antiquated educational system in Quebec served as the focal point for student complaint. "Later", Michon continued, "Quebec students realized that the educational system and all of its inadequacies was only a reflection of a greater social injustice". With this realization Quebec students began to attack the privileged position of the English in Quebec and the undemocratic practices of the Quebec government.

The President of the Law

Society at the University of British Columbia, Carry Lynd spoke next. He said that he came to hold a radical position in his critique of society because of the student experience at Columbia University. Mr. Lynd went on to criticize American economic exploitation and encouraged members of the audience to speak their mind.

"An authoritarian, monolithic society will not tolerate cultural diversity", said Zenon Topushchak, a Ukrainian student activist from Regina. "Socialism and Ukrainianism is not incompatible", he continued. Topushchak ended by saying "if Ukrainianism is to survive, it will only do so in a free and open society. The capitalist ideal of efficiency must be substituted for a more humanistic one".

The last speaker, and acclaimed by many as the most forceful was Dmitrios Roussopoulos, the editor of the Montreal journal *Our Generation*. Mr. Roussopoulos identified himself as a "Ukrainophile" and said that if there is no such word then he would like to "coin it".

Roussopoulos criticized Ukrainians in Canada for abandoning their radical tradition. "The greatest contribution Ukrainian students can make to Canadian society is to revitalize the radical political ideology which marked Ukrainian political thinking". The speaker criticized the formalism of Canadian democracy. "Political democracy is not just throwing a paper once every four years into a box and then letting the politicians run your life for you". "People must control their environment and not be manipulated by it — that is freedom".

Discussion from the floor was heated and did not end when the teach-in ended. "The teach-in", in the words of one participant, "was the best part of the whole Congress — people talked, and for the first time in my experience Ukrainian students were challenged to examine their political position. The teach-in revitalized and made reputable political debate".

That same night the participating students left for a yacht cruise around Vancouver harbour.

Monday morning the official Congress session continued. This part of the Congress was opened by Fr. Dr. Kushnir, the President of the Ukrainian Canadian Committee. Father Kushnir stressed the need for young people's participation at all levels of Ukrainian community life and promised UCC support to students.

A Symposium on the implications of the Official Languages Bill was held Monday afternoon with panelists representing all the major ethnic communities. The guest speaker was Mr. J. Cote, Director of the Bilingualism Programme of the Federal government. Mr. Cote explained the government's intention in passing the act and said that this act an important step in the development of the Canadian mosaic.

He urged Ukrainians not to oppose rights given to French Canadians saying that if the French succeed in obtaining language rights then the chances are that Ukrainians will also. Other members of the panel were: Romeo Paquette, Director of the French Canadian Federation of B. C., Mr. Peter Faminov, a lawyer and North Vancouver city alderman and leader in the Dukhobor community, Mr. H. A. Smitheram, a leader in the Indian community of B. C., Dr. B. Hoeter, representing the German community, Dr. S. Kalba, representing the Ukrainian Canadian Committee, and Mr. Sam Kaplan speaking on behalf of the Jewish community.

The only serious critic of the Official Languages Bill was the German member of the panel, Dr. B. Hoeter who saw the Act as "a measure to pacify Quebec". "Languages and culture", he said "is an individual matter and cannot be legislated".

The Congress ended with a concert which featured student talent from across Canada. The Concert was opened with a word of welcome from Jack Davies, the federal government's minister of fisheries.

The success of the Congress depended in large part on the Federal government's support for this project. The federal government gave \$10,000.00 to defray the major portion of travelling cost incurred by participating delegates. The Vancouver Ukrainian Canadian Committee donated \$250.00 towards Congress expenses.

Participating in the Congress were 10 French-Canadian students invited by the National Executive to attend the meeting in the hopes of creating better understanding among all Canadians. The President of CESUS, Mr. Bohdan Futey and a representative of SUSTA were also present.

The Congress was the first meeting of its kind ever to be held in Vancouver. Sponsored and hosted by the Alpha Omega society of UBC, much of the credit for a successful Congress must go to this club.

MOTIONS AND RESOLUTIONS

1) That day of Kruty, January 29 be celebrated by the member organizations of SUSK, and that this day be commemorated by blood donor clinics for the Ukrainian students who died in defence of their country and provide information on the present developments in the Ukraine.

2) That each club familiarize its members with the SUSK field work project and create field positions in its community for the summer 1970.

3) That each member organization of SUSK undertake a high school visitation program to encourage students of the Ukrainian community to enter into post-secondary institutions.

4) That SUSK both morally and financially support a major publication annually be it a book or a collection of essays. The material published should be relevant to Ukrainians and in one of more languages by students or recent graduates of Ukrainian descent.

5) That SUSK create a committee to study the structure of the Ukrainian community in Canada and publish this information for the education of all Ukrainian students.

6) That the following people be accepted to the SUSK national executive 1969-1970: President: Bohdan Krawchenko (Toronto); Past President: Roman Serbyn (Montreal); Vice-President Western Canada: Marie Kueharyshyn (Edmonton); Vice-President Eastern Canada: Stefan Kuz (Toronto); Student Affairs: Roman Petryshyn (Thunder Bay); Ukrainian - Canadian Committee (KUK): Andrij Bandera (Winnipeg); KUK Alternate Representative: Chrysta Hnatiw (Winnipeg); Treasurer: George Senkiw (Toronto); Editor of "Student": Chrysta Chomiak (Toronto); Cultural Affairs: Alex Tysiak (Montreal); Special Events: Yuriy Kelebay (Montreal); Conference and Student Exchange: Daria Antonyshyn (Toronto); Secretary:

Halyna Kowalsky (Toronto).

The main resolutions were: 1) Because SUSK condemns the recent arrests, secret trails, and convictions to longterm imprisonments and forced labour of hundreds of Ukrainian intellectuals in the USSR and the colonial status of Ukraine, it was resolved that SUSK request the Committee on Human Rights to examine the facts concerning russification policies and the Russian subjugation of Ukraine and to bring forth a verdict.

2) SUSK recognizes the Official Languages Bill as a proper step in the development of a tolerant relationship between the French-English cultural community. Therefore, it was resolved that SUSK does not consider it adequate in regards to other minority group rights, and wishes to see positive legislation coming from the Government of Canada to aid in the development of these minority cultures.

3) The SUSK Congress appealed to all students and to the Ukrainian community in Canada to support and further develop the Ukrainian language and to those who have not had the opportunity to learn the language to take advantage of all institutions at which language instruction is offered. Whereas the consensus of opinion of the members of SUSK was that present Ukrainian language courses are sometimes irrelevant and lacking in efficiency in their approach in teaching the Ukrainian language, it was resolved that SUSK: 1) approach KUK to use its established channels to implement the revision of Ukrainian courses; and 2) approach KUK to use its money and influence to encourage the publishing of modern Ukrainian textbooks with relevant interesting and contemporary material.

4) It is of utmost importance that we retain our unity in Canada and that we build our community life on democratic principles, therefore it was resolved that the Ukrainian Canadian Committee make all efforts to become a democratic competitive structure.

5) Whereas the formation of a Ukrainian Catholic and Ukrainian Orthodox Patriarchate is an absolute necessity for the development of both churches and of religious tradition, culture and unity of Ukrainians, SUSK demands that the Ukrainian church — going community and its hierarchies immediately and unconditionally support the establishment of such Patriarchates.

Her main interest in music runs from Italian Bel Canto to contemporary Ukrainian composers such as Kos-Cenatolsky, Myborodo and Kurayles as well as such traditional composers as Lysenko, Sychynsky and Artimovsky.

Miss Chornodolska is in her fourth year at McGill University and is graduating this spring with a Bachelor of Arts degree in Italian and French.

FOCUS ON YOUTH



Anna Chornodolska was the delightful highlight of the concert during the 10th annual SUSK Congress in Vancouver. She is presently completing her vocal and musical training at the Conservatoire de Mu-

sique de la Province de Quebec in Montreal under voice teacher Mr. Daniel Ferro and opera coach Marzollo.

Miss Chornodolska has had many outstanding accomplishments in her career. At seventeen she won her first talent contest sponsored by the CBC. She has had numerous appearances on both the French and English CBC television networks. During EXPO, she performed in the Quebec Youth Pavilion and at the Hospitality Pavilion throughout Ukrainian-Canadian week. In 1968 she won first prize on the television program "Jeunesse oblige".

She holds scholarships from the Montreal Symphonic Young People's Concerts and from the Banff School of Fine Arts.

10-тй

Конгрес



Dr. Kalba addressing the banquet guests.



Upon the turgid waters of Vancouver they ventured...



The French-Canadian delegation living it up!



Swinging at the ball!



The word "participation" needs to be grasped in concrete terms here.

СУСК-у



Languages Act.



A convert to the movement...



Мені ворожка ворожила...



That's how it all ended...



The teach-in on the Canadian Student Movement and social change



Ken Trafamanko playing tymbaly.



Політична комісія на Конгресі дискутує

"BIG BROTHER IS FOR REAL"

by George Boshyk
(Features Editor)

EDITOR'S NOTE:

IN THE SUMMER OF 1969 MANY STUDENTS FROM CANADA WENT TO THE UKRAINE. SOME WENT AS AN ORGANIZED GROUP, OTHERS INDIVIDUALLY. HERE ARE SOME OF THEIR IMPRESSIONS AND OBSERVATIONS. THE EDITOR ASKS THE READER TO UNDERSTAND THAT NAMES AND PLACES CANNOT BE USED IN THIS ARTICLE. THIS IS TO PROTECT THE PEOPLE THE STUDENTS MET AND ALSO TO PROTECT STUDENTS THAT MIGHT WANT TO RETURN TO THE UKRAINE.

"The highest duty of man is to belong to humanity. But you can belong to humanity only through your own nation, through your own people."

(Ivan Dzyuba)

To many of us, the Ukraine holds a particular fascination. It is the homeland of our parents and of our parents' parents. For many years we have studied its culture, so it is no wonder that students are interested in seeing, as one girl put it, "if it's really real."

Despite their great enthusiasm before the trip, many returned either disillusioned or very bitter: disillusioned by the authoritarian nature of Russian Communism; embittered by the russification of the Ukrainian language and culture.

This is one reason perhaps why so many were infuriated when they heard the Russian language so frequently spoken around them. But as more acquaintances were made, it became apparent that Ukrainians are not the only ethnic group which is linguistically persecuted. The Azerbaïdzhans complained that the Cyrillic alphabet was imposed upon them, denying them the right to use their own language and indeed their own names: for example, one of their poets, Mohammed Suliman, became Mohammed Sulimanov.

Many, not believing that this russification is so widespread, decided to go to the market-places in Kiev but were disappointed to hear a repeat performance of what they had heard previously on the streets.

This only increased their disappointment and they became further disillusioned as to whether they would meet any real Ukrainians. For like anything in the Soviet Ukraine, any show of Ukrainianism is not only rare but in many instances frowned upon. But they were surprised to find some young people approaching them. Gradually through a bond of trust and respect, real feelings and ideas were discussed. These people showed a genuine concern for the language and culture of Ukraine. They saw through Moscow's attempts to russify and this led them to look into themselves and into Ukrainian history for an even greater identification with Ukraine and things Ukrainian. But they did not limit themselves to the past; they spoke of their contemporary poets, Kostenko, Synonenko, and Drach with reverence and great respect. For these artists, despite se-

vere and intense persecution still publicly show their love for a people and a culture. They have not forsaken their identity nor their language.

The Ukrainian language is kept alive by these people, despite some subtle and not so subtle policies of the Russian government. In Ukrainian elementary and high-schools, less talented teachers instruct these

there are no real alternatives — the culture must be preserved or, if possible, developed within the strict limits set by the Russian state.

For some artists and intellectuals there remains in the Ukraine "a last frontier", Hutsulshchyna in the Carpathian mountains: an area as yet untarnished by Russian influence, an area still embodying much of Ukrainian tradition and culture. Here is the gaiety, the wit of a people and of a nation. Ethnologists, musicians, artists and writers from all over Ukraine visit this area when they are allowed. Recently one of the ablest and most renowned Soviet film producers, who usually travels anywhere in the world, was not allowed to go to the Hutsulshchyna.

In cities, groups of people

The same seems to be true for writers. Some are experimenting with abstract poetry, yet they are stigmatized and rejected by their respective union. They begged the students for books by James Joyce, John Updike, and Pierre Salinger. Beware if you want to bring them in — some are abstract and liable to immediate confiscation!

"Anyone should be allowed to speak out, whoever he may be, so long as is not a hostile element and does not make malicious attacks, and it does not matter if he says something wrong. Leaders at all levels have the duty to listen to others." (Mao Tse-Tung).

But attempts at abstraction in literature is not the real issue with some Ukrainian and indeed Soviet writers. What is important to them is freedom

society through underground channels. One example is printed below:

Сьогодні у церкві коні
Ночують і воду в'ють
Сьогодні новим іконам
Прохани поклонні б'ють
Сьогодні гвалтують патції
Про мира — шлункові болі.
Сьогодні комусь на згадку
Подарували літак.

Сьогодні у полі дядько
Зігнілий підірвав буряк
Сьогодні у клюбі лекція
Людина людині брат.
"Religion is the opiate of the people." (Karl Marx)

During last few centuries, our priests were extremely concerned about the Russification of their respective churches. Now they are faced with another problem — the systematic extermination of their churches. Instead of houses of worship, they have become storehouses stables, and storage bins. Others are barred or not in use. For those people who do attend they, do so at the risk of losing their positions or else their privilege of attending a university. It is no longer necessary for the church to sanctify marriage. All that is done by brief ceremony where the two people sign a contract to the accompaniment of Tchaikovsky's Fifth Symphony — "The Pathétique".

Lenin has replaced the old God and has become the new. Posters, everywhere proclaim him as a "Champion of the Peoples". The people have been promised so much, and asked to do as much. But the propaganda has backfired. Fifty years later, they see that they have progressed technologically but they, as individuals, have not gained similarly. The answers are there! To what purpose this questioning, for there is "only one official government truth".

What ever happened to a people with a rich and highly developed culture, what happened to a people full of gaiety with a joyous expression of life? Could the same thing be happening to us?

"If your nation is in a critical situation, when its very national existence and its future are at stake — it is shameful to abandon it."

(Ivan Dzyuba)



children. As a result, their chances of entering a university are much less than the students from Russian schools in Kiev. Even after that at university, for example, Ukrainian literature courses are taught in Ukrainian. However, the classes in other courses are taught in Russian because a few Russian students attend the University. Perhaps it should be the minority which should respect the majority's language?

"When I think of preservation, I think of pickles."
Besides this Russification, many people were disappointed by the cultural stagnation. This is a particularly important observation, for it pertains to us in the Diaspora. We have reached a plateau in our cultural existence — are we to preserve or develop our culture?

In the Ukraine however

gather at nights and sing Ukrainian songs and retell Ukrainian history. Groups are organized to travel to unkept historical monuments, needless to say all of this done secretly. Why isn't there a viable alternative to preservation? What about development?

Artists can only use three motifs in their work: Marxist, Leninist, and Proletariat. Furthermore, the form is restricted to realism. Anyone not adhering to this form is either ostracized from the Artists' Union, if he is a member, or refused admission to the Union, if he is not member. And, of course, commissions of any value are available only for Union artists. Such is the case of a young artist, the son of a famous Ukrainian painter, who was refused an admission to the Union, because his painting is considered too abstract.

of expression. Freedom of expression in literature is farcical, as Kuznetsov can attest to. Writers then write on neutral and non-controversial topics. Others choose to criticize



This picture was banned because the steel arms were considered too abstract.

