

СТУДЕНТ

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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

50 cents

CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS



Олекса 8%

I DON'T CARE WHAT THE OTHERS SAY!
I DON'T LIKE THE SICKLE,

Conservative poll shows Ukrainians split

According to a select group of Ukrainians in Toronto, the federal government should re-introduce a comprehensive screening process to help combat a perceived increase in the number of "lazy people" who are currently immigrating to Canada. Meanwhile, in Winnipeg, Ukrainians would be very content to see the French language and culture restricted to Quebec in order to prevent "French being shoved down people's throats".

These views, along with a mixed bag of other attitudes and opinions on federal government policies and Canadian-political issues, were recorded in a recently released ethno-cultural poll commissioned by the former Minister responsible for Multiculturalism, Steve Paproski. Although the survey was undertaken during the short-lived Conservative administration of 1979, results of the \$105,000 study were withheld until the Liberal restoration, and that party's subsequent decision to make public, in late 1980, a long list of previously un released government-financed polls.

Having been relegated to an opposition role for seventeen long years and thus lacking the opportunity to develop a functional multicultural policy, the Clark government was anxious to tune into the mood of Canada's major ethnic groups. This objective is most evident in the study's preamble, which states that the results would provide "qualitative research for thematic advertising in ethno-cultural publications."

The poll itself dealt with a wide spectrum of issues, ranging from federalism, immigration and multiculturalism, to more specific questions such as each group's perception of themselves in Canadian society and their attitudes to community leaders and national political figures.

In addition to interviewing Ukrainians in Toronto and Win-

nipeg, the ethno-cultural poll also solicited views from Portuguese, Italian, German, Black and Chinese groups in cities where these minorities comprise a significant portion of the population. Conducted by Decima Research of Toronto (the Conservative party's in-house public opinion machine), the survey drew its information from intensive group discussions involving fifteen to twenty individuals per session. Of particular interest was the often stark contrast in views

remaining under Soviet rule after the Second World War, they felt they had been compelled in their decision to uproot themselves and re-settle halfway around the globe. Describing themselves as the "intellectual class" of Ukraine, they accepted menial work in Canada only until they were able to establish a more permanent and prosperous existence.

A pattern emerges from each group's dissimilar reasons for immigrating to Canada. Few of the views of the Toronto and

intermarriage and "a growing number (of individuals) who are diluting the culture" as forces which are eroding the "hard-core" Ukrainian community. Poll researchers also noted the high level of community identification among Ukrainians in Toronto — a fact which "all respondents are very proud of".

Many of the Winnipeg group, however, saw language retention as a "transparent" concern. One individual illustrated this view in the comment that, "learning Ukrainian was nice", but unless reinforced at home, it was useless; and besides, it wouldn't help you get a better job." In contrast to language retention, the Winnipeg stressed the importance of retaining Ukrainian heritage, which in their view was a matter of "personal self-definition." According to the poll, Ukrainians in Winnipeg suffer from a "persecution complex" which in turn "appears to be giving some strength to an ethnic identity." Contrary to the Toronto group, this identity is not reflected in a rigidly structured organizational community, for they did not actively support or engage in ethnic activities peculiar to their group.

Conflicting views on language retention also led to differing views on what sort of educational system was best suited to provide for language end cultural instruction. Clearly, there is a strong backlash against the French presence in the school system among the Ukrainians in Winnipeg. The common complaint expressed by this group was, "If the French are entitled to it, so are we" — to the extent that some were in favor of designated school buses to transport children to Ukrainian schools. Nevertheless, there was some criticism voiced against the existing level of Ukrainian instruction in the public system, which one individual felt "only taught my child to make eggs."



held by the Ukrainians polled in Toronto and Winnipeg. Predictably, each attributed their settlement in Canada (ancestral or otherwise) to widely varying circumstances. The Winnipeg respondents (of whom all but one were born in Canada) saw their familial immigration in terms of improving upon the desperate economic situation they were experiencing in Ukraine. Their immigration was purely voluntary. However, the Toronto respondents had quite a different history. Fearful of

Winnipeg Ukrainians polled on various issues can be reconciled with each other. Whereas the Winnipeg group perceived themselves as being Canadian or Canadian-Ukrainian, the Torontonians saw themselves as being strictly Ukrainian. Language retention was paramount in the minds of the latter group, and a genuine fear was expressed that "by the third generation their grandchildren would not have an equal command of the language". The Toronto group also singled out

EDUCATION

CITY LIGHT

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Poll researchers attempted to attribute the apparent anti-French feeling of Ukrainians in Winnipeg to the larger issue of east-west tensions in Canada. However, of the four ethnic groups interviewed in western Canada, only Ukrainians came across as being vehemently anti-French. In fact, a group of Italians in Vancouver felt a certain affinity toward French-Canadians because, as one remarked, "They, too, are ethnic."

The Ukrainian group in Toronto lamented the fact that the provincial government refused to accredit courses taught by private Ukrainian
(Poll continued page 15)

David Lupul

Analysis: The Trudeau Proposals

The Constitution: the crisis deepens

Our Fathers of Confederation, who art in Heaven, Hallowed be thy names, Thy Kingdom come, Thy will be done in Ouebec, as it is in Canada, Give us some unity for our daily bread, And help us forgive Pierre's trespasses, as we forgive those who trespass against the Heritage Trust Fund. Lead us not into Constitutional stagnation, but deliver us from Westminster. For ours is the Dominion, full of power and glory, Forever and ever Amen!

The debate over the Liberal government's proposals to patriate the Canadian constitution from Britain has entered into a new and critical phase which will decide the fate of the resolution presently before parliament.

The resolution contains a proposal to bring in a Charter of Rights and an amending formula into a new constitution for Canada. But first the resolution must win the approval of the Canadian Parliament and, subsequently, that of the British Parliament in London, where the power to amend the present Canadian constitution currently resides.

Despite the amendments brought forward by Jean Chretien on behalf of the government in January and the tabling of the report of The Special Parliamentary Committee on the Constitution in the House of Commons in mid-February, strong opposition still remains from the Conservative Party and the provincial premiers to the constitutional package. Many of the changes accepted by the Liberal government in Chretien's announcement were a direct result of public pressure from the barrage of presentations made to the Special Parliamentary Committee dur-

ing the past three months. In the opinion of many observers, the constitutional clauses were substantially strengthened by the changes made as a result of these public representations made by diverse interest groups.

Nevertheless, fundamental attacks are still being mounted against the constitutional resolution on a number of fronts: by the provincial governments, by supporters of the British connection in Canadian life and by various cultural and ideological groupings who fundamentally disagree with the goals of the proposed resolutions, and the means by which it is being passed into the fundamental law of Canada.

However, it is the philosophy of the proposed constitution that may pose the serious problems to the effective implementation of the Liberal package. From the standpoint of philosophical consistency, the government's bill still remains full of glaring contradictions. The bill aims to enlarge the legal rights of individuals, providing them for the first time with a solid basis for protection against arbitrary abuse of their rights by other individuals, the government, the courts or the law-

enforcement authorities.

The provisions of the proposed constitution were considerably liberalized after a series of embarrassing assaults from civil liberties groups on the inadequacy of the provisions of the original proposal, which has been formulated in consultation with the provincial departments in charge of the administration of justice. Now the clauses have come under strong attack from these same provincial law-enforcement authorities, led by representatives from the police forces in Canada, for being too liberal in allocating rights to citizens they strongly feel the bill will contribute to a serious undermining of the deterrent effect of the law, and a corresponding increase in crime.

However, in the face of the blatant abuses of the law which were condoned by police forces during the 1970's, end which have since been documented by the Meconnald inquiry into police wrong-doing, it would appear that the system faces a substantial danger to its credibility by the essence of control over law-breaking by the police. One suspects that a

(Constitution continued page 14)





It's a sad thing to admit, but there is discrimination within our own community — Ukrainian-Canadian against Ukrainian-Canadian. To a large extent the problem stems from the great gaps between immigrations, this in turn being somewhat alleviated by the regional differences in Canada itself. In particular, the descendants of the first and second immigrations are constantly being put down and made to feel like second-class Ukrainians by elements of the post-Second World War immigration.

One example of the attitudes fostering this discrimination is illustrated by a letter to the editor published in the July 1978 issue of *Student*. In it the author complains:

While some people alienate others simply because they know no better, there usually exists at least one person who thinks he is God's gift to the Ukrainians in Canada and without whom the community would be on its last legs. This type usually speaks eloquent Ukrainian (in his opinion) ... because you speak only pidgin Ukrainian... you are an 'inferior' Ukrainian type who just can't ever measure up to his standards (namely himself).

These types exist in our community, for better or worse. They complain about the lack of Ukrainian spoken at meetings and tend to be very ethnocentric. They tend to alienate those of us from rural regions of this country who have had no reason for becoming ethnocentric.

The divisions within the Ukrainian-Canadian community constantly interfere with a rational development based on common objectives. What is needed is a clarification of what it is to be a Ukrainian-Canadian, and what are to be our goals.

This new year should be spent working towards a definition of Ukrainian-Canadian identity. We should collectively explore our past, and define our goals. What does it mean to be a first generation descendant? What effect have the various immigrations had on Canada? How have Ukrainians of each immigration adapted to their environment? What is meant by "Ukrainian culture" for Ukrainian-Canadians of the different immigrations?

By answering these questions, we may achieve a greater understanding of ourselves and our community. This may be a way of overcoming some of the divisions in our community and thereby help us to consciously develop a program for the future. In this way, when we assume the role of leadership in the community, perhaps we can begin to evolve the kind of cohesiveness that our community hasn't experienced since our pastoral past.

This year *Student* will attempt to raise these questions and at the same time attempt to provide a sense of community for its readers. However, we need your help and cooperation in this endeavor. Since we are a forum for discussion, we need your input. Through these efforts, it is hoped we will be able to avert situations where one Ukrainian-Canadian is judged 'better' than another. A united community can become a powerful force in making significant changes happen — both in Ukraine, and in Canadian society.

Help us make it happen by participating in the discussion on the pages of *Student*. Send us your letters, articles, your dreams and your poems. Because ultimately, our future depends on your interest, your involvement and your commitment.

C.M.

All signed letters of reasonable length which comply with Canadian libel and slander laws will be printed unedited (save for purposes of clarity) in this column. We will not print anonymous letters, but if for personal reasons contributors wish to withhold their names or use a pseudonym, this can be arranged. In all cases, however, we require both a genuine signature and a return address.

Long long way from home

While it was a pleasure to see my book, *Long Way From Home*, reviewed sympathetically in the pages of *Student*, I cannot let Ms. Jovic's rather creative review pass without some corrective comments.

Her claim that I characterized the experiences of the counterculture of the Sixties as "immoral" is completely fanciful; nor did I suggest that this movement "undermined the progressive forces and encouraged disunity" etc. In fact, while I am critical of the anti-intellectualism and solipsism of the counterculture, I am equally critical of the "politicos" who cut themselves off from hippie culture as a brain might cut itself off from the heart.

Ms. Jovic mentions the "bureaucratization" of SUPA and its "financial backing from the government". Heavens, didn't she read that chapter? If anything, SUPA was absurdly under-organized and one of the reasons it collapsed prematurely was that it carried out its bureaucratic functions in an extremely casual and informal manner. Furthermore, SUPA was never financed by the government. CYC (Company of Young Canadians) was, and SUPA lost much of its membership to the CYC programs which paid better than the SUPA ones. And SUPA, by the way, stands for Student Union for Peace Action.

SDS (Students for a Democratic Society) was not SUPA's "parent organization". There was a great deal of exchange and fraternal communication between the two groups but SUPA was a completely autonomous, Canadian-based student organization.

Finally, Ms. Jovic's account of my account of the student power movement is rather muddled. Nowhere in the book do I contend that the "youth generation's greatest achievement" was the "freeing of the university from direct corporate influence". Would that this were so! The "growth period" in education, which Jovic has me attributing to the achievements of the student power movement, was in fact the "achievement" of capitalism and its post-War requirements.

Other than that, keep up your excellent work.

In Solidarity,
Myrna Kostash

Secrets of success

Since *Student* was once kind enough to advise me on the "ins and outs" of deficit financing, and since I heard *Student* is in big fucking trouble financially, I thought I'd return the favour by offering the solution we finally arrived at here in Detroit. Here's how we ended our financial worries: we told the government that we lost a billion dollars last year and are going to lose another 750 million this year, and that we're going to go under and if we go under hundreds of thousands of people are going to lose their jobs and that if that happens the economy is going to be in way bigger trouble than it is now. We found that this really scared 'em

because you know what? They gave us 450 million last year and are going to give us at least 600 million more this year. Who knows what lies ahead for us? If you're smart you'll do what we did.

Your Pal
Lee
President of a
Big Auto Maker

Lollipop journalism?

Herewith my subscription renewal plus a little extra. I'm quite impressed by your good work — I get the kind of news and commentary from your youthful publication that's unavailable elsewhere in the Ukrainian media. It's a cheerful light in an otherwise depressing realm. Don't you dare "grow up"!

Vsyoho Naikreschoho
Grag Michalenko

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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

Please address all correspondence to:

Student
#206, 11751 - 95 Street
Edmonton, Alberta
Canada T5G 1M1
Phone (403) 474-1002

STUDENT is a national monthly newspaper for Ukrainian-Canadian students, published by SUSK, the Ukrainian Canadian Students' Union.

Student is an open forum for fact and opinion, reflecting the interests of Ukrainian-Canadian students on various topics — social, cultural, political and religious.

The opinions and thoughts expressed in individual signed articles are the responsibility of their authors, and not necessarily those of the *Student* staff. *Student's* role is to serve as a medium through which discussion can be conducted on given issues from any point of view.

Letters to the editor are welcome. We reserve the right to edit materials for publication.

Jars Balan, Myrosław Bodnaruk, Dana Boyko, Chris Burdeniuk, Mark Farbay, Demjan Hohol, Zorjan Hromiak, Nana Jovic, Vera Loszuk, Dave Lupul, Andrii Makuch, Nestor Makuch, Sonia Maryn, John Melnychuk, Natalka Melnychuk, Calvin Melnyk, Roman Olekal, Pointdexter, Boris Radio, Andy Samoli, George Samoli, Peter Sochan, Bohdan Suchowarsky, Paul Tataranko, Pavlo Virsky, Bohdan Zajcaw and Professor Fesolis.

Student keeps things cooking

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Reflecting on a struggle

On 31 January 1971, a thousand young Ukrainian Canadians demonstrated at the Soviet Embassy in Ottawa for the release of Valentyn Moroz and Sviatoslav Karavensky from Soviet labour camp imprisonment. Moroz had just been sentenced to his second term for writing a series of articles critical of official Russification policies; Karavansky, a nationalist of the older generation, was serving his twenty-fifth long year of incarceration at the time.

This action, which attracted public attention for its militancy and for the police violence against demonstrators who tried to storm the Embassy, was followed quickly by a well-organized petition campaign, five rallies across the country in May (the one in Toronto drew more than five thousand people), and a hunger strike in October by 15 students at the University of Manitoba. Similar actions were mounted in the United States and later in Europe.

The January 1971 demonstration is remembered because it signalled the beginning of a public campaign in defence of Ukrainian and other Soviet and East European political prisoners that has been sustained to the present day. The tenth anniversary of this important work provides a good opportunity to review its development and some of its current problems.

Throughout the 1970's, the Canadian public came to learn about the opposition movement in Ukraine largely through defence work carried out on behalf of victims of Soviet state repression. The Moroz actions continued through the entire decade until his release from confinement, and protests followed the wave of arrests of leading civil rights activists in the 1972 KGB crackdown; similarly, the unrelenting persecution of the Ukrainian Helsinki Group since 1976, and the detention of such working class activists as Volodymyr Klebanov (of the Free Trade Union Association) in psychiatric prison hospitals, provided defence committee workers not only with the task of defending the persecuted, but also with the opportunity to present another facet of the situation in the Soviet Union. As developments involving the dissident movement presented occasions for appropriate interventions, defence committees spoke out about a variety of issues, including the national question, suppression of democratic rights, economic and political injustices against industrial and farm workers, and about emigration from as well as within (as in the case of right to return home for exiled Crimean Tatars) the USSR.

But repressions against the oppositionists have not ceased, despite these efforts. Indeed, as Brezhnev era draws to a close, the methods of the police and prisons are becoming even more brutal: there were beatings of activists on dark city streets, a protusion of suspicious car 'eccidents' (Ilyna Kaplun, human rights activist and wife of V. Borisov of the Free Trade Union Association, died in an alleged 'mishap' last June 23), indefinite psychiatric detention for 'troublemakers' who were then treated with dangerous neuroleptic drugs, and sentences involving years of internal exile, or expulsion abroad. Such methods, however, have not eradicated the conditions of national, economic and political injustice that give rise to the opposition, nor have they deterred its members. For every dissident put behind bars, several new ones have emerged to take their place.

The defence committees began their work in an attempt to alter the very unequal contest between the members of the oppositional movement and the Party dictatorship — the latter having at its disposal a monopoly over communications and various devices for intimidation, punishment and physical annihilation. Monitoring developments in Ukraine and neighbouring states, they have tried to win consistent and principled international allies for this movement so as to undermine the Soviet bureaucracy's ability to act with impunity. Much defence work has patiently focussed on education — an indispensable prerequisite for militant action.

The first network of 'Set Them Free' Committees in Canada (eight in all) originated in 1971 in SUS clubs. For the first year and a half they simply organized demonstrations, rallies, petitions and hunger strikes. However, as people became more involved in these activities they felt the need to better understand the movement they were defending and know more about its ideals. The time came for serious study of Ivan Dzyuba's Internationalism or Russification?, Vyacheslav Chornovill's The Misfortune of Intellect, and the inspired essays of Valentyn Moroz. As a result of differences of interpretation of the politics of the oppositional movement, the Toronto 'Set Them Free' Committee split in the summer of 1972 into a left (17 members) and a right wing (2 members).¹ The majority

formed the Committee in Defense of Soviet Political Prisoners (CDSPP) in the fall; the minority, after a period of inactivity and demoralization, formed the Committee for the Release of Valentyn Moroz in 1974. A whole network of Moroz committees then sprang up, the CDSPP network emerging in 1976 in the wake of Leonid Plyushch's first North American tour.

Whereas the Moroz committees focused almost exclusively upon winning the release of that individual, the CDSPP's tried to publicize the cases of many victims of repression, in Ukraine and in other countries. The latter groups conducted their work within the framework of a broad defence of national, democratic, trade union and religious rights, in the West as well as in Soviet bloc countries. The former, however, maintained a strictly nationalist orientation inside the community and a humanitarian one towards the public at large.

Over the years both tendencies in Canadian defence work made important achievements, and it seems only appropriate to acknowledge them on this anniversary. But a casual review of this work over the last two years — a period of growing repression in Ukraine — suggests that an investigation of the movement's problems, rather than a celebration of its



achievements, would be a better way to mark the occasion. For despite the continuing and increased persecution of Ukrainian Helsinki Group members, trade union activists, Crimean Tatars and the faithful of underground churches, the committees have been unable to launch effective campaigns in their defence. The few contributions in the Ukrainian press on this problem do not seem to come to grips with it satisfactorily.²

Young people have always been the most important source of activists for defence work. They are ready to attempt what the older generations feel is not possible, are not hampered by old prejudices, and encourage unity by their example of co-operative effort. But for young Ukrainians to get involved, the Ukrainian Question in the Soviet Union must be accessible to them through information, discussion and self-education. Reports, analytical accounts and background material must be available in English or French, for many do not know the Ukrainian language.

Until the appearance of the *Chronicle of Repression in Ukraine* in May 1980 (put out by the Foreign Representation of the Ukrainian Helsinki Group), there did not exist in the English language a comprehensive source of relevant information. Despite this modest improvement, the unfortunate situation remains basically unchanged: the majority of appeals, analyses and other available oppositional documents do not appear in the press, in English, French or Ukrainian.

The Ukrainian communities abroad remain the most important source of support for defence actions. But their potential has been greatly underutilized. Weak campaigns in the past two years are partially the result of bitter infighting within the community and misrepresentations of the oppositional movement in Ukraine by influential factions.

The largest nationalist faction — the *Banderivtsi* — was solidly behind the Moroz campaign throughout the seventies, choosing to ignore or downplay the many other prisoners of conscience. This group was motivated by the desire to make Moroz the personification of the whole movement, and thereby to

characterize the human rights struggle in Ukraine as essentially nationalist and anti-communist (i.e., in line with Banderite ideology). Consequently, upon dissident Leonid Plyushch's release from Dnipropetrovsk Psychiatric Hospital in January 1976, he was made the target of a well-organized but ultimately unsuccessful campaign by the *Banderivtsi* — who wanted him to suppress his Marxist views because they contradicted this ultra-nationalist group's simple-minded caricature of oppositional politics. A similar campaign was launched against Petro Hryhorenko and the Foreign Representation of the Ukrainian Helsinki Group — unfortunately at the same time that the Soviet secret police were rounding up Helsinki group members in Ukraine! This destructive polemic diverted attention away from the repressions and spread cynicism and mistrust throughout Ukrainian communities around the world.

The release of Valentyn Moroz in 1979 was a golden opportunity to transform the network of committees which had fought for his release into committees defending all Ukrainian political prisoners. Indeed, this was the intended plan. But Moroz's ambitions to subordinate this entire network to his personal authority created confusion and disappointment. The transformation plan faltered and whole committees disintegrated, their young members drifting away to their private lives.

Because they defend non-Ukrainians and raise such issues as workers' rights, democracy and feminism — in addition to devoting a great amount of energy to the national question in Ukraine — the CDSPP's have been the object of repeated provocations by the Banderite press, in particular by *Homin Ukrayna*.³ These attacks upon the CDSPP's as 'leftist' and allegedly un-Ukrainian serve to camouflage the failure of the *Banderivtsi* to maintain their own network of committees, as well as to hide their increasing marginalization in the student movement, an important source of activists.

The effect of these developments has been to undermine defence work by spreading mistrust of the opposition within the communities abroad, and casting suspicion upon those committees who are defending it. If such destructive prejudices can be overcome, the enormous potential of the community can be utilised to carry the problem of political repression in Ukraine to the international public. New forms of defence work must be encouraged; they can include committees of lawyers utilizing available legal channels to pressure Soviet authorities (there is such a committee in the Toronto Professional and Businessmen's Association); committees of trade unionists publicizing the cause of the independent trade union movement in Ukraine amongst Canadian workers; and student committees defending Ukrainian student activists in the Soviet Union and Eastern Europe. The direct involvement of much larger numbers of people in such activities is possible, and is a precondition for any attempt to unify them in common campaigns across the country or continent.

By itself the community is not strong enough to deter the repressive policies of the Soviet state. But an informed and active community can act like yeast in the society at large, transmitting the fate of the movement to the general public (the mass media is clearly inconsistent and inaccurate in this respect) and creating strong public opinion that shares its aspirations and defends its principles consistently. Such public opinion is the key to forcing the release of political prisoners.

Many changes have taken place over the past ten years that favour more effective defence work today. One would think that by now we would have achieved a degree of unity in action, working to directly aid oppositionists in Ukraine on the one hand, and building up international support for the Ukrainian struggle on the other. Sadly, this step forward hasn't been made, and the present disarray can only be to the advantage of the KGB. They would like nothing better than to bury the Ukrainian Question under a heap of typical emigre squabbles, far away from international attention.

¹ The majority believed that Ivan Dzyuba was a sincere Marxist when he wrote his critique of Soviet Nationalities policy, and that many Ukrainian oppositionists were socialists. The minority claimed that Dzyuba used Marxist terminology in order to avoid being repressed, but that they were really nationalists and anti-communists.
² See, for example, Sviatoslav Karavensky, *Duzhna Baida in Svyoboda*, 15 October, 1980. The Editorial in the 29 November issue of *New Perspectives* argues that the fault lies with defence committees turning tactical differences into questions of principle and refusing to accept a common authority such as the World Congress of Free Ukrainians to coordinate their work.
³ See *Homin Ukrayna* 26.6.76, 3.7.76, 6.11.76, 29.11.78, and the English language edition, *Ukrainian Echo*, 26.3.80. Also *Svitlo* 10.2.80 and 4.5.80. *Homin Ukrayna* writers often don't sign their names or even use pseudonyms, and the editors tend not to print critical letters of protest sent to the paper.



Some thoughts on Madrid

Andrij Karkoc, 27, is a student, worker, and Ukrainian activist from Minneapolis, Minnesota. Active in the Ukrainian student community there over the last seven years, he is currently a member of Smoloskyp (an organization for the defence of human rights in Ukraine, based in Baltimore, Maryland) and of the Helsinki Guarantees for Ukraine Committee (a similar organization based in Washington, D.C.). He recently attended the Helsinki Review Conference in Madrid as part of a four-man delegation from these organizations. Student had an opportunity to talk with Karkoc on early December 1980, upon his return.

Student: What was your purpose at the Helsinki Review Conference?

Karkoc: We had two main goals — to co-ordinate our activities through the World Congress of Free Ukrainians (WCFU) and to publicize and disseminate information about the situation in Ukraine. In respect to the latter, the Ukrainian Guarantees Committee had been in contact with the Fawcett Commission, an American body which has reviewed the implementation of the Helsinki Final Act in the United States as well as in other signatory states, for the past four years. Members of our organization have testified on Capitol Hill, before the Select Committee, chaired by Dante Fawcett, on the persecution of the Ukrainian Helsinki Group. We went to Madrid in order to continue the contacts we have with the American delegation and to organize various public forums for the Ukrainian cause in this international arena.

We were there with a very small group of individuals: Chrystia Isajiw through the WCFU, Orysia Helka from the National Human Rights Committee for Ukraine, Marusia Bech from the Ukrainian Information Bureau; and Andy Fedynsky, myself and Oles Cham from Smoloskyp. This group closely utilized the presence of the Western Representation of the Ukrainian Helsinki Group, that is to say, Petro Hryhorenko, Dr. Nina Strokata-Karavanska, Leonid Plyushch and Dr. Volodymyr Malynkovich — who all appeared jointly at both of our press conferences. We wanted to directly lobby various delegations. This proved quite difficult because of the physical, material and time limitations that were imposed on us there. We did eventually manage to meet about five delegations — Spanish, English, British, Canadian and American.

Also present in Madrid were Roman Kupchinsky and Adrian Karatnycky who are active in the New York based Committee in Defense of Soviet Political Prisoners (CDSP). Karatnycky was on the coordinating committee of a citizens' group, termed six months prior to the Madrid Review, called Ad Hoc Citizens Committee for the Madrid Helsinki Review Conference, which has quite an impressive list of backers. They organized a very extensive program and because of the presence of Roman and Adrian, the Ukrainian issue was raised extensively. They organized several press conferences and appearances at which General Hryhorenko and the other dissidents played a large role.

Present for the beginning of the conference were a group from the Anti-Bolshevik bloc of nations (ABN), the Ukrainian Youth Association (SUM) who organized one press conference on 10 November where their leader Stelsko spoke about the need to reject the Helsinki Accords. They also had a manifestation, of about 40 people, run by Jaroslav and Mrs. Stelsko, at which Valentyn Moroz participated as did Strokata-Karavanska.

Student: Did these groups work together?

Karkoc: The CDSP was not there as a body, though some of its members were there. They were officially members of the Ad Hoc Committee. We had a good contact with Roman and Adrian — we attended their press conferences, they attended ours. But they had a larger, more financially secured, more advanced and professional lobbying approach, and they were committed to carrying out their own objectives. So that while we didn't cooperate in a physical or material-economic sense, we did keep one another abreast of events, exchanged contacts, and so forth.

With ABN, we attended a church service of about 25-30 people with the Stelski and the Ukrainian community in Madrid, and we also went to a meeting with them to plan their street demonstration. But over and above that there wasn't any cooperation with them — chiefly because of the positions both groups were espousing. They were rejecting the Helsinki Accords and we were there to further them and work within that framework.

Student: What were the gains made by the Ukrainians at the Madrid Conference?

Karkoc: We know that at the previous review conference (held in Belgrade) very little was said about any aspect of the Ukrainian question. In Madrid, however, the very first statement given by American Judge Griffin Bell (a member of the American delegation and former U.S. Attorney General) not only mentioned the Ukrainian Helsinki Group specifically, but also named its leader, Mykola Rudenko by name. Bear in mind that this is a public policy statement of the US government by its highest ranking diplomat at that conference. Subsequently, gains included two statements by Ambassador Max Kempleman, and most particularly the opening statement on Baskett III by the Ambassador to the UN Commission on Human Rights, Jerome Shestack. Not only did Shestack mention Chornovil and Shumuk by name, but he also made a very strong statement about the denial of national and minority rights in the Soviet Union using the Ukrainians as an example — that virtually adopted in total the demands

of the Ukrainians, at least as I perceive them. Clearly, to me this indicates a major gain by the Ukrainians in the Human Rights movement and the Ukrainian defence efforts in the West.

Where we go from here, of course, is a different question. This success is predicated on the fact that certain individuals and certain organizations have lobbied extensively for the inclusion of these issues. They've been included. Now, as to the realization of practical results — will Rudenko be released from prison, and so on — it's difficult to say. But still, overall, I would suggest that the position and the policy articulated in this case by the American delegation — and with at least tacit support for it from the rest of the Western Bloc — is a quantum leap from what happened in Belgrade.



Andrij Karkoc

Student: Some cynics would argue that conferences such as the Madrid conference achieve nothing other than an agreement to meet again to discuss the same issues. Do you think there were some concrete, positive gains made in Madrid for groups living in Ukraine?

Karkoc: It's extremely hard to argue against that type of negativism. For all intents and purposes this could be accurate — it's a matter of degree. One need only go back as far as the Nixon-Ford era and the realpolitik of Kissinger diplomacy. In particular, I'm referring to the so-called Sonnenfeldt Doctrine, which articulated as American policy the desire to "aid in maintaining stability" in Eastern Europe and the republics of the USSR, in other words, the US would not engage in a policy that would aid or instigate some kind of disturbance of the status quo in the Soviet empire. Now if you juxtapose that with the statement of Shestack about the cultural, national, religious and linguistic rights of Ukraine, I think this is an achievement in terms of policy objectives that really should encourage us to continue along the same lines.

Skeptics can best be answered by the fact that since the Belgrade Conference the world has come that much closer to a nuclear Armageddon. The expansion of the Soviet Empire, their willingness to commit themselves to a militaristic policy of acquisition, is really starting to cause trepidation, not only in the United States, but especially where it is of the most direct consequence — in Europe. You must remember that of the signatory states to the Helsinki Accords, 33 of them are European countries — Canada and the US are the only non-European participants. So that while in the political scheme of things, the Helsinki Accords remain viable to Western Europeans as a means of maintaining the dialogue and backing off the double-edged sword of confrontation, you also must realize that the Soviets know that they have not abided by them but it is still in their best interest to maintain the dialogue and continue the process.

I think that where we can hope for the greatest success will be in the working group or proposed sessions, which beginning January 20 will entertain proposals for furthering the Helsinki process. We hope that in these discussions, which will be more directly removed from the public eye than the plenary sessions, the cases of the individuals we are interested in will, on a one-to-one basis, find the greatest chance for progress and amelioration. I had a discussion with one of the high-ranking American delegates at an NGO (Non-Governmental Organization) briefing we attended, and I asked if they would relapse the process of freeing the Ukrainian group as a step toward furthering

Helsinki. He said, "We're not going to read the Kiev phone directory into the record, that's too confrontational, it's counter-productive. What we are doing publicly is issuing strong statements, using individuals who we think are examples of various groups and various causes." A lot of that, he informed me, goes on in private or back-channel negotiations, or even in informal discussions preceding and following the working group sessions. The first conditions for preparing for the release of these individuals is that the Soviets are aware that these individuals have not only become a thorn in their side, but a *diskusijny punkt* — for bi-lateral or multi-lateral negotiations with the West.

Student: How can the Ukrainians in the West play a role in alleviating the plight of Ukrainian dissidents in Ukraine?

Karkoc: The Ukrainians now no longer need sensational advertising or propaganda — we are no longer an unknown entity. More end more, particularly since the exacerbation of the Polish problem Ukraine is slowly emerging as a dynamic component of the East-West dialogue. I think that now we'd be best served by taking examples from other groups or individuals that have successfully dealt with the Soviet Union on personal issues. I am speaking directly here of the Jewish lobby. When the American government goes to the Soviet Union and says, "We'd love to seal this \$50 million or \$60 million or whatever-it-is deal, but we've got tremendous pressure at home and I won't get any money for my re-election campaign if we don't get some of these refuseniks out," they give the Soviets a list of 600 names and state that their release will facilitate a more expeditious settlement of this or that negotiation. The Ukrainians, unfortunately, don't have anything like this. We have the attention of the West to a certain extent and I suspect that if we keep it up we shall get an even higher profile. We now have to develop an organizational, bureaucratic and financial base for our demands.

The concept of Ukrainians coming to various delegations and in broken English demanding "freedom for Ukraine, now", no longer applies. It's simply not within the power of the delegations to grant this and they're simply not interested. Ukrainians now should be taking this up as a cause. In both Canada and the United States Ukrainians are numerous enough to have a political voice. We should organize this voice to provide ammunition for us at the next Helsinki Conference. What I mean specifically is information on how many Ukrainian Canadians have been denied the right to be reunited with their families. Have they documented this refusal? Have they documented their applications? How many Ukrainians have been denied the right to visit Ukraine? How many Ukrainians have been hassled while in Ukraine? How many letters are intercepted? How many packages are intercepted, tampered with or shortchanged? Or for that matter, why are there such tremendous tariffs for sending packages to Ukraine? Or such poor telephone contacts with Ukraine? All these things are in contravention of specific articles of the Helsinki Accords. It is our task now to prove a documented case-by-case presentation and go to Belgium or Romania, or wherever the next review conference will be held, and say to them that as citizens of Canada or the US we would like to have the same rights as other citizens have. For example, if you're an Italian in Canada there's absolutely no problem for you to send eido to your relatives in southern Italy, or in crossing the Atlantic to visit them. Well, as Ukrainians we'd like these same rights — the rights that are guaranteed for us in this Helsinki document.

Regarding Pseudonyms

Articles appearing in Student under pseudonyms do so for a variety of reasons. Some authors request anonymity because their articles are of a politically sensitive nature and might jeopardize any future plans they might have to travel in Eastern Europe. Others don't want their names revealed because they know Student is read by various intelligence-gathering agencies and don't want to make their job any easier. Still others use pseudonyms because they fear a backlash from elements in the Ukrainian community who don't appreciate candid or critical journalism. The Student collective regards these and other requests for anonymity to be legitimate and would like to note, in conclusion, that this practice is hardly unused as there is a long tradition of using pseudonyms in journalism.

Spotlight on SUSTE: interview with M. Dymyd



Нова управа СУСТЕ (справа наліво): М. Димид — голова, М. Лозр — секретар, А. Сняквал — заступник голови.

(Фото: П. Мозолоук)

Михайло Димид є сучасний голова Союзу Українських Студентських Товариств в Європі (СУСТЕ). Він має 21 років та досягнув українську мандуру в Малій Семінарії в Римі. Тепер він є студентом-літотеєм (займається духовними речами) при Українському Каплицькому Університеті в Римі. Вчиться філософію та прямує до священства.

Димид активний в організованому українському студентстві вже рік. Він відновив студентство в Італії та три місяці був головою Союзу Українського Студентства в Італії. В березні 1980-го року, на 5-му З'їзді СУСТЕ, європейські студенти вибрали Димида на голову СУСТЕ. Димид сам походить із Бельгії. «Студент» має нагоду поговорити з Димидом в Римі при кінці червня 1980-го року.

«СТУДЕНТ»: Як виглядає СУСТЕ на терені Європи?

ДИМИД: СУСТЕ є союз різних українських студентських товариств в Європі. Українська Студентська Громада в Великій Британії (УГСВБ) має найменше 55 членів. В Союзі Українських Студентів в Німеччині (СУСН) є 50 членів. Масою Союзу Українських Студентів в Франції (СУСФ) де є 15 вписаних членів. Потім є Союз Українських Студентів в Італії (СУСІ) де є 22 члени. Тоді є Національний Союз Українських Студентів в Бельгії (НСУС) де є 15 членів, і є Союз Українських Студентів в Австрії (СУСА) де є 5 членів. І також є Союз Українських Студентів в Іспанії (СУСІ), але ми не маємо зв'язку тепер з ними.

Ті складні товариства є незалежні один від одного і також незалежні від СУСТЕ. Вони є, так як в статуті пишеться, «станові» товариства — вони собі визнають який напрям і як їм найкраще діяти, як вони собі самі уважають. Роль СУСТЕ є координувати працю тих товариств на терені Європи, і моя праця як голова то є координувати ту працю.

«СТУДЕНТ»? Що то значить «координувати»?

ДИМИД: Я до тепер координую двомі способами. Один спосіб — «Інформативний Листок», що виходить 350 копій шомісяця. Я стараюсь подавати всі інформації, що можна на загал студентств вивдати, щоби кожний студент був поінформований, що інші студенти в Європі діють. Другий спосіб є «Інформативний Листок Управи СУСТЕ» — то є внутрішній, тільки для управи. Потім є листування. Крім того також є конференції СУСТЕ, котрі відбуваються два рази на рік на Великдень і на Різдва.

«СТУДЕНТ»: Які плани та проекти нова управа СУСТЕ тепер має чи хоче увести за своєю календарю?

ДИМИД: Нова календарю має іти за резолюціями 6-го З'їзду СУСТЕ, бо резолюції є створе-

ні щоби нова управа мала на чому базуватися і над чим діяти. Я буду старатися іти за шими резолюціями. Але іду також після моєї совісті. Якщо я вважаю, що резолюції не є правильні то я не можу іти за ними. Але конкретні резолюції нічого не дають.

Конкретна праця вже почалась. Мій заступник, Адриан Снякала, в Лондоні тепер перебирає працю в обороні політичних в'язнів. Він має вільну руку і фінанси на то. Крім того я дав завдання щоби студенти під час московської Олімпіади поінформували свої країни в яких обставинах то відбувається.

Тажко масою залучити до святкування 60-ліття Українського Вільного Університету в Мюнхені.

Головне завдання СУСТЕ є щоби мати контакт українських студентів між собою. Я думаю, що то є дуже важка праця і який тільки та праця була сповнена як належить, то би було щось дуже позитивне.

«СТУДЕНТ»: Які проблеми існують в праці організування українських студентів в Європі?

ДИМИД: Я уважаю, що українських студентів в Європі є 500. Але вписаних до СУСТЕ є приблизно 270. Чому досить велика кількість студентів не є уписаних в СУСТЕ? Є такі, що не відчуваються як українські студенти, але як студенти — може з українського походження — але не хочуть мати нічого спільного з українськими студентами. Другі, може такі що уважають ту студентську організацію як політичну організацію. Є такі студенти що в тому бачать маніпуляцію якоїсь політичної групи. Є також апатія до різних організацій — деякі студенти можуть працювати, але не в рамні організації як вписані члени. Є і деякі студенти, що не є поінформовані. Є брак інформації про студентські організації в країнах Європи. Минулого року, коли я загав відновляти СУСІ в Італії, то багато студентів не знали що то є СУСІ, вони ніколи не чули про неї.

«СТУДЕНТ»: А ті, котрі записуються до СУСТЕ, що їх мотивує? Чому вони стають членами, які завдання вони дають собі?

ДИМИД: Щоби збагачувати свою українську культуру. І щоби тримати контакт з українськими студентами взагалі, щоби мати круги українських товаришів, задля дружби.

«СТУДЕНТ»: Що є роль українського студентства в українській громаді? Які завдання мають студенти?

ДИМИД: Найголовніше завдання українського студента є вчитися. Потім він має також брати участь в молодій організації якийсь. Він має виховати інших і то, що він отримав перелати далі. Також має брати активну участь у студентських організаціях. Багато беруть пасивну участь.

А що до загальної громади, студент має мати критичний погляд. Він має право свій погляд на суспільство висказати. Він має право брати активну участь і критичну участь в житті громади, а не діяти бо йому хтось сказав. Він має старатися подумати над речами і діяти після свого переконання. Нам не залежить на кількості студентів, але на оцінці. Як ми будемо мати свідомий, критичний оцінщик, то ми зможемо ший шіт перевернути. А як будемо мати ший інертну масу то що ми зробимо? Нас хто небудь переверне, ні?

«СТУДЕНТ»: 6-ий З'їзд СУСТЕ, котрий відбувся в Мюнхені в березні цього року (1980), прийняв дві резолюції, котрі засудили Союз Українського Студентства в Канаді (СУСК) та канадську газету «Студент». Яку оцінку ти маєш до тих резолюцій?

ДИМИД: Резолюція на привіт СУСК-у було заслуження того, що в тому привіт було висловлено, але то не означає що СУСТЕ і СУСК-ом не має мати контакт. Навпаки, я думаю

(Димид continued page 14)

•The now infamous Student telegram sent to the 1981 SUSK President's conference at Camp Verkhovyna near Rawdon, Quebec, was recently challenged by its authors in a secret interview with our agents. When asked whether or not the telegram included a reference to students "tanks currently encircling Camp Verkhovyna", one of the authors attributed the statement to a bad telephone connection. "No, no, no, no! What we said was "our thanks for concurrently circulating Student at Camp Verkhovyna". Phewl That was close.

• The 17 January edition of the Toronto Globe and Mail contained a number of comments in articles on Ukrainians in that city that are sure to be of great interest to all Ukrainian-Canadians. The paper has been running a series of features each weekend on various ethnic groups in the city, including the Greeks, Italians, Germans and Caribbeans. The Ukrainian community was covered in a spotlight on Toronto's East European minorities, along with Hungarians, Poles, Yugoslavs and others. The profile on the view of the Christie St. (CYM) Ukrainian Cultural Centre (with secondary comments from representatives of Plast and ODUJ) which is probably why some Ukrainians will be left wondering if they belong to the same community. Paraphrasing a remark by Andriy Bandera, one article prominently proclaimed "Politics are the glue of the community" — an assertion sure to provoke howls of laughter from our scarred, bleeding and cynical veteran of Ukrainian political life. Bandera also went on to characterize the post-World War II Ukrainian immigrants as the "aristocracy" of the Ukrainian community in Canada, which probably won't win him any friends among Ukrainian Canadian "peasants" in Western Canada. There were other equally questionable, and some would say objectionable, remarks in the articles, but what was perhaps most interesting about the depiction was its suspiciously incomplete nature. Virtually no mention was made of other organizations in the community (such as St. Vladimir's Institute, the UNO facility on College St., or the pro-Soviet Ukrainian faction) and the hardly unimportant role that the churches play in our hromada's life was reduced to a brief reference and a photo of some carollers singing in front of a cathedral. You could say it was a lopsided account of the way things really are.....

• Our agents have learned that seven students from Chernivetska oblast (region) in Ukraine were arrested for disseminating somewhat less-than-patriotic messages on the walls of the Bukovyna Hotel in Chernivitsi. Their graffiti-spraying session was aided and abetted by a government issue of paint, supplied by the authorities to the public in order to spruce up buildings and vehicles in preparation for last summer's Olympic showcase. The "Chernivitsi Seven" had had the audacity to write the following ditty:

"Stoimo za khlibom,
Ta iak stoimo ze ermiu,
Ta iak stoimo ze kulieiny
Na strelieny shliakhom
U Sovietskoho Soizuu,"
which translates as:
"We stand in line for bread
Like we stand in line for the army
Like we are standing for the bullets
In the line of fire
In the Soviet Union."

The arrests of the students came while they were studying for their final exams which had been deferred from last spring so that they could enjoy some fresh air working on the collective farms. It seems the authorities were afraid that contact with the influx of tourists (in the city for the Games) would distract the students from their studies, and thus put them out to pasture, so to speak, in the villeges around Chernivitsi.

• The January issue of Penthouse magazine contains a most revealing expose that literally pulls the pants down on Soviet sexuality and is sure to leave Kremlin officials glowing red with embarrassment. The article, written by Mikheil and August Stern — the former is a doctor and sex therapist who recently emigrated to the U.S.A. — is titled "Sex in the USSR" and is excerpted from a book soon to be published under the same name by Times Books. Providing a rare glimpse into sexual practices and attitudes among the Soviet citizenry, the authors report that ignorance, insensitivity and puritanical inhibitions serve to screw-up lovemaking between comrades from all walks of life. Although the Sterns draw many of their illustrative anecdotes from cities in Ukraine, they use the term "Russian lovers" when speaking generally about all Soviet indulgees — nationalists who'd like to perpetuate the myth that Ukrainians are better and absolutely everything. Actually, "Russian lovers" would be a better way to describe contemporary Soviet swingers, who seem to be educated in the "slam-bam-thankyou, ma'am" school of seduction. One wonders if the problem will be on the agenda of the next Party Congress, or if the Central Committee has a position on preferred approaches to socialist encounters of the sexual kind. You will find the story on page 147 of the magazine, which you can legitimately say you're buying for its "interesting articles."

• A spate of resignations seems to be plaguing all levels of the Ukrainian students movement in Canada. Zenon Chabursky of the Toronto USC executive resigned after a dispute over bilingual think-you cerds the club had printed up for kollada; and Mike Chwuk of the University of Alberta USC executive has called it quits because of the exec's handling of the Promin dance at the end of Ukrainian week. Last but not least, of course, was SUSK followed by Mike Maryn's resignation from the national executive, followed by his return to the post two weeks later. For Maryn the goings and comings were a repeat performance as he had earlier renounced (in November) his past president's position on the local Toronto club's executive because of disagreements arising out of a volleyball tournament. In that incident Maryn was also convinced to return shortly afterwards by members of club's executive. Rumour now has it that the SUSK executive is thinking about installing a revolving door to the SUSK office, so that the President's entrances and exits will go more smoothly in the future. Such consideration for the Prez!



SUSK presidents meet in Laurentians

George Samoil and Chris Burdeniuk

The second annual SUSK Presidents' Conference hosted by the McGill and Concordia Ukrainian Students' Clubs, was held from January 2-4 at Camp Verkhovyna, located fifty miles north of Montreal in the scenic Laurentian Mountains. Approximately thirty delegates attended the conference, from Edmonton, Winnipeg, Ottawa, Toronto, Hamilton, Windsor, and of course, Montreal. A number of interested individuals from the Montreal area also participated in some of the conference activities as single-day registrants.

The agenda consisted not only of the inevitable reports from SUSK local clubs and national executive reports, but also a series of seminars on issues pertinent to students in the Ukrainian community throughout Canada. A wide range of topics were discussed, including leadership within student clubs, the question of Human Rights, the current status of the World Union of Ukrainian Students (CeSUS) and relations within the international Ukrainian Student movement.

A rather introspective examination of SUSK's function with regard to its constituent clubs was also a major focus of the conference. Perhaps the most controversial and heated debates of the conference were provided by several scheduled discussions. These included the questioning of SUSK's lack of usage of the Ukrainian language in its activities and the rehashing of the old, and to certain degree "worn out" issue of editorial control over Student. In fact, much discussion was aroused over the current status of the newspaper, especially with respect to input from Student Clubs and their members to Student, or the lack thereof, as well as the use of pseudonyms in the paper. It was evident from the discussions that there is a general lack of information among Student clubs as to the role Student currently plays within SUSK and what club representatives or individual club members

might do to utilize the paper more effectively.

Other unscheduled events, such as a football game on January 3, encouraged a lively exchange of opinions and helped to entertain the participants through some unexpectedly cold weather. Temperatures remained in the -40 deg. C. range for the duration of the conference and put a damper on the proceedings, particularly when the plumbing froze and it was realized the building wasn't heated. However, the delegates remained "close for comfort" and some of the "heated arguments" were appreciated as more than mere talk.

Unfortunately, the conference was not all that productive in terms of providing concrete proposals and resolutions. For the new faces that were at the conference, it provided only a cursory introduction to the workings of SUSK. Of course, Mike Pasternak and the Montreal clubs are to be commended for the effort which they put into organizing the event, and the hospitality provided to the delegates from out-of-town.

More information about the conference may be obtained by contacting your local Ukrainian Students' Club.

A follow-up to the January Presidents' Conference will be the SUSK Western Conference, which will be held in Saskatoon from March 6-8. The agenda for the meeting will address such topics as (1) a look at the role of Ukrainian Students' Clubs in Western Canada, (2) a review of Student's role as a forum of student opinion, (3) an examination of the responsibilities of club executives to their membership, and a variety of seminars on issues such as the role of religion, culture and education in the lives of Ukrainians in Western Canada.

For more information on the conference, please contact Lesia Maruschak, c/o Moholya Institute, 1240 Temperance Ave., Saskatoon, Sask.

St. Andrew's signs with U of M

Taras Maluzhynsky

It took sixteen years at the Fort Garry campus in Winnipeg, but St. Andrew's College finally signed its first comprehensive affiliation agreement with the University of Manitoba on 28 January of this year. According to their principal, Dr. P.A. Kondra, the College and the U of M will jointly administer a Centre for Ukrainian Canadian Studies, whose courses will be available to all university students. St. Andrew's College itself will remain, as it has been, fully autonomous with its own charter and administration. Its other programs, including the 'faculty' of theology and others, will stay entirely under the arbitrary control of the College.

Apparently, the Centre for Ukrainian Canadian Studies will offer a grand total of seventeen courses that will supplement the Ukrainian courses already available on campus. Moreover, the Centre will be able to offer three-quarters of the requirements for four or five different major programs in the faculty of Arts. As is the norm in such cases, the success of such a valiant attempt will be entirely dependent upon: a) the promotional work undertaken by both administrations; b) the support shown by students in enrolment; and c) the quality of professors and their selected curricula.

Overall, the new agreement replaces the old provisional contract between the College and the University which had been in effect since 1972. Its signing is the culmination of years of deliberation over a revised affiliation agreement that would eliminate duplication of services between the respective Colleges on campus and the U. of M., as well as ensure the autonomy of each member College.

Founded back in 1946 to prepare ambitious men for the priesthood in the Ukrainian Greek Orthodox Church of Canada, St. Andrew's College moved from its old Church Avenue location to a new building on the Fort Garry campus in 1964. Presently, the College has a total of seventeen



Signing over to the U of M

students (including part-time and corresponding) in its theology program, while about 50 or so are registered in the courses of Ukrainian studies being offered there. Hopefully, both of these figures can be increased in the immediate future, which would give the College some badly-needed

academic and political clout at a place where mediocrity seems to be the good word. The proposed Centre for Ukrainian Canadian Studies is definitely a vital step in the right direction; however, he who lives by the administrative red tape, also dies by it... *pobachymo*.

Addresses of the National SUSK Executive 1980 - 1981

President:
Mykhajlo Maryn,
11 Marlingrove
Islington, Ont. M9B 4K1
(416) 231-6314

V.P. Multiculturalism:
Gregory Hamara
145 Markham St.
Toronto, Ont. M6G 2J4
(416) 363-4397

V.P. Human Rights:
Mykhailo Bociurkiw
1692 Featherston Drive
Ottawa, Ont. K1H 6P2
(613) 733-1555

V.P. Cultural Affairs:
Lesia Maruschak
1240 Temperance St.
(Mohyla Institute)
Saskatoon, Sask.

V.P. Communications and Publications:
Sonia Maryn
145 Markham St.
Toronto, Ont. M6G 2J4
(416) 363-4397

V.P. West:
George Samoil
13011 Grandview Drive
Edmonton, Alta. T6H 4K6
(403) 434-8804

V.P. Central:
Marko Minenko
9 St. John's Avenue
Winnipeg, Man. R2W 1G8
(204) 582-5122

V.P. East Niagara:
Petro Filipowich
Home: 16 Obiate St.
St. Catharines, Ont. L2M 5L6
(416) 934-8890
School: 205, 151 Rudolph Place
Windsor, Ont.
(519) 934-8890

V.P. East Laurentians:
Wasyli Bilinsky
4668 Jeanna Manca
Montreal, Que. H2V 4J4
(514) 643-6129

KYK Representative:
Marko Menanko
See V.P. Central

Immediate Past President:
Dmytro Jacuta
11026 - 89 Avenue
Edmonton, Alta. T6G 0Z6
(403) 433-7611

Executive Coordinator:
Daria Markevych
9330 - 81 Avenue
Edmonton, Alta. T6C 0X3
(403) 468-2629

Secretary:
Laryssa Rohowsky
368 Rentorth Dr.
Etobicoke, Ont. M9C 2L9
(416) 622-8416
Bus: 252-7748

Treasurer:
Walter Cichowias
121 Trudelle St. 1002
Scarborough, Ont. M1J 3K4
(416) 439-0207 bus: 592-4374

Alumni Coordinator:
Irika Scharabun
9412 - 139 Avenue
Edmonton, Alta. T5E 5Z6
(403) 478-5968

Congress Coordinator:
Dana Boyko
742 Royal York Rd.
Toronto, Ont. M8Y 2T6
(416) 231-7032

Auditing Committee:
Chairman, Vera Hutuziak
232 Fairlawn Avenue
Toronto, Ont. M5M 1T1
(416) 483-2795

Lesia Beznachuk
1710 Danova
Montreal, P.Q.
H1S 2E4

Brian Welykholowa
605 Invar Crescent
Regina, Sask.
(306) 522-0306



Update on Dialogue

An interesting initiative has been launched by a group of Ukrainian students eager to explore the territory that has been traditionally outside the accustomed boundaries of activity in the Ukrainian community. This landmark venture is known as the Jewish and Ukrainian Students Dialogue.

In the fall of 1980, an initial meeting was called jointly by the University of Toronto Ukrainian Students' Club and the Jewish Students' Union. Approximately thirty students took part in the meeting, which was specifically organized to consider the possible establishment of an ongoing dialogue between Ukrainian and Jewish students. The participants engaged in a discussion on various topics, equally significant, and presentations were given on subjects ranging from historical background — i.e. Jewish-Ukrainian relations — to the nature of political dissent in the USSR. Those in attendance also discussed the possibility of future intercultural activity.

Essentially, this first dialogue produced some realistic objectives to be pursued by the participants. It was

agreed that further work would be done in the areas of political dissent, history and cultural affairs. The co-operation and co-sponsorship of both groups would be sought in areas of mutual interest.

What has become apparent since this initial meeting, however, is that the Ukrainian Students' Club and its general membership is not committed to the dialogue in any specific way. A few interested individuals have formed a working group within the club, and hope to expand the scope of their activity on various issues as they arise. Included in the future events organized by Jewish and Ukrainian Students' Dialogue is a joint symposium to be held in March, dealing with the issue of Ukrainian and Jewish Dissent in the Soviet Union. But most Toronto USC members seem to be uninterested in the dialogue and its activities.

As for the joint cultural initiatives, the Jewish students have invited members of the Ukrainian Students Club to participate in the celebration of the Sabbath of Song, and on 16 January, a group of Ukrainian Students took part in an even-

ing of cultural immersion. The evening consisted of a guided tour of a synagogue, followed by a Sabbath dinner; everyone who attended agreed that much was learned about the Jewish culture. The Ukrainian students involved in the dialogue plan to set up a similar program so that the Jewish Students have a chance of experiencing our traditions.

Besides the efforts undertaken so far, the dialogue has also attempted to establish contact with the Public Committee for Jewish-Ukrainian co-operation in Jerusalem. Extensive correspondence has not been pursued, but at least both groups are aware of one another's existence.

The future of the dialogue rests in the hands of interested students. Greater participation and suggestions are more than welcome. Despite the somewhat disappointing level of commitment, it must be acknowledged that the dialogue is but one of the projects that the University of Toronto Ukrainian students club has launched this year. It is hoped that more students will become involved in this, and other, worthwhile ventures.

An extraordinary Koliada



OTTAWA — Ukrainian Christmas arrived in the nation's capital with a visit to Government House by forty members of Ottawa's Ukrainian community. The predominantly young delegation of *koliadnyky*, dancers and *bandurysty* presented a half hour program for Their Excellencies, Governor General Edward Schreyer and his wife, Lili Schreyer.

Through the initiative of the 'DNIPRO' Ukrainian Dance Ensemble of Ottawa, the Schreyers received *koliadnyky* at their residence for the second consecutive year. It has now become a traditional at Government House to observe Ukrainian Christmas on January 7, and the New Year is celebrated on the following weekend in conjunction with the annual *Levae*.

This year's celebrations began on the evening of January 7, when a large group of carollers, dressed in traditional costumes paraded into the Tent Room of Rideau Hall accompanied by the *zvizda* (Christmas star). The *koliadnyky* sang a suite of Ukrainian Christmas carols for the Schreyers and several invited guests. Following a trilingual greeting by Lida Bociurkiw and Ivan Jaworsky, the Ottawa *Banduryst* Ensemble performed a montage of traditional carols. The finale of the performance was a presentation of Ukrainian folk dances by the 'DNIPRO' dancers.

Governor General Schreyer, dressed in his familiar embroidered shirt, eloquently thanked the performers in both the Ukrainian and English languages (no not simultaneously). His Excellency showed his appreciation by holding a reception for all performers and guests, which featured a variety of delicious delicacies and invigorating refreshments.

The celebrations at Government House were extensively covered by the media in the Ottawa region. Both CTV and CBC made mention of the festivities in their evening newscasts. The Governor General suggested that the custom be repeated next year, along with a more expanded and formal arrangement.

The students who coordinated the Christmas visitation have become aware of the importance of staging events which increase the profile of the Ukrainian community to the Canadian public. Such events also help to perpetrate traditions and customs, rather than neglecting them. This year's celebrations at Government House brought about a rare opportunity for several different factions within the Ukrainian community to work together collectively. It was, indeed, a welcome change for a community which has had a long history of splintering on both religious and political lines. I hope that Ottawa's student community continue their endeavors, with the cooperation of the emigra community, so that Ukrainians may earn a reputation as one of the most vibrant ethnic groups on the Ottawa scene.

Ukrainian - Jewish Students' Dialogue Featuring Edward Kuznetsov and Nadia Svitlychna on "Dissent in the Soviet Union" "Problems in Ukrainian-Jewish Dialogue"

4 March 1981
8:00 p.m.

Medical Science Auditorium
University of Toronto

Operation Mykolajko

It was hatched as a seemingly appropriate theme for a Christmas season pub. Within days, a project was deemed necessary. By Christmas Eve it had blossomed into a social crusade which tapped the Yuletide goodwill of hundreds of Ukrainians in the Toronto area.

The project was "Operation Mykolajko" and in the remarkably short span of two weeks, it somehow managed to draw together Toronto's divergent Ukrainian population in a seldom witnessed common social effort. Organized by the Ukrainian Canadian Students' Union (SUSK), the objective was straightforward: to solicit as many cans of food as possible from the Toronto Ukrainian community, and then ensure that the food be distributed to underprivileged Ukrainian families. By the time the final figures were tallied, "Operation Mykolajko" proved to be a resounding success: over two hundred cans of food and seven hundred dollars had been collected for twenty families.

Following two weeks of advance hype, the campaign

began on a positive note when two hundred and fifty cans of food were collected at the SUSK - U of T. USC Mykolajko Pub on December 18. Spirited SUSK members were ecstatic, but all realized the real test was yet to come. With the cooperation of most of the Catholic and Orthodox churches in the Toronto area, SUSK had targeted Sunday December 21 as the day when the entire community could participate in the "Operation". As the day progressed, harried SUSK officials dashed about the city collecting boxloads of food. In a matter of hours, the once stately SUSK office had been transformed into a sprawling smorgasbord of canned meats, fish, vegetables and fruit.

Distribution of the food and money began within days. Armad with names provided by the Ukrainian Canadian Social Welfare Service and the Canadian Ukrainian Immigrant Aid Society (CUIAS), *Suskitas* slowly began the massive job of dispersing the goods. Each family received a minimum of fifty cans of food, and over thirty dollars in cash. A sum of \$150.00 was also donated to the

financially-pressed CUIAS for further food subsidies.

Aside from being an admirable social exercise, "Operation Mykolajko" served to skyrocket SUSK's image in the community's mind. Numerous members of the public openly expressed surprise that the students would consider undertaking such a task. There were, of course, skeptics who registered surprise when confronted with the thought that there were, in fact, needy Ukrainian families in the community. Yet for the most part, "Operation Mykolajko" was hailed as a noble and overdue endeavor.

The sense of accomplishment and goodwill appears to be contagious. At a recent SUSK Conference in Chertsy, Quebec, discussion arose as to the possibility of making "Operation Mykolajko" a Canada-wide campaign next Christmas season. In the meantime, the Ukrainian community in Toronto can reflect back on Christmas 1980 with the knowledge that for many less fortunate families, this holiday season was a touch more festive.

Ryerson forms Ukrainian Club

This is the first year of the Ryerson Ukrainian Club's existence. It was initiated by the efforts of Jerry Kulyk and Ulana Samila, in early November, 1980. The club was set up to make people aware of the fact that the Ukrainian culture exists and is flourishing in Canada today.

In the few months R.U.C. has been functioning, we have undertaken the following events: club members have been Christmas carolling, there has been a successful bake sale in Olive Baker Lounge and communication has been set up between R.U.C. and other Ukrainian Clubs across Canada.

This month R.U.C. planned a wide variety of events. On February 4th the club took part in Ryerson's International Day. On Saturday February 14th, club members attended the annual volleyball tournament that was held at Brock University in St. Catharines. To end the month in style, R.U.C. is hosting a "Zabava Nika" at 404 Bathurst on February 20th. We would love to see you there.

To continue functioning successfully RUC needs your support. We would like to see some new members at our next meeting (you don't have to be Ukrainian). For further information please call Jerry at 762-2902, Sonia at 239-9392 or just leave your name in Ukrainian club's mailbox located in the SURPI office.

Trouble At Top: SUSK

UKRAINIAN STUDENTS' MONTH

february 1981



This is the graphic that triggered the resignation of SUSK President Mykhajlo Maryn. It was designed by York University student Ivan Stanko for the poster promoting Ukrainian Students' Month activities at campuses across the country. The sun, the woman's skirt, and the embroidery on her blouse were to have been colored red; but the poster was never printed. President Maryn's objections are stated in his letter dated 15 January.

You say yes, I say no....
You say goodbye, I say hello....

The following series of letters document the crisis in the SUSK executive and its eventual resolution. The crisis began with a disagreement over the Ukrainian Students' Month poster created by Ivan Stanko of Toronto. The executive voted to accept the graphic on two different occasions (13 and 19 January), but delayed printing the poster in the confusion resulting from President Mykhajlo Maryn's resignation because of his disapproval of the design.

January 15, 1981

The Executive,
SUSK, and
Ukrainian Students' Club Presidents

The following is my letter of resignation as President of the Ukrainian Canadian Students' Union (SUSK).

On Jan. 12, 1981, the SUSK Executive was handed a graphic which was to be used for the Ukrainian Students' Month poster. It portrayed a girl dancing in a field under a very large red sun. In the girl's hand was a sickle. I immediately pointed out that the sickle, an internationally recognized symbol for communism, would be used by certain segments of the community to defame SUSK's image. It was later pointed out by one individual that together with the large red sun the sickle could be interpreted as being part of the Soviet flag.

It was and is my belief that this poster was an invitation for criticism from the outside community. As well, many clubs within SUSK would like to avoid exactly this type of controversy, although I realized that it was not the intention of the artist. I believe I had the foresight to see exactly what type of problems a poster of this type would encourage.

When I at first brought this to the attention of the V.P. (Multiculturalism), he did not object to my criticism. I also explained to him and others how I had placed my personal integrity on the line in trying to present SUSK as a middle-of-the-road organization. I was not, nor am I about to gamble either my reputation or the good name of SUSK in order to taunt certain segments of the Ukrainian community. I view the sickle poster as hypocrisy. How do we on the one hand turn to these people for aid (e.g., Operation Mykolajko and fund-raising) and at the same time want to "teach them a lesson"?

Furthermore, the fact that alternatives to the sickle poster were available or could have been completed within two days, but were avoided or disregarded as a result of pressure from some executive members, suggests that perhaps more was at stake.

Arguments for the poster were few; lack of time, and immediate necessity. In my opinion these are not viable reasons, since the sickle poster itself is taking longer than the alternative posters to complete.

What became apparent of this seemingly insignificant difference of opinion was the inability of certain members of the SUSK Executive to demonstrate compassion and understanding — two primary human aspects. In the past, when a consensus could not be reached or an individual felt strongly about something, the majority conceded.

Wishing SUSK all the best,

Mykhajlo Maryn
Toronto

Rifts Within Executive: Unanswered

The series of unfortunate events which followed the resignation of Mike Maryn as the National President of the Ukrainian Canadian Students' Union (SUSK) last month raise several questions of critical importance to the future of the Ukrainian Canadian Students' Union. Despite the fact that the poster has since been cancelled, and Mike Maryn has now rejoined the National Executive in his capacity as President, the issues which remained at the focus of the January crisis, and which are debated in the exchange of letters reproduced above, still remain unresolved.

In my view, the two most fundamental issues raised by the dispute are: 1) What should be SUSK's role vis-a-vis the rest of the Ukrainian-Canadian community; and 2) What are the obligations of SUSK Executive members to fulfill their duties to the membership of SUSK, as well as to uphold its constitution? And on what basis should disputes on fundamental principles be resolved

within an executive?

These are difficult questions to resolve in the best of circumstances, and it is not my concern to have to condemn the National Executive for their failure to take decisive positions on these issues in the midst of the January crisis. They are, however, questions with which any SUSK Executive must ultimately come to terms. SUSK's relationship to the Ukrainian-Canadian community has always been a major focal point within Ukrainian student clubs; so has the issue of the responsibility of SUSK executive members to their membership. Since such fundamental issues affect the day to day operations of SUSK, they should be adequately resolved as soon as possible.

There have always been different perceptions among members of SUSK as to what is the best policy in dealing with the rest of the Ukrainian community. One extreme advocates a completely non-antagonistic approach — students should never

do anything which might be perceived by other Ukrainian community organizations as being controversial or, worse yet, critical of certain aspects of the way in which the community conducts itself.

Other choose to ignore the community, claiming that it is pointless to try to placate a Ukrainian community which is incapable of understanding the beliefs and aspirations of the young generation of Ukrainian Canadians who have no use for the bitter sectarian struggles of their elders.

But the policy mandated by SUSK Congresses to the SUSK Executives in the past has been one which sought to convince Ukrainian community organizations and their members that students have a variety of new and innovative ideas as to how Ukrainians should live within Canada's multicultural society, and that these ideas should be implemented if Ukrainian-Canadian organizational life is to flourish in Canada. SUSK has attempted

SUSK Has A Crisis

January 26, 1981

Mykhajlo Maryn
11 Martin Grove Rd.
Islington, Ontario
M9B 4K1

Dear Mykhajlo:

It is with regret that we received your letter of resignation. Unfortunately, the issue of the poster has been clouded by misunderstandings on the part of all concerned and we sincerely hope that by means of this letter, we can again begin to work for the common good of our organization.

As the Toronto core of the SUSK Executive, we felt a genuine sense of disappointment in some aspects of your perception of the Ukrainian Students' Month poster. A sickle, accompanied by a hammer and a star, constitutes the official ensignia of the Soviet Union. By itself, a sickle is not "an internationally recognized symbol for communism", as you stated. In fact, many Ukrainians view the sickle as an important symbol of our folkloric heritage; witness its frequent use in the popular female harvest dances performed by many dance ensembles throughout Canada.

We agree that SUSK should avoid antagonizing certain segments of the Ukrainian community. However, to suggest that it was our intention to "taunt certain segments of the community", or that "more was at stake" is simply untrue. You correctly point out that it was not the intention of the artist to produce a poster which could possibly be construed as being pro-Soviet. Nor was it our intention. If certain individuals wish to view SUSK in that light, there is very little we can do to dissuade them of that attitude — poster or no poster. Our greatest strength is our own knowledge that we are an organization that does not abide by a singular political outlook. SUSK is a cross-ideological organization and by no stretch of the imagination could SUSK be labelled Marxist.

We are inclined to disagree with your argument that "alternatives... were available or could have been completed within two days." To begin, every Ukrainian Students' Club across Canada was aware, as early as November, that a "competition" was being initiated in order to satisfy SUSK's need for a Ukrainian Students' Month poster. The December 23, 1980, deadline, the New Year and "Rizdvo" passed without a single submission.

Before the December 23, 1980, deadline, the executive member responsible for Public Relations approached an artist who was rumored to be interested in submitting sketches. There was no guarantee given for a sketch. This artist was asked to call should he produce anything. No such call was received. The January 13, 1981, meeting was called to discuss John Stanko's completed poster, along with the possibility of your resignation, something you had communicated to us the previous evening.

We should also like to comment on your statement that "when a consensus could not be reached or an individual felt strongly... the majority conceded." It is true that the SUSK executive has functioned largely by consensus decision-making. If an individual felt strongly about an issue and the rest did not, that individual's wishes were accommodated. However, in the event that more than one individual feels strongly about an issue, and there is a deadlock, the matter is put to a vote. Such was the case in this particular instance. This is the essence of a democratically run organization. Within the Ukrainian Canadian Committee, SUSK has conducted an admirable campaign in favor of greater democratization. That same democratic principle must be maintained within SUSK, even though issues, such as the "sickle poster" may result in a deadlock of opinion. On two occasions, January 13, 1981, and January 19, 1981, the Toronto executive voted in favor of retaining the poster submitted by John Stanko. These decisions were reached only after a tremendous amount of thought and discussion.

In the past, we have worked well as an executive and we value your contribution to this effort. We feel that there is much still to be done in the remainder of our term and we would like to tackle this together. For this reason, we ask you to reconsider your decision to resign and to join us in the work that lies ahead.

Sincerely yours,

Mykhajlo Maryn
Toronto

Walter Cichowlas
Gregory Hamara

Laryssa Rohowsky
Sonia Maryn

Dana Boyko
Donna Shipowick

Mykhailo Maryn

January 28, 1981

Mykhajlo Maryn
11 Martin Grove Road
Islington, Ontario

Dear Mykhajlo,

This letter is to confirm that, for various reasons, there will be no poster produced for Ukrainian Students' Month this year.

We would like to take this opportunity to confirm again our belief that we can achieve much of a positive nature during the rest of our term, so let's get working — together!

Sincerely,

Greg Hamara
Sonia Maryn

Walter Cichowlas
Laryssa Rohowsky

Dana Boyko
Donna Shipowick

January 29, 1981

To the SUSK Executive and USC Presidents:

The past three weeks have been filled with misunderstandings over the issue of the proposed Ukrainian Students' Month poster. I would like to take this opportunity to give a brief account of the events and resolution of this matter.

When the proposed Ukrainian Students' Month poster was presented, I felt, as I do now, that this poster would be interpreted by some segments of the community as being pro-communist. It was one of my aims, as president, to rid SUSK of the "Marxist" or "Leftist" label that had been attached to it during the past decade. I felt that SUSK had made much progress toward this end, and that the proposed poster would destroy the positive image SUSK had attained, not to mention negating the considerable personal effort I had put into achieving this end. Other members of the executive did not share my view as to the potential negative impact of this poster. It is their prerogative to hold this view, as it is mine to hold otherwise. When the executive voted to adopt this poster I accepted their decision but felt that the repercussions of its printing would be so severe that I could not continue as president of SUSK.

I do not think that my resignation was merely an unethical tactic. I had intended to keep my plans to resign, should the poster be accepted, to myself. However, a direct question posed to me during an informal discussion session forced the disclosure of my intention prematurely. In any event, in our society, nobody should be forced to work under conditions they find unacceptable, for whatever reasons.

Debate on the merits of the poster was heated, as opinions on both sides were entrenched. During the discussion, many opinions and allegations of a personal nature were expressed, which, in hindsight, did not contribute toward the achievement of an amicable solution to the problem, but in fact created formidable barriers to communication and generated misunderstandings.

It was not until two weeks later that these were penetrated and communication restored. All persons involved expressed regret that the situation had regressed to the point that it had. All accepted their responsibility in mishandling what would have otherwise been a routine executive decision. Mutual apologies were exchanged by all persons involved. I accept responsibility for my actions, regret any misunderstandings that may have occurred and apologize to anyone who may have been needlessly slighted as a result. I will work to avoid a similar situation occurring in the future, together with the rest of the executive.

At this time, I would like to withdraw my resignation and confirm my commitment to SUSK and the democratic principles it upholds. I pledge to continue working, together with the rest of the SUSK Executive, for the good of the Ukrainian students in Canada and for the betterment of the Ukrainian-Canadian community.

Toward a brighter future,

Unanswered Questions Remain

David Lupul

be perceived by other Ukrainians as being controversial or, worse yet, of the way in which the community

the community, claiming that it is a Ukrainian community which is the beliefs and aspirations of the in Canadians who have no use for the their elders.

by SUSK Congresses to the SUSK been one which sought to convince organizations and their members that new and innovative ideas as to how Canada's multicultural society, and implemented if Ukrainian-Canadian sh in Canada. SUSK has attempted to

portray itself, with some success, as a future-oriented organization which seeks to break new ground in areas where the older generation is slow to take initiatives — in dealing with Ukrainian-Canadian culture and issues, in dealing with government on political issues, and so forth. The principal goal of SUSK has been to try to unite students from a wide variety of backgrounds and experiences, and to place the more irrational disputes of previous generations behind us.

Unfortunately, the controversy over the so-called "sickle" poster has not reflected well on SUSK's image as a forward-looking organization composed of reasonable individuals. A poster which reflects our traditional heritage has embroiled the SUSK Executive and a handful of other individuals in a dispute worthy of the finest, obscurantist battles of previous generations.

It is obvious that the arguments over whether the poster should have been printed or not did not hinge on the intrinsic merits of the

poster (which quite a number of people have praised as being a fine, artistic conception), but rather it concerned the degree to which SUSK should be sensitive to the potential objections of certain segments of the Ukrainian community to its actions.

Mike Maryn's personal view, that the poster would contribute to promoting a "Marxist or leftist" image for SUSK among the most vociferously anti-communist sectors of the Ukrainian community, is hardly a credible reason for cancelling the poster. It was considered unobjectionable by the vast majority of people who have had the chance to comment upon it, and would scarcely have caused a ripple in most circles of the Ukrainian community.

What is most confusing about the entire affair is that the SUSK Executive failed to uphold its own democratic decision to print the

(continued page 14)



"East Meets West — On the Dance Floor"

BURYA I
Burya
Aremkay Records

- 1) Sam p'iu, sam hulajiu
- 2) Kiew mi!
- 3) Iak tebe ne liubytju
- 4) Viazanka kolomyjka
- 5) Chocho verba plachje
- 6) Boda ja sia kohut znyduv

- 1) Vitar vije
- 2) Iuvistynij val's
- 3) Lu'olochka kolomyjka
- 4) Oi zvidy hora!
- 5) Bulo ne tuzhytyj
- 6) Skrypali

Ron Cahute — accordion, bass, organ, synthesizer, vocals
Jaroslav Hryhorysky — violin, viola
Len Steciuk — guitar, violin, vocals
Roe Luft — saxophone
Mike Romanick — clarinet, saxophone
Tom Romanick — saxophone

Growing up Ukrainian Canadian on the Prairies in the 1950's and early 1960's tended to leave an indelible impression on an individual, especially where musical influences were concerned. One received a steady diet of **DON MESSER'S JUBILEE** and **THE TOMMY HUNTER SHOW** on television, while **DAN CHOMLAK** babbled incessantly and played **MICKEY & BUNNY** on the radio every night. **MAE CHWALUK'S** "Ukrainian Wedding Party" and **PETER HNATIUK'S** "Divorce Ukrainian Style", the best selling Ukrainian record albums of the era were displayed prominently in the front windows of every Ukrainian store on Selkirk Avenue and Main Street in Winnipeg. And of course, all those Ukrainian weddings to attend — weddings featuring musical entertainment, compliments of **PETER PICKLYK**, **JIMMY GREGRASH**, **THE INTERLAKE POLKA KINGS** and **THE PRIMROSE TRIO** et al. *Tymbaly*, violin, accordion and percussion were all that was needed to get the toes tapping. The music didn't, after all, have to be very good; the more one drank the better it sounded. Who can forget learning how to dance the polka on an overcrowded dance floor. One realized after the first few timid steps, that survival meant dancing like the Philadelphia Flyers play hockey now — elbows flying in every direction. At the end of the night more than one person went home bruised, tired, drunk and — satisfied. Some outgrew it and move on, the music and the memories slowly fading; others wear it on their sleeves like a badge for the rest of their lives. In the latter category you would find **RON CAHUTE**, leader and driving force behind Toronto's **BURYA**.

CAHUTE remains a Prairie boy at heart despite all his years in Toronto. He served his musical apprenticeship playing drums in the band led by his father — the late **MAURICE CAHUTE** — whose name was synonymous with western Ukrainian Canadian polka music. **CAHUTE** brings that musical influence to **BURYA**, wielding it with the subtlety of a sledgehammer. And yet, **BURYA** is no mere eastern clone of a Prairie polka band. The group's music has been more than a little swayed by eastern Ukrainian Canadian and American bands of the 50's and 60's era (proponents of the **VESELOVSKY**-style rumba, trott and tango like **BOHDAN KIRNIAK**, **TEMPO**, **CAROUSEL**, and **ALEXANDER SHEREMETA**). The net result of melding these two musical styles is **BURYA** — Ukrainian music's closest answer yet to **JAMES LAST**.

More aptly, however, **BURYA**'s music might be described as a chance encounter between the **MANTOVANI STRINGS** and **BOOTS RANDOLPH**. Horns and strings dominate **BURYA**'s slick and full-bodied sound. All of the group's members are technically capable musicians, as is well demonstrated in **BURYA**'s initial foray into the recording studio. Something, however, fails to click; **BURYA** is considerably less than the musical storm it purports to be.

Perhaps the problem lies in its attempt to synthesize two divergent musical influences. **BURYA** delivers more than credible renditions of the tangos "Iak tebe ne liubytju" and "Bulo ne tuzhytyj", as well as the Latin-influenced "Chocho verba plachje"; the songs ooze polish and style. The instrumental "Kieve mij" and the ever-popular "Anniversary Waltz" are solid if unspectacular. But **BURYA** runs out of steam when it comes to putting across a polka or kolomyjka. **PETER PICKLYK** and **THE INTERLAKE POLKA KINGS** may not stand up to **BURYA** technically, but what they lack in finesse they make up for with a certain raw edge and compelling energy so integral to this lively dance music. This quality fundamental to traditional, *troista muzyka* as well, is entirely lacking in **BURYA**'s approach to piacas such as "Sam p'iu, sam hulajiu" and "Viazanka kolomyjka". "Skrypali", a lacklustre tune modelled after **AL CHERNY'S** "Orange Blossom Special", could be a real barn-burner if only **BURYA** played it with any intensity. Technical proficiency like finger-picked violins can't mask the absence of substance and power.

The remaining songs on **BURYA I** warrant a passing mention. "Vitar vija" is likely to become a hit with every Ukrainian Ford dealership between Gardenton and Smokey Lake, and includes the compulsory law lines sung in English with an affected Ukrainian accent. "Lu'olochka kolomyjka" is a *nerodna pisnia* with lyrics appropriately altered for a stereotyped western Ukrainian Canadian milieu. As for the waltzes, "Boda ja kohut znyduv" and "Oi zvidy hora", close your eyes and imagine yourself sitting in Munich's Hofbrauhaus listening to a 17-piece oom-pah band during Oktoberfest. It's not all that difficult.

BURYA I makes for a great party record if you're looking to dance the night away. A profound musical monument of lasting intrinsic value it's not. Attribute my generosity to Prairie sentimentality if you will, but on the **RET SENDS YA 4 STAR RATING SCALE**: **BURYA** scores $\frac{1}{2}$.

NEXT ISSUE::: Would you believe, the return of the **KUBANSKI KOZAKY**?

Sights and sounds



Lynn Smith

Halya Kuchmij is a young and talented Canadian filmmaker who is clearly on the road to establishing herself as a highly-acclaimed producer of documentary and feature films. A graduate of Hollywood's prestigious and highly competitive American Film Institute, Halya began working with film during a SUSK-sponsored video-film project in 1972. She has since produced a pair of films with Ukrainian Canadian themes — Streetcar and The Strongest Man in the World — and was a guest at the 1980 SUSK Congress, where The Strongest Man received its Edmonton premiere.

Halya's The Strongest Man has been accepted and screened at a variety of international film festivals, including the Toronto Festival of Festivals, the Cork Festival (Ireland) and the Nyon Festival (Switzerland). It won the Best Producer award at the 1980 Yorkton International Film Festival. Halya, a native of Toronto and a former editor of Student (1972-73), was interviewed by our past editor (1977-1980), Nastor Makuch.

Student: How did you get involved with filmmaking?

Kuchmij: In 1973, I was enrolled in a Mester's program in English at the University of Manitoba, but I dropped out of that because I discovered that I was not an academic. I was going to do an interdisciplinary study of film and literature using Dosthenko as an example of a poet and a filmmaker. However, I was more visually oriented and I simply could not go on with the project. I enrolled instead in the university's film theory and criticism program and got a minor degree in that. I then started free-lancing with CBC radio's "Identities" program while all the time becoming more interested in film. I then was persuaded by a friend to enroll in the film program at York, where I spent the years 1975 to 1977, and graduated with a B.F.A. in film. While there, I did a number of television programs and some films, the most prominent of which is *Streetcar*.

That film brought me a certain amount of recognition. It was also my ticket into the National Film Board (NFB). I took it to Roman Kroitor, who is the head of Studio 'B'. He liked the film and consequently, gave me a break. In fact he became something of a mentor for me. I started working for the NFB until I was accepted by the American Film Institute (AFI) as a directing fellow for the year 1978-79.

This is an institute for people who have worked professionally in film and who wish to get specific experience in dramatic directing. They accept only 24 candidates, 18 from the United States and 6 others from a number of other countries. It was really a wonderful experience, both personally and professionally. It is a very prestigious place and a lot of people who go there make it in the Hollywood industry. It was very good training, very high pressure and very tough. I learned a great deal and established contacts with many influential people. If I ever want to go back and work there, I do not think it would be that difficult for me. Once you are an AFI alumni, it's like being part of a privileged set and it opens a lot of doors for you.

Student: Why did you decide to return then to Canada?

Kuchmij: I felt that it was important for me to finish the projects I had started, that is, the *Maydanyk* film and *The Strongest Man in the World*. The opportunistic side of me wanted to stay in Hollywood, where I had a job offer as an apprentice director on a feature film. At the same time I felt a certain loyalty towards Canada and a responsibility to the NFB.

Student: To what degree did the possibility of greater artistic freedom influence your decision?

Kuchmij: At this point in time I feel that this must have been a definite factor. I am establishing a good reputation in Canada as a film

producer/director and feel that there are many opportunities available. In fact, I have had very few obstacles in my work here. In the States it probably would have been more difficult, I would have to apprentice and be somebody's assistant, instead of a director in my own right.

Student: Is this the case with the Canadian film industry in general?

Kuchmij: I am not sure. I have heard that other Canadian film makers have less control over what they are doing. This may have to do more with the way you define your role and set the rules — play the game, as they say. A lot depends on how strong-willed you are and how much you believe in what you are doing. That nothing — being Ukrainian, being a woman, or any of that — can stop you.

Student: Then you do not see your ethnicity as being an obstacle?

Kuchmij: I have never experienced any of that. Actually I have found that being Ukrainian was a positive thing. If you start doing things you don't know as well, there is a risk that your end product will not be very real, nor will it be very good. I don't mind going more and more into the Ukrainian experience in my work. I don't care if I am typecast, as long as I make good films. Not enough people in Canada are doing that anyhow. In a sense this is another form of working for what I believe in. Film as a medium has a great potential for communication. A film like *The Strongest Man in the World*, which has been widely acclaimed and which has a strong sense of identity, does as much for multiculturalism as any conference. It reaches more people and in an entertaining way it also educates and enlightens. It says, "Hey, look. This guy's Ukrainian Canadian, but his part of the history here is as good as anybody else's."

Student: How did you come about the decision to make *The Strongest Man*?

Kuchmij: I met Mike Swystun in Olha, Manitoba, while I was doing research for the NFB on the *Maydanyk* film and was completely overwhelmed by his presence. He had the most incredible-looking face and a great spiritual calm. I started talking to him about his life story. Suddenly this unknown, obscure Canadian legend emerged. Right then and there I decided to make a film about him. Since I was already working for the Film Board, I knew they would not fund a second project. And because Swystun had cancer, I knew the project could not wait. So, within a month I raised the money for the film through private investors — most of them Ukrainian — and shot my footage with a top NFB crew during four frantic days in August 1978. I shelved the film when I left shortly afterwards for L.A., then adited it upon my return.

Student: How well has it been received?

Kuchmij: Very, very well. It has been a definite success story. Financially, it should pay itself off, with a profit within a year. And the press has been extremely receptive to it, even granting it superlatives.

Student: How did the people of Olha receive it?

Kuchmij: Incredibly. The actual premiere was in Winnipeg on June 6th. Jack Palance, who did the narration, was there as well as Mike Swystun, my investors, the crew and assorted dignitaries. The next day there was a public screening at which seven hundred people showed up. Then we took the film to Olha. We were expecting about two hundred people to show up, but when we arrived we saw about one thousand people from all the small towns within a hundred-mile radius. The community hall in Olha was too small to fit everyone, so we rigged up a screen on its outer wall and showed the film when it got darker. It was really wonderful. Prior to that time Swystun had been considered the town fool — living on a dishwallad farm, rough in appearance, eccentric in behavior — and largely ostracized. After the screening there was a complete turn-about.

of Halya Kuchmij

Mike Swystun was a star: he was once again the strongest man in the world. He was signing autographs beside Jack Palance and really in his heyday. He died six weeks later on July 16, 1930, think he died with a great deal of dignity. In the town, the fact that a film had been made about them generated a really good feeling. People could stand a little taller and say, "Hey, I'm Ukrainian, but that's O.K.... They've made a film about us and we're just as good as anyone else." Before that they tended to feel inferior about themselves. There now was a real pride that Olha was on the map and that Mike Swystun was one of them.

Student: *There is a comment on this year's SUSK Congress program to the effect that many people today cannot conceive of Ukrainian culture being real until they see it before themselves on a screen. Do you think this was the case in Olha? Kuchmij:* You must understand that the film had been accepted first by the non-Ukrainian community — by the NFB, at the premiere in Winnipeg which was attended by many non-Ukrainians, and by the press bending over backwards with fantastic reviews. Once the non-Ukrainian sector recognizes something which is Ukrainian as legitimate, then Ukrainians say, "It's O.K.," It is almost like something Canadian having to go to the States to find acceptance.

Student: *This raises the question of the very "legitimacy" of films with Ukrainian themes. After all, the Ukrainian experience here was essentially Canadian in that the primary relationship of most Ukrainian immigrants was with the soil and/or with their immediate environment. That defined their Canadian experience. On the other hand, if one lived in an Anglo-Canadian milieu, one was more susceptible to levelling Anglo-American cultural influences. From that perspective, would not films with Ukrainian themes be more faithful interpretations of the Canadian experience?*

Kuchmij: I was just coming around to that issue. In the last few years there has been a great upsurge in Canadian feature-film production. Unfortunately many of these films are second-rate American imitations. In fact, some of them are patently stupid. As a result a lot of these films

are not being distributed and the Canadian film industry is becoming a laughing-stock internationally. At the same time there has been a huge outcry from the press and other critics that the Canadian film industry is going downhill, that most of its products are second rate and do not deal with Canadian subject matter. This has led to a definite search for an alternative to the quasi-American films.

This opens up the industry to films with ethnic themes. I don't think enough has been done in this area, especially if you consider the wealth of subject material to draw from. The Canadian Film Development Corporation (CFDC) and the NFB are all looking towards younger, newer directors who want to make films about distinctly Canadian subjects. And they are willing to finance them. Politically the time is ripe. If anyone approached these institutions to make a film about the Ukrainian experience in Canada, they would get funding and a lot of support.

Student: *Do you plan to continue making films with Ukrainian themes?*

Kuchmij: Yes, definitely. Right now I have a couple of feature-film projects in mind. The first is a dramatized version of Mike Swystun's life, the story of a travelling, one-man magician/strong man going through rural towns in Western Canada during the Depression, and eventually being forced back to the farm because of family pressures. The other is a drama about growing up as the off-spring of third-immigration parents. I am a little tired of doing just the early-immigrant thing. I think the "DP" experience has not been looked at closely enough. I know that experience very well and it could be a very interesting, very real film — also very different from anything that has been done to now in Canada.

I am constantly reassured that I am doing the right thing when I see people's responses to films like *The Strongest Man*. It is necessary to keep doing it, except that there are not enough people doing it — would strongly encourage more Ukrainians to get into film. The opposition is not there and if you know what you are doing, anything is possible.

KOLUMN-EYKA



ALL THAT JAZZ

In this article, we will attempt to assess the relative influences of two external genres of dance upon Ukrainian-Canadian stage dance — jazz ballet and classical ballet. In particular we'll be looking at the influence of jazz, because we are more favorably disposed towards it.

Although the prevalent opinion in dance circles views classical ballet as the foundation for all dance, we must beg to differ. Certainly, high calibre jazz (and especially lyrical jazz) that meets professional standards, is primarily derived from ballet. Moreover, it is a fact that most serious jazz dancers also study classical ballet extensively. However, in relation to folk dance, it must be recognized that classical ballet is founded on folk dance, not vice-versa.

We personally find classical ballet, despite all its merits, to be too genteel, too controlled, and too soft a dance form to be suited to the training of Ukrainian male dancers. Some people might go so far as to say that it makes Ukrainian male dancers seem effeminate. Who wants to watch a Ukrainian man dance as if his knees are made of fine crystal? Who really believes that *Kozaky* danced with the delicately and perfectly curved arms of a close fifth ballet position? Who believes that an entire people never stamped its feet, when its folk songs indicate otherwise? "*Dari lykha zakablukam, zakablukam lykha dam!*" (I'll stomp on evil with my heels, with my heels I'll stomp on evil!) In view of further example, might we point out how painful it is to watch classical ballet dancers gingerly and worriedly perform *prysiadky* in the "Trepak" dance of the Nutcracker Suite!

On the other hand, jazz ballet exhibits an entirely different attitude and temperament. Jazz has the 'go-for-it' punchy recklessness that Ukrainian men need in order to survive a demanding performance. Jazz is dynamic high-energy dance and, as in Ukrainian dancing, a weak dancer turns the audience off, rather than excites it. In jazz, you slam your body — but with perfect, knowledgeable control. Its rhythm is very bouncy, more so than that of Ukrainian dancing. Jazz makes extensive use of demi-pointe and demi-plie positions, which are exactly those required for strong *prysiadky*. The arm positions of jazz are more natural and powerful than those of classical ballet, and jazz is characterized by the more relaxed turnout of the legs expected in character dance. Because of its more earthy nature, one might expect men to study jazz more readily than classical ballet with its unfortunate effeminate stigma.

Whereas we assert that jazz suits the temperament of Ukrainian male dancers more than does classical ballet, we find that Ukrainian women can enjoy the best that both genres have to offer. When trained in classical ballet, a woman has the potential to beautifully contrast the powerful male with her soft, refined manner. This contrast fits in well with the stereotyped, male-dominated housewife of our traditional agrarian, peasant society. Corresponding to the feminist movement of stage, a post-Avramenko trend in Ukrainian dance exists to liberate Ukrainian female dancers from this oppression on stage. Rather than simply being relegated to the background choreography onstage while the men perform their solos in the foreground, women also want to exhibit greater power and speed, and share the solos. Jazz ballet's temperament, earthiness, and emphasis on tone and demi-pointe can assist them in this regard also. Just as through lyrical jazz men are not limited to being macho men, so too are women capable of performing more challenging tasks through "get-down" jazz. Thus, all Ukrainian dancers stand to benefit from contact with 'all that jazz'.

If you would like to submit an article for publication in *Kolumn-eyka*, or to either agree or disagree with any article published by means of a letter to the Editor, please send them to the Student Collective. Articles should be typewritten and titled.

Cathy Ciasielski
Damjan Hohol

Dr. Doremy Fasola's classical review



L. Dychko. *Cholyry Pory Roku* (The Four Seasons). Cantata. 1. "Vesna" (Spring) *Vesnianka*; 2. "Lito" (Summer) a. *Petrivochkab. Petrivochka, Kryvyi tanets*; 3. "Osini" (Autumn) two *obzhynky* songs; 4. "Zyma" (Winter) *Two shchedrivky*. Kiev Chamber Chorus, V. Konnyk, cond., soloists: L. Lopushko (2), O. Marynchenko (2,3,4) and M. Turianin (4). *Melodiya* 33 S 10-05685-86.

Soviet composers, especially Ukrainian ones, have been encouraged to draw from folklore; it has been seen by the Soviet cultural establishment as an inexhaustible fount of raw material for higher art.

While the truth of this can hardly be denied, this approach has frequently been more limiting than inspiring. And that, especially in the first years after the October Revolution of 1917, was precisely what the cultural commissars wanted, particularly in Ukraine.

The commissars would say something like this: "Dance all the hopeky you like but, as for ballet, you had better leave that for the Kirov; sing all your wonderful songs," (just be careful with the historical ones), "but remember that the Bolshoi is so much better at opera; stage all the plays that you want by Kropyvnytsky, but as for Lesia

Ukrainka ... better do her in Russian" (so as to reach a 'larger audience').

By the same token, arrangements of folk songs were encouraged, as long as they did not depart too much from the village original. (For a revealing insight into the environment in which Soviet composers worked during the Stalinist era, see Solomon Volkov, ed., *Testimony: The Memoirs of Dmitri Shostakovich*, New York: Harper and Row, 1979, pp. 213-221).

It has been precisely in the genre of folk music that Ukrainians have managed to reach heights that have challenged and even surpassed the folk music of any other people in the world for originality and variety.

Now a young and relatively unknown Ukrainian composer, L. Dychko, has turned to the rich tradition in Ukrainian folklore for inspiration, but with a remarkable difference. In *Cholyry Pory Roku*, Dychko does not merely arrange such traditional songs. He has, in fact, composed original melodies to the traditional folk lyrics and skillfully arranged them for an a cappella chorus.

Chopin took traditional Polish melodies and gave to them his own unique interpretations. An earlier example of a similar musical metamorphosis can be found in the work of A. Vedel, a 19th

century Ukrainian composer, whose spiritual concerti found their roots in Ukrainian folklore.

Dychko's foundation is the same: he has a profound understanding of the spirit and form of the Ukrainian folk song. In the course of creating his music, he is able to detach himself from the traditional melody of a folk song, and create a new one. His compositions have, perhaps, a different character than those of traditional melodies, but are entirely faithful to their original spirit.

Similarly, Dychko is quite free from traditional harmonizations. He uses dissonant harmonies which would have been unthinkable to the musical master of the 19th and early 20th centuries. Consequently, in Dychko's compositions, the Ukrainian song is clothed in an entirely new, and highly attractive, garb.

Seasons and the transition from one season to another have been the inspiration of many traditional folk songs. Ukrainian ritual songs beautifully convey the atmosphere of the four seasons: *Vasnianky* mirror nature awakening in spring, *Patrivchanski* songs (of the fasting season before the feast of St. Peter and St. Paul) herald the approach of early summer, *obzhynky* (reapers) songs paint

(Meister
continued page 15)

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Book Review

E.W. Plawuk

Peter Hrycenko. *Scimitars Over Ukraine*. New York, Toronto: Manor Books, 1979. (Paperback)

I will make no bones about it: I love pulp fiction. Ah, for the Golden Age of Radio, when pulp fiction dominated the airwaves with the Lone Ranger and the sinister laugh of the Shadow — who knows what evil lurks in the heart of man? Remember the great age of comics, when Buck Rodgers and Flash Gordon fought the alien hordes in the black and white drawings of Alex Raymond. Or the imaginative fantasies of C.L. Moore, from the 1930's, who brought us Xanadu, and Jorel (that swashbuckling young woman warrior who battled wizards and monsters).

The pulps have returned, if only in somewhat nostalgic tones, in recent fiction. Conan the Barbarian, Solomon Kane the Puritan, and Wolf the Viking are just a few of the modern heroes of the pulp fiction genre. This is not the pretentious literature of English professors, but is unabashed escapism describing heroic deeds of mythical proportions. And I love it.

But I have often wondered why the great pulp novelists of the 1930's or their more recent imitators never conceived of portraying a heroic fantasy on the steppes of Ukraine. It has always seemed such a perfect setting, what with all of that snow and all of the romantic heroes from Ukrainian history: Stenkan Razin, Taras Bulba, Pugachev, Nestor Makhno and even, Bohdan Khmelnytsky. They seem such perfect characters for an action-packed pulp novel or comic strip.

Now, dear reader, we finally have a pulp adventure of high heroic fantasy — something for relief from reading all of those boring minutes of the Central Committee of the Ukrainian Communist Party. In an unassuming novel by Peter Hrycenko, entitled *Scimitars over Ukraine*, we have a story that would do justice to the highest tradition of pulp fiction. Not quite the kind of book that you would find tucked away in your local Ukrainian bookstore — no, it is more likely to be found stashed behind the war and adventure novels in your local tobacco and magazine shop. Which is exactly where I found it, looking for something to read while suffering the rigours of a six-hour ride on the bus between Letridge and Edmonton. Six hours later, I had not only arrived at my destination, but had managed to fight Turks and Poles, participate in a Cossack uprising, drink vodka, smoke *kiif*, take part in political conspiracies — not to mention a bit of wenching with some buxom, young Slavic women.

What a novel! Two hundred years of Ukrainian history squeezed into 300 pages, with lots of interesting asides about werewolves, witches and other folklore. And a protagonist who is a composite of all of the great Ukrainian folk heroes from Taras Bulba to Nestor Makhno.

Our swashbuckling hero in *Scimitars* is named Mieszko, an unassuming Ukrainian peasant who becomes a Cossack chieftain and leads a full-scale revolt aimed at freeing Ukraine from the Poles and the Turks. Mieszko is rather a simple fellow, who has an engaging kind of homespun intelligence. Despite his naivete, our peasant simpleton not only survives various battles and political intrigues, but, in the process, he espouses a truly radical critique of the powerful: the only way to deal with politicians is by putting them on the end of a sharp sword. Give me more sharp swords, and even sharper wits!

Histrionics are used as well as hysteria. For those of you who are looking for a fictional romance placed within an accurate historical setting, you will have to look elsewhere. *Scimitars* follows the rules of pulp fiction in an historical context: it is 1% history and 99% imagination. But it is a first of its kind, a Ukrainian Conan with all of its positive features (fast-paced action, limited violence, drunken revels) and negative (macho men, large-breasted women and periodic racial slurs). Most of the racial slurs are made against Ukrainians by their opponents: Turks, Poles and Russians.

Mieszko's evolution from peasant simpleton (who, for instance, when appointed by the Polish king as a cavalry officer forgets to ask him for a horse and leaves Warsaw on foot) into folk-hero is assured by his sure sense of the difference between right and wrong. While kings, princes, ottomans and holy church fathers machinate behind his back, Mieszko cuts them to the quick with his sword, his wit and his anarchic sense of peasant strategy: play your enemies against each other, until they are all so suitably weakened that you can revolt.

I look forward to more pulp novels set in Ukraine, but alas, even *Scimitars* seems hard to find now, two years after its first printing. It is a shame that other tales like that of Mieszko have not appeared, since the pulp fiction vehicle is one of the best ways to express folk tales and mythical heroism in popular form. Perhaps it's time for a few Ukrainian scholars to get off their high horses and write for the common folk. And perhaps we would find more people interested in Ukraine if popular fiction was written by the esteemed new intelligentsia of the Ukrainian community. Heaven forbid, we might even resurrect some Ukrainian heroines — a "Red Sonya" of Ukraine, perhaps swinging under her horse and slicing the guts of some tat *hetman* in order to prove that she isn't going to take the back seat any longer. To that, I look forward.

But I won't hold my breath waiting for it. It seems there are many much more intriguing works being published nowadays, like *Ethnic Stratification of Kievan Rus, 1100 - 1234*, or *Demographic Studies of the Economic Distribution of City States in Pre-Petrovian Russia*. You know, that wonderful late-night reading so popular with the Student crowd. As for myself, give me a bowl of *kiif*, some vodka and more Mieszko and I will ride through Ukraine puffing Turk and Pole to the sword and torching the aristocrats and bourgeoisie. Ah, now, that's the life.



A page of poets

THE MIRROR

yevsei lyubitsky (-1981)

identity lost
in life
let this be your
obituary
noting the awesome
irony of your name

lyubitsky
"brother to
the loved one"
though you mirrored
uncle joe ordering
millions to silence of earth

you fated ukrainian jew from vinnitsa
that sunny summer day
in '35
abducted by three men
in a black car
scarcely enough
time for brief goodbyes
with wife and children
left forever

your home becoming
a luxury villa
where barber
makeup artists
and tailor maintain
the subtle touches
of you as mask

your new life /
pacifying delegations
of miners and others or
playing chess
with strangers visiting
you

you becoming minotauros
to that paranoid
in monstrous
labyrinth
the homunculous
with yellow teeth
clacking
a hopeless georgian accent
bent on pogroms
a lonely redhaired
golem
of whom you later
spoke to someone
in duschanbe

"Believe me, I looked much more like Stalin
than Stalin looked like himself.
Look at the portrait. Everybody who sees
this famous picture believes it is one of Stalin.
Even the painter thought so. But it was I
who posed for it."

yes lyubitsky
one has to be troubled
by inversion
in common myth
who really deardings for golem?
who is minotaur?
one must be haunted
by the real
where some are doomed
to dearding for tyrant

twin to the dreaded other
one lyubitsky
that you were so possessed
by theatre troubles me
for you did once
nostalgically reveal
to someone

"My real pleasure was to visit the theatre.
People stood up and applauded,
not the actors, but me, Yevsei Lyubitsky.
I mean Comrade Stalin, of course."

and of course lyubitsky
knowing how men can change
one now must wnder
...who was it
sat beside khrushchev
that steppe night
while ukrain's greatest actor
played as traitor?
that night where uncle joe nudged khrushchev
and whispered
"only a man who is
indeed
a traitor
could play it
so well
...you know what must be done
comrade"

Shevchenko Tourist

Through the eye, trapping time
So that the past is present.

A returning trip to my ancestral soil.

As a tourist, who's one eye
Shutters at everything it sees.

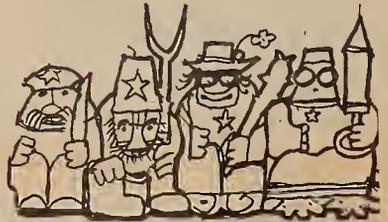
The soil of the *Prorok*.

Who's statue, gazes stoned
At me snapping a shot

I am but a tourist

* *Prorok* translates as "the prophet"
and refers to the poet Taras Shevchenko
(1814-1861) whose monument looks over
the river Dnipro at Kaniv where he lies.

Dmytro Jacuta
rizdvo, 1981.



THE EXTRA BOLT IN THE URBAN MACHINE

Search for the sky
through polluted haze
Search for creativity
amidst urban conformity
Search for free will
in the legal maze
Search for truth
in the media noise
Search for classless brotherhood
in the pagodas of big business
Search for the earth
in the concrete and asphalt jungle
Urban life is death of spirit

Amongst my people
rooted in the soil
Folklife is tading
before my eyes

I am the eternal wanderer
Gadabout
Looking to save my folkloric pest
Faced with creeping urbanism
I fear I am lost.

Urban setting
Tantalizing bitch
Distasteful odours
Deceitful charms
You devour my people
spitting out their spirit as pits of cherries
You seek to suck out my soul
spiritual leech

Psychological disorder
Nervous tension
Fatal diseases spread
under your geometric gaze

Forever and ever
Gedabout
I will never accept you into my heart.

Andrew Suknaski

GADABOUT BOREVITER

Canada

Чому ви живете тут?

Може, ви народились тут.
А може ні.

Однак ви живете тут тому, що ви,
або ваші предки, вибрали Канаду,
як країну великих можливостей.

Країна свободи та сприятливих умов.
Країна, яка приймає і шанує людей всіх рас,
віоовизнань і культур.

Ось чому ми канадці.

Multiculturalism

 Honourable Jim Fleming
Minister of State
Multiculturalism  L'honorable Jim Fleming
Ministre d'Etat
Multiculturalisme
Canada

Rifts in Executive Debate

poster. In doing so, the Executive failed to live up to its commitments to publicize the activities of Ukrainian Student Weeks across Canada to the rest of the community. If there were concerns that the poster would subject SUSK to Marxist red-baiting, this could have been easily dealt with through a well-planned publicity campaign, explaining the purpose of the poster and the nature of the activities being promoted during the various Ukrainian Weeks across Canada.

It is unfortunate that Mike Maryn's personal crusade to rid SUSK of its "Marxist or leftist" image has only served to give some credibility to the issue of "Marxist bogeyman" within SUSK, and now the Executive will have to take steps to pick up the pieces as the fallout from this controversy continues. By failing to stand up on this issue, the Executive may be faced with the ridiculous assertions and prejudices emanating from those circles who wish to dabble in rumors and falsehoods.

Moreover, SUSK has always prided itself as being a "cross-ideological organization", recruiting its membership from all political and religious segments in the community. There has been no mandate from the Congress to make the eradication of "Marxism or leftism" within SUSK a priority of the SUSK National Executive. Neither has this objective been approved in any policy statements from the SUSK Executive. If Mike Maryn wants a personal crusade he would be well-advised to concentrate on sprucing up SUSK's tarnished image with its traditional supporters, such as the Ukrainian Professional and Business Federation, rather than attempting to slay "Marxist" dragons, which have become virtually extinct in the universities of the 1980's.

—ON THE SUSK CONSTITUTION—

On the second issue, that is, whether the decision-making process within SUSK has adequately been upheld — there remain serious questions as to the Executive's handling of the entire dispute. In their letter of 26 January 1981, the SUSK Executive rejects Mike Maryn's position that the Executive should be run according to the principle of consensus rather than my majority vote. The SUSK Constitution is clear on this matter; it states that "all business of the Executive shall be carried on by a majority vote."

Moreover, it would be the height of inconsistency to argue that the SUSK Executive should be guided by "consensus" when SUSK has consistently criticized the Ukrainian community and its undemocratic nature as exemplified by KYK (Ukrainian Canadian Committee). How can we hope to serve as "models" for the Ukrainian community, when we ourselves cannot agree on how democracy is supposed to function within SUSK?

But the Executive apparently considers itself bound by majority vote. Why then was the poster not printed? The poster was approved by a majority vote (twice) and, despite these two votes, a decision was subsequently made not to print it.

The SUSK Executive has not come forward with a forthright explanation. The above letter merely cites "various reasons" for the lack of a poster: the SUSK National newsletter, *Chutky*, claims "technical difficulties" surrounding the alleged constitutionality of the votes taken on the poster.

Both explanations are unclear and appear a trifle contrived. What is clear is that the SUSK Executive had a responsibility to the membership of SUSK to have a poster produced for Ukrainian Weeks. The poster was approved by the Executive and it was already at the printer's shop.

Further explanations from the Executive give the following as an excuse. One clause of the Constitution [sec. 9.03 (b)] states: "A quorum required at a meeting will be the President and three

members." Because Mike Maryn (the President) was not present at either meeting when the votes were taken, certain members of the Executive believed that the votes might not be constitutional.

But another clause of the Constitution (9.02 (a)) states: "In the event of a resignation of a member of a body of SUSK, the Executive may appoint a replacement." Had the Executive chosen to accept Mike Maryn's letter of resignation, they could have appointed a new President and resolved the issue in a fairly straightforward manner. This would appear to be the most sensible interpretation to draw from these two clauses of the Constitution as they presently stand. To interpret them otherwise, would be to suggest that the entire SUSK Executive (all eighteen members) would cease to have any authority in the absence of the President's authority. And this is clearly inconsistent with the SUSK Constitution, by which the Congress elects all of the SUSK Executive members, and to which all are ultimately accountable.

One would suspect that there were probably many factors which influenced the National Executive's decision not to accept Mike Maryn's resignation and, therefore, not to print the poster. One would hope for a fuller explanation from the Executive of the circumstances under which they found themselves virtually paralyzed for a three-week period, and their recommendations for avoiding a similar impasse in the future. A start might be made in this direction by the Executive in exercising its right to pass by-laws (under section 11.01 (b) of the Constitution) to clarify particular sections of the Constitution, such as the quorum clause. A policy statement from the Executive, re-affirming its commitment to democratic principles in its decision-making process, would also help to clear the air on this issue.

The entire affair points out the kind of mistakes which executives can fall into over seemingly innocuous issues. All executives make mistakes, but the mark of good leadership is the ability to learn from one's mistakes. To this end, a leadership-training program should be instituted within SUSK which would help future SUSK Executives, as well as local club executives, to learn how to resolve problems of a similar nature more expeditiously. Basic knowledge of how to resolve intra-group conflicts without provoking the alienation of one group or another is an essential function of leadership, and is a skill all student clubs could benefit from.

And what of SUSK, in the aftermath of this crisis? It is crucially important that any re-evaluation of the affair recognize that a lot of rifts remain within the National Executive and questions remain unanswered. For instance, who took the decision not to have the poster printed? Larissa Rohowsky, the Secretary of SUSK, stated that she first knew that the poster was not to be printed a full week after the decision to cancel had been made. Rohowsky claims that she was asked to sign a letter cancelling the poster on 29 January 1981. She felt that this was a surprising request as the Executive had twice voted in favor of printing the poster, and that only another vote by the Executive could have called the poster off (as long as there were questions raised about quorums and validities of votes). Several other Executive members outside of Toronto claim that they were generally kept in the dark about the events which transpired in Toronto following Mike Maryn's resignation, and they felt that the Toronto-based Executive has an obligation to be more forthright in explaining these matters to fellow Executive members and the SUSK membership.

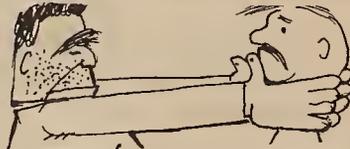
The time has come to put the whole affair behind us; but first, a full explanation of the resolution of this entire affair should be issued from the Executive to the membership of SUSK. We all could benefit from having the air cleared on this leadership question within SUSK.

good part of the strong opposition on their part stems from being uncomfortable with having to abide by the procedures outlined in the law of the proposed constitution designed to ostensibly protect the rights of the citizen against abuse.

How well they will actually protect him still remains an unresolved question. The chief weakness of the Charter of Rights is highlighted by clause 1 (the exemption clause), in which the rights may be suspended subject to reasonable limitations prescribed by law. Debate over this clause before the committee by both Government and Opposition members focused on the necessity of making this provision one which might be easily implemented whenever the Government so chose. Very few of the politicians appeared worried about the implications of making this clause one susceptible to easy implementation. This should be the more surprising since it was similar clause to the one proposed which allowed Hitler's regime to suspend the constitution of the democratic German republic in 1933, and to set up a totalitarian dictatorship within the space of several months.

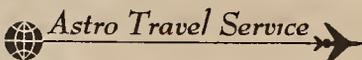
This reflects on one of the most serious weaknesses of the Charter of Rights — the absence of a clear philosophy which lies behind the proposed changes. Except for the momentum created by the crushing of the *independentiste* forces in Quebec last year, there has been no single event or crisis which has motivated the present constitutional review. Because of the lack of a clear guide as to the government's philosophy in implementing their constitutional proposals, on what basis will the courts be expected to decide the intent of the specific clauses of the Charter? Where as the American constitution rests upon clear philosophical tradition which dates back to the writings of the English and French liberal philosophies of the Enlightenment (such as John Locke and Montesquieu), the Canadian bill has no fount of equivalent inspiration.

Constitutions are always subject to the interpretation of the judicial system. But how are the courts to fathom the intent behind the proposed Charter of Rights? Written by committee, it is the product of political compromise and uncertainty. Should the courts look for inspiration in the writings of Pierre Elliott Trudeau, perhaps? Or, more accurately, in the writings of Nicolo Machiavelli on the politics of opportunism?




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Ukrainians Split — SUSTE — Meister

schools in the city. On the issue of whether the government should subsidize Ukrainian schools, the survey noted that there was a "fatalism" expressed by the respondents, for they felt that Ukrainian schools were such an integral part of the community that they were willing to pay themselves.

Many Canadian-born teachers on Ukrainian school staffs also came under attack by the Toronto group for "lacking the experience of the other Ukrainians who immigrated." As the pollsters wryly observed, "For some reason the group felt that more money could alleviate the situation."

The question of Ukrainian media further revealed differing views among respondents in the two cities. Apparently, the Ukrainian media is rabidly followed in Toronto; in Winnipeg, "no one followed it." The Toronto group conceded, however, that Ukrainian television and radio was "amateurish," but asserted that through greater financing the quality would improve. It was not specified whether increased financing would be public or private. A few individuals in Toronto felt that government financing should be focussed upon "grassroots" concerns, such as the publishing of Ukrainian literature.

Multiculturalism was viewed on two levels by both groups. In principle, all agreed that the concept of multiculturalism was a good definition for the current composition of Canadian society — although a few individuals in Winnipeg voiced concern that such a policy militated against national unity. On the other hand, numerous respondents felt that multiculturalism was a condescending sop to ethnic voters during electoral campaigns, for it tended to lump Canadians into three categories: "English, French and others." The Toronto group was particularly incensed that multiculturalism, in its present form, tended to emphasize food and dance instead of their real concerns: the language and literature of the community.

Nonetheless, Toronto Ukrainians appear more anxious to be the recipients of government subsidies; regardless of whether or not they are packaged under the 'multicultural' label. Moreover, the results of the poll revealed the opinion that once the money is in the community treasury, the government should step back. Researchers remarked that, "They did not feel the government should do anything more than giving them financial backing for their activities. The responsibility for the preservation of the Ukrainian culture was a community concern and not a government concern."

Unlike their Toronto counterparts, Winnipeg

Ukrainians seemed less concerned about getting government grants. They expressed the opinion that Ottawa's primary financial responsibility was to new Canadians, and that "the more established groups should do it themselves." Only when it came to questions of subsidies for language courses, was it felt that Ukrainians were deserving of additional government funding — the pollsters noting, however, that this was "as much in response to the 'French getting away with murder' as anything else."

Undoubtedly, the hierarchy of the Winnipeg-based Ukrainian Canadian Committee (UCC) will be dismayed to learn that, when asked if that city's Ukrainians had any community leaders, "the group looked puzzled and then said 'no'." The best this group could do was to identify ex-Winnipeg mayor, Steven Juba; but many then went on to remark that he just "happened" to be Ukrainian. The issue of community leadership was not dealt with at any great length among the Toronto Ukrainians, although one respondent did mention the UCC.

Despite the fact that the survey did not reveal any clear political preferences among Ukrainians in either city, a number of comments were made in Toronto to the effect that the then Clark government "seemed to be less of a dictatorial government than the past (Liberal) government." The Winnipeg group saw little difference between the Conservatives and the Liberals, but they were clearly at Grit policy on bilingualism.

In terms of the Ukrainian portion of the ethno-cultural study, the most glaring weakness was the fact that it was sought to ascertain the views of 550,000 Ukrainian-Canadians from two-hour conversations with eighty individuals who were concentrated in two urban centers. The poll lacked a sound quantitative basis, and was somewhat superficial in analysis. Undoubtedly, many Ukrainians across Canada will view the results with a good deal of skepticism and claim that the Ukrainians polled did not reflect their personal point of view.

But despite its apparent deficiencies, the poll unquestionably points to the fact that Ukrainians in Canada are hardly a homogeneous ethnic minority. Most significantly, the survey reveals that trends in immigration and patterns of settlement have constituted powerful forces in molding the views of Toronto and Winnipeg Ukrainians. Logically, the next step should be to build upon these tentative findings in order that the diverse nature of the Ukrainian community in Canada be documented with greater clarity.

щоби ті непорозуміння усунути треба крзрз мати контакт між групами і з студентами даних союзів.

Становище З'їзду СУСТЕ до газети "Студент" було, що З'їзд засудив газету за її політичні позиції. Але тепер то було сказати, що після З'їзду вже відігналися дві країни, ми не думаємо так, як З'їзд. Італія каже, що всі можуть свої думки висловити, і якщо ми засудуємо то ми себе ителлерантними робимо. Бельгія також не є за засудження.

«СТУДЕНТ»: Чому така опозиція вибухла аж по З'їзді а не під час З'їзду?

ДИМИД: На З'їзді не було всіх студентів. Були тільки делегати, а делегат в студентському житті не означає такій, що вмів говорити чи є приготовлений. Делегата висилають того, що має нагоду і має можливість їхати крзрз на ті моменти, на той З'їзд. Делегати може бачили в тих резолюціях нічого злого, але коли вернулись, інші студенти подивилися і засудження отримали неясно.

«СТУДЕНТ»: Тоді справа тих засуджень на З'їзді не була ясно? Делегати не були поінформовані повністю про що справа?

ДИМИД: Я думаю, що був великий брак інформації і що то дуже велику роль відігравало. Але ті, котрі пропонували резолюцію дуже сильно висловилися, і резолюції перейшли.

«СТУДЕНТ»: Світова організація українських студентів, ЦЕСУС, вже довгий час є неіснуюча. Чи СУСТЕ вважає, що ЦЕСУС має якусь роль відіграти? Що СУСТЕ думає про пропозицію СУСК-у, котра звертається до складових організацій ЦЕСУС щоб вони самі скликали конгрес, а не чекали дальше щоб управа, котра вже пережила свій мандат, наершті це зробила?

ДИМИД: Ми бачимо, що ЦЕСУС нічого не діє, навіть на папері не діє. Ми не можемо того

приймати, що світова організація нічого не діяла. Для нас це дуже неприємно. Ми хочемо, щоб чим скорше відбувся конгрес і я думаю, що пропозиції СУСК-у до того є дуже практичні, дуже добрі. СУСТЕ не видить чому би не могло підперати таке. Я думаю, що СУСТЕ мусть підперати це.

Ми під час З'їзду говорили з Романом Зваричем (голова контрольної комісії ЦЕСУС) над темою скликання конгресу, але воно завжди тягнеться. Я думаю, що пропозиції СУСК-у є краша. Зварич не дав ніякої конкретної пропозиції.

«СТУДЕНТ»: Яку роль мав би ЦЕСУС відігравати?

ДИМИД: Таку саму роль як СУСТЕ, тільки на світовий терен. Воно би мало заступати українських студентів при СКВУ, то є дуже важке. Я особисто думаю, що українські організації дуже мало роблять для студентів. А це є дуже важке, бо студенти є майбутність громади. Як ті, котрі є тепер студентами, не стануть членами українських організацій, то ті організації пропадуть. СКВУ та інші організації як КУК чи УККА мають обов'язок підперати студентів, давати допомогу — теоретично і практично. ЦЕСУС має би домагатися такої допомоги.

Також ЦЕСУС має би пропагувати серед української молоді щоби вони вчилися і ставали студентами. Дуже багато української молоді не доходить до університету, а ідуть працювати. Я думаю, що є дуже важке щоби чим більше української молоді ставали студентами, щоби вони приготовилися до життя, щоби потім змогли працювати і для політичних в'язнів і для інших громадських справ. Але як я не буду мати наукову підготовку до життя, то він нічого не зробить, він буде безвартісний. Я думаю, що це дуже велика проблема, що ЦЕСУС би мав застановитись над тим.

nt the approach of autumn after a successful harvest, and shchedrivky are winter incantations for a fruitful new year. Now, Dychko has taken the seasonal cycle as a thematic focus for his *Chotyry Pory Roku*, in an attempt to recreate the mood and atmosphere of the individual seasons.

The cantata's first movement is made up of two *vesnienky*. They are sung alternately: first, a verse of one *vesnienka*, then a verse of the second in a different mood. The cantata begins with a playful, light melody which undergoes interesting variations until it concludes in a rich chorale.

The first song of the second movement follows the folk *zaspiv* pattern: one voice introduces a melody, which is, in turn, echoed by several soloists and finally rendered by the entire chorus. While the first of the *petrivchenski* songs is somewhat moody in character, the second is quite lyrical. These two *petrivchenski* songs are performed by female voices, while the *zaspiv* of *Kryvyi tenets'* (the crooked dance) is sung by men and developed by the full chorus.

Obzhynkovi songs are featured in the third movement. The mood of the first measured, stately and relatively warm, while the second is quite cold, as if foretelling the greyness, rain and chill of autumn. The movement concludes with a lively melody which echoes *babnye lito* (Indian summer).

Shchedryi vechir: these words usher in the final movement. With its flowing melody, this song reaches a climax with the *vinshuvannia* (wishing) by male soloists. This has a chentlike melody, to which the chorus responds with a recapitulation of the first *shchedryi vechir*. The cantata concludes with a smoother, warmer *shchedrivka*.

A note should be added about the performance of the Kiev Chamber Chorus, a small but highly disciplined group. Its intonation of Dychko's difficult harmonies is flawless.

The reverse side of the disc contains V. Bibik's *Triptych for A Cappella Mixed Chorus*, opus 18, to a Russian text. It, too, is performed by the Kiev Chamber chorus, and soloists: M. Turianyn, L. Lopushko and L. Zobelias (who starred in the Lviv pavilion during the 1980 Winnipeg Folklorama).

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A special thank you to the group of singers, dancers and performers who volunteered their efforts in providing the evening's entertainment: Myron Semballuk, Demjan Hohol, Gwen Andreiuk, Tim Dzenick, Merk Ferbey, Ihor Hluszok, Keenan Hohol, Shannon Hohol, Catherine Lasuta, David Lupul, Olenka Lupul, Luba Macewko, John Melnychuk, Andrea Semballuk, and Donna Stechishin.

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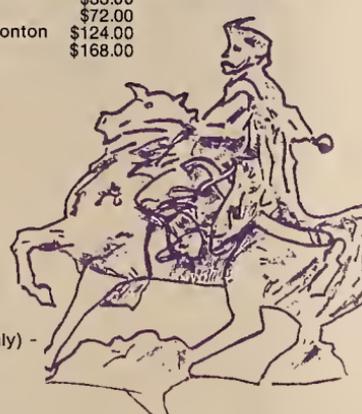
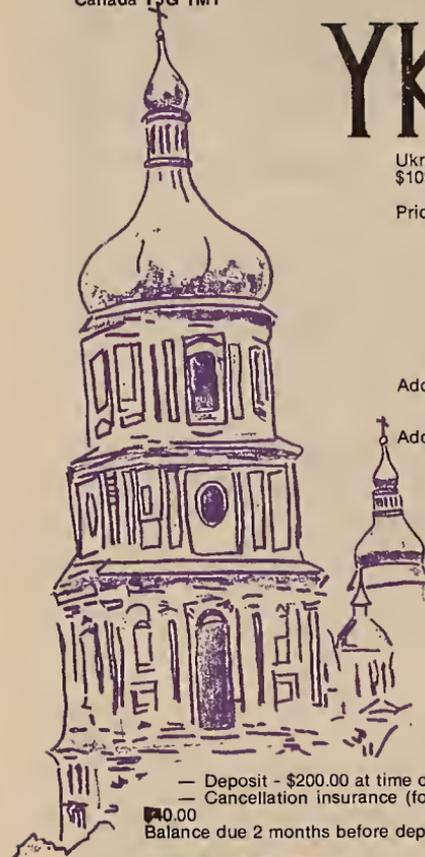
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