(p. 52), "Dniepropetrovsk" (p. 113), and "Dnipropetrovsk" (p. 146); or "Mykhaylo Drahomanov" but "Mikhaylo Hrushevsky" (p. 72) and many similar errors. Perhaps this disorderly spelling along with the readers themselves would have benefited from a better index which, for some reason, does not include either the city of Dnipropetrovsk in any spelling, or the "village" of Drohobych, or the Austrian Archduke "Ferdinand."

If Magocsi, Yekelchyk, Subtelny, and Wilson had not published their general surveys of Ukrainian history, Kubicek's textbook could have been a first, even if imperfect, step in familiarizing the Western public with Ukrainian history. As it is, that public would have been better served if Paul Kubicek had decided to write a popular survey of sociopolitical developments in independent Ukraine, confining himself to the genre of political science. I believe it is what Kubicek, who is interested in Ukraine and knowledgeable about its current affairs, would have preferred to do.

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A traveler to Montreal today would discover a cosmopolitan city where citizens and visitors of countless cultural backgrounds interface seamlessly. Although Canada's bicultural and bilingual traditions emanated from the clashes between Quebec and Anglophone Canada, Canadian multiculturalism eventually developed naturally as the world shrank. However, it may be said that the efforts of Manoly Lupul accelerated the process, even though the public policy he espoused eventually gave way to biculturalism.

Multiculturalism as a national policy was established originally by Prime Minister Pierre Trudeau, a French Canadian, in 1971 as he acceded to the demands of many cultural diasporas, including the Ukrainians of Alberta, to provide governmental support for cultural and language education for their respective groups.

Manoly Lupul's militant efforts toward multiculturalism spanned many decades, and he himself categorized the Ukrainian community into distinctive layers. He was not Ukrainian in his self-assessment: he was a "Canadian of Ukrainian ancestry" (p. 48). A third-generation Canadian who grew up in a distinctly Ukrainian neighborhood in the Willingdon district of Alberta,
his background encompassed grandparents who arrived from the villages of Oshykliby and Luzhany in Bukovyna and parents born in Alberta. His own “Ukrainianism” was affirmed after a family trip to Ukraine during a sabbatical from the University of Alberta. He had received his doctorate in education from Harvard by that time and become an espouser of the doctrines of John Dewey, lauded as the greatest educational thinker of the twentieth century.

The trip to Ukraine, where he observed the country and its neighbors under the Soviet system, also stirred the beginnings of his Ukrainian patriotism, an emotion he would reveal through his support of the Ukrainian community in Canada. Ironically, although a founder of the Canadian Institute of Ukrainian Studies, Lupul originally hesitated to become its first director since he felt that he could not read Ukrainian as adequately as he felt the position warranted.

Lupul’s convictions were strong and this memoir reveals a courageous honesty even as these convictions clashed with accepted thought and political and institutional hierarchies. An early entrance into militancy occurred when he opposed his university's contract with a French Canadian religious order to conduct the French language training of prospective teachers for the Canadian public school system. He felt that the religious order would be training the prospective teachers “in a narrow, ethnocentric, French Catholic environment” (p. 58). As a disciple of John Dewey, the father of experimental or progressive education, Lupul believed in exposing the student to a variety of intellectual fare. This also was among his first of many clashes with Canada’s political leadership. In this case, it was with the views of the evangelical Prime Minister Ernest C. Manning, who supported the clergy and developed his country’s social philosophy on the belief that religious institutions, through their private funding, provided a happy marriage of righteousness and private enterprise.

Lupul conceived of multiculturalism as a challenge to the bicultural and bilingual model put forth by French Canadians, whom he considered to be solely self-interested in envisioning Canada as a French and Celtic nation. The latter was his reference to the earlier English, Scottish, and Irish settlers whose monolingualism dominated the western provinces.

Lupul’s Canadian patriotism triumphed over his Ukrainian loyalties in one instance, when he surprisingly chose not to support the Ukrainians held in detention centers during the “Red Scare” of the 1930s. In his view they were temporary economic opportunists who planned to return to Ukraine at some point anyway. Since they did not intend to permanently settle in Canada to make a life for themselves and their families, in his view they didn’t warrant sympathy or support.

Although this book is about the development of multiculturalism in Canada, it is in reality a memoir of the life and thought process of a unique individual who influenced his times and those of his diaspora.

In his advocacy of multiculturalism in Canada, he held several crucial lead-
ership positions, working with a number of diaspora groups. Of great influence on the government in the development of multicultural programs was the Ukrainian Business and Professional Association, whose membership was prodded into action by the author. Another was the influential government-sponsored Canadian Council on Multiculturalism, which the author led for several years. Throughout the 1970s and 1980s the above efforts involved numerous meetings with ever-changing bureaucratic and political figures, speeches before ethnic and community groups, and numerous articles and letters to newspapers written by the prolific author.

The reader will be impressed by the detailed recording of these efforts as well as the author's manifestly excellent memory of people, places, and events. Lupul's work provides an insight into the growth of the second-largest Ukrainian population outside of Ukraine and a historic look at its development. It also details voluminously and analytically the growth of the multicultural movement and traces its development as a public policy in Canada which, although (English-French) bilingual, recognizes the contribution of its other citizens. More fascinating, however, is the frank and honest presentation of the author's views and strong opinions.

As a memoir, this book reflects the life of a very interesting and productive educator whose interests and broad involvements should be a lesson to other academics. His lasting example to others is that academics without action is merely academics. Academics in action gives us an improved society.

Paul Thomas Rabchenuk
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A rich and thought-provoking book, Tamara Hundorova's inquiry into kitsch in Ukrainian literature and culture since the late eighteenth century shares many of the virtues that have marked Hundorova's writing in the past: profound acquaintance with the works that are her subject matter and the contexts in which they lodge; a willingness to get down to textual detail, analyzing and interpreting at length and on the basis of generous quotations, easing the reader's path to agreement or dispute; and the invocation of a broad and catholic range of literary and cultural theory, often yielding perceptive and original insights.

A substantial first chapter, the breadth of whose thematic and theoretical range is reflected in the diversity of its subheadings (for example, "Kitsch and