

СТУДЕНТ

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l'ÉTUDIANT

CANADA'S NATIONAL NEWSPAPER FOR UKRAINIAN STUDENTS

The Calgary Stampede

story and photos on page 8



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EDITORIAL

UKRAINIANS HAVE A PENCHANT FOR WHITE ELEPHANTS

Last October, at the 14th Congress of the Ukrainian Canadian Committee, a press conference was held by the U.C.C. where members of the national press corps and the Ukrainian press had the rare opportunity to come face-to-face with members of the U.C.C. National Executive. Questions touched on a variety of issues, ranging from official bilingualism in the province of Manitoba to the downing of the Korean airliner by the Soviet Union.

During the latter part of the press conference, a reporter questioned Mr. A.J. Yaremowich (the Executive Director of the U.C.C.) about the U.C.C.'s position on the French language issue in Manitoba. The tactful Mr. Yaremowich declined to provide reporters with the U.C.C.'s position, saying that he would prefer to wait "until the entire matter is settled." Needless to say, the response unnervered the entire audience.

This type of "wait and see" attitude isn't an isolated case. It is typical, one of a long list. The nation's capital is alive with stories of the U.C.C.'s lobbying tactics. In many government circles, "official lobbyists" from the U.C.C. are still looked upon as ethnic specimens from the North End of Winnipeg. It appears that the U.C.C.'s lobbying efforts feature nothing more than the clinking of wine glasses and warm hand-shakes with senior mandarins. The Ukrainian community in Canada is perceived by other ethnocultural groups as one of the most organized, and yet we are represented nationally by a group of individuals who are reluctant to take a stand on the most pressing problems confronting the Ukrainian community. If Mr. Yaremowich and company continue to take a timid stance in confronting the powerful, the legitimacy of the Ukrainian Canadian Committee will be threatened and it will eventually lead to the national umbrella body becoming a useless white elephant.

If the Ukrainian community is to play a vanguard role in articulating the concerns of ethnocultural communities in the promotion of multiculturalism and bilingual education, it is imperative that we begin to employ some of the up-to-date lobbying techniques used by professional interest groups. The U.C.C.'s childish stalling tactics in establishing an Ottawa information office do little to establish Ukrainians as a legitimate pressure group, and worse, frustrate the efforts of those who are able to bring about the much needed restructuring and reorientation of the Ukrainian community.

The time has come for the Ukrainian community to have a dignified, permanent and responsible presence in the nation's capital. Must we continue to sit silently in the margins while waiting for change in the archaic and narrow-minded attitudes of the Ukrainian community structure? At the very least, we should demand that the U.C.C. begin to act as authoritative spokespersons rather than scarecrows.

By Mykhailo Bociurkiw

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Plus ça change

Часто почуєте нарикання, що не ті тепер студенти, що колись. Всі знають, як то останніми часами нас ниніць апатія. Студенти, співчувають нам деякі газети, не знають, що з собою робити. Та чи давніше було інакше? На думку славного етнографа Володимира Гнатюка, редактора "Літературно-наукового вісника", студентство валилося ще в Україні за його часів, 80 років тому (збережено правопис оригіналу):

Загальна апатія, цілковита безідейність, та повна ігноранція на всі боки, отже прикмети нинішньої молодіжі молодшої і старшої, учеників і

студентів університету. Бубнене лекцій, освігнене свідоцтв, а отісля "посади", се одиночка її мета. Поза тим ніщо її не обходить. Книжки видавати ся, але вона їх не читає: робота на кожнім полі горить, але вона до неї не р�еться. Одиноким знамок, що в нас є ще університетська молодіж, були в цілому 1905 р. тільки... таці, за які студенти збрали в щоденний пресі гучні признації в роді отсіх: "А хо чої наші соколи не спали вже дві ночі і зробили таку далеку турву возами, то на них не знати було втоми: гуляли до білого дня" і т.д. Правда, таці не для кого, як

для молодих, але добавчуючи в них альфу і омегу цілого життя, се також неабияке ризико. Ні в літературі, ні в науці, ні в просвітній, суспільній, політичній роботі — ніде не видати молодіжі. Се дуже сумний гороскоп для нашої будуччини і юму як наїскорше треба зарадити". (ЛНВ. р. III, т. XXXII, стор. 175).

Може б включити в програму конгресу в Ванкувері сесію про астрологію і побачити, яким буде гороскоп для СУСК-у? На всякий випадок, над багатьма з цих "вічних проблем" студентства прийдеться і нам застосовитися. Роман Ващук

Letters

17 March 1984

Editor,

Your work cannot be praised enough! I must congratulate the entire staff of STUDENT for putting together an impressive and informative issue. I would like to thank Taras Myhal for his article entitled "Talk About Pressure." It served as a viable source of information for a recent research paper. This only proves that STUDENT affects the people it publishes for!!!

Lesya Kaminsky

26 February, 1984

In the last issue of STUDENT Mychajlo Bociurkiw described the meeting of students from SUSE, SUSTA, TUSM, and ZAREVO during the World Congress of Free Ukrainians. The descriptions about what progress was made at this meeting was rather incomplete and stingy to the point of unfairness.

There were three things that were done and agreed upon at this meeting. First, a statement was written out in the form of a declaration, which asked the members of the WCFU to give a greater emphasis on specific possible projects for the WCFU in their comments during the time allotted for miscellaneous comments and questions. Everyone signed this declaration, including M. Bociurkiw, and we agreed to present this statement not on behalf of CESUS, but on behalf of the different student organizations represented.

Secondly, we came up with two resolutions in the form of concrete projects, which were signed by all the presidents of the different organizations and were passed on to the WCFU resolution committee. It is important to mention these two initiatives which we did together, because it proved to us that, within a given framework, we can work together and sometimes all agree on some basic issues.

Finally, we spoke of CESUS. We agreed here also, believe it or not, on some basic issues. I presented two amendments to the constitution of CESUS: 1) CESUS will have a chairperson on a rotating basis instead of a president; 2) The power of veto will be given to all the major student organizations. All the student-presidents of the different organizations at that meeting agreed on this proposal for restructuring a world student organization. We did not agree on a name for this new world organization.

When M. Maryn and M. Bociurkiw went to New York to meet with TUSM members at the latter's ideological camp ("tabir") to present their "new" constitution, the major practical amendments they proposed were exactly those that I had presented at the previous meeting.

The meeting at the WCFU was called by Petro Shnigel, the president of TUSM in USA. It would be appreciated if a more comprehensive and complete presentation of the facts be given, even when it is someone else doing something constructive.

Bohdan Czolij

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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.

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Mark MacGuigan interview

Liberal Leadership hopeful discusses multiculturalism, youth, and human rights

On March 11, 1984, in a crowded room in Edmonton's posh Westin Hotel, federal Justice Minister Mark MacGuigan announced his intention to run in the Liberal leadership race. Accompanying Mr. MacGuigan that day was high profile western Liberal Mayor Lawrence Decore.

Mr. MacGuigan is no stranger to the Ukrainian community. Last May, he delivered a major address to the biennial convention of the Ukrainian Canadian Professional and Business Federation in Winnipeg. In that speech, Mr. MacGuigan stated that, "the Ukrainian community is living proof that multiculturalism is working in Canada." More recently, in December, 1983, he appeared as the keynote banquet speaker at the Fourth World Congress of Free Ukrainians in Toronto.

Mr. MacGuigan is a former dean of law at the University of Windsor with a B.A. from St. Dunstan's University in Charlottetown; as well as an M.A. and Ph.D. from the University of Toronto. He studied at Osgoode Hall Law School (where he was admitted to the Law Society of Upper Canada) and Columbia University. He also holds honorary degrees from the University of Prince Edward Island, St. Thomas University, the Law Society of Upper Canada and the University of Windsor.

Mr. MacGuigan has written and published extensively on such subjects as law, philosophy and social policy. He can easily boast the most extensive and impressive list of academic credentials of all the

STUDENT: As Justice Minister and a member of the Cabinet, what do you feel is the purpose of Section 27 of the Charter of Rights and Freedoms, which states, "This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians?"

M.R. MACGUIGAN: I won't be giving you a formal interpretation here on behalf of the Department of Justice, although I have given some addresses in which I've done that.

Essentially, this Section is really an open-ended one which incorporates the principle of multiculturalism in the Charter, and really has the potentiality of a great deal of application in the future. It can be turned to by the court in the consideration of apparently non-related issues to which it may turn out, in the course of argument, to be relevant. It's capable of leading to, or encouraging the development of, a considerable structure of rights in the future for Canadians to whom the notion of multiculturalism does apply. That, really, means all Canadians, although some Canadians associate multiculturalism more with themselves than with others. The fact, nevertheless, is that there is no official culture in Canada, and the essence of multiculturalism is that we're all equal in culture, and therefore that Section is as appropriate for anyone of us as for any other.

STUDENT: What are the minimum and maximum effects of Section 27 upon ethnic groups?

M.R. MACGUIGAN: It's very hard to predict what the courts, in the long run, will do with that. Looking at the American constitution and the American Bill of Rights, which has been there for a long time, had they looked ahead two hundred years ago it wouldn't have been easy to see the conclusions that courts are now drawing from it. I don't know if I'm a prophet in that sense. I do know that it will be used by the courts in a positive sense for the advancement of multiculturalism.

STUDENT: Would the federal government assist ethnic minorities in challenging the Section within the courts?

M.R. MACGUIGAN: There is no provision for that in our present policies. The normal way in which litigants are assisted is either through the legal aid programs that the federal government contributes to, or through interventions that the federal government makes

Liberal leadership candidates

Mr. MacGuigan entered federal politics in 1968, when he was elected the Member of Parliament for Windsor-Walkerville. He was re-elected in 1972, 1974, 1979 and 1980. During his 16 years in the House of Commons, he has served as Parliamentary Secretary to the Minister of Manpower and Immigration, and to the Minister of Labour and Multiculturalism. He has also served as Chairman of a number of Parliamentary Committees, including the Special Joint Senate and House of Commons Committee on the Constitution of Canada. On March 3, 1980, Mr. MacGuigan was appointed by Prime Minister Trudeau to the Cabinet as Secretary of State for External Affairs. On September 10, 1982, he became Minister of Justice and Attorney General of Canada.

Ottawa bureau STUDENT correspondents, Mykhailo Bociurkiv and Christina Chudczak had an opportunity to speak with Mr. MacGuigan about his bid for the Liberal leadership, the new Canadian Charter of Rights and Freedoms, multi-culturalism and official bilingualism, human rights and the Canadian legal system. The interview was conducted on Thursday, March 29, 1984 in Mr. MacGuigan's Ottawa office.

c1984

Ukrainian Canadian Students' Union,
Ottawa, Ontario.

in appropriate cases to assist in particular arguments. Both of those are very open.

STUDENT: Ukrainian and other ethnic minority groups in Canada maintain that official bilingualism and multiculturalism are inseparably linked, and that the more French rights are affirmed, the easier it becomes for other groups to benefit from multicultural or heritage language programs. What do you think of this philosophy?

M.R. MACGUIGAN: I think that that philosophy is very true. It is, first of all, humanly speaking, and we have seen steady progress in Western Canada, both in official bilingualism and the use and recognition of other languages and cultures. I think it's important to associate those ideas and practises as much as possible. Even theoretically, one can't entirely separate language and culture, nor should we try. So when we give approval to multiculturalism as an official statement of what Canada is, that means an approval, as well, of the languages that are part of those cultures. For me, it's worthy, as you suggest, very much a part of a larger whole, a larger expression of what Canadians are.

STUDENT: It's been said that the full development of a Canadian multicultural society requires that our institutions increasingly reflect and represent the diversity that is our nation's reality.

Do you feel that non-charter group Canadians have equal access to the institutions that shape our lives . . . institutions such as federal crown corporations, the CBC, and corporate boards of directors?

M.R. MACGUIGAN: We have to be constantly vigilant in our appointments to our boards and institutions that all sections of Canadians are represented. Actually, I don't think we're doing too bad a job in doing that, and seeing many Ukrainians on the boards of federal government operations. We have to continue and expand that.

In terms of access of the public or the users, I think that is also guaranteed and goes without saying. All Canadians must have access and that will have to be maintained, but it will obviously be maintained better and with more sensitivity if there are people from various ethnic groups associated with the direction of the federal agencies. There's no substitute for practical experience, for having lived it brings sensitivity. I think, therefore, that this indicates the importance of inclusion



by the government of representatives of ethnic groups in the management of crown corporations and agencies of government operations.

STUDENT: In your bid for the Liberal leadership, you've stated that there is a need for 're-education and re-training' programs for youth.

Would you elaborate on the implementation of these programs and their funding sources?

M.R. MACGUIGAN: It can't be just federal money, it has to be provincial money as well, because both education and training are provincial jurisdictions. I think the federal government has to engage in a gigantic campaign, sensitizing Canadian public opinion, leading opinion and forming a consensus that sees education and training as being a critical part of what we have to accomplish as a people. Certainly success in the economy is very much related to your ability to learn and re-learn tasks and skills quickly. Then, there probably is nothing that's more important for us than both education and training, and re-education and re-training, so we can shift gears whenever that becomes necessary in our society. I think this will actually be critical in the future and has to become a major objective of the federal government.

STUDENT: On February 6, 1984, the newly-appointed Minister of Youth stated that 'youth unemployment is far too high and combating it, therefore, is the government's priority.'

What initiatives would you, as leader, introduce to reduce the troubling high unemployment level of 18.7%?

M.R. MACGUIGAN: In the short run, we obviously have to have government programs to help dissipate this. In the long run, it's got to be done through the efforts of private business in the economy. The government can't create permanent new jobs on the significant scale, for youth any more than any other Canadians. We think that programs of that nature would be very much of short duration and, therefore, not of very much value to young people. It's not enough to have a first job if that first job is only for six months or a year, if you know that after that there's no other job coming. It's therefore desperately important for government to provide the incentives to industry in general that will get the economy back on track.

STUDENT: 1985 has been designated International Youth Year. Currently, youth and ethnic youth groups are gearing towards developing programs to be implemented during this year. In addition, the Canadian government has established a \$1 billion Youth Opportunity Fund.

To what types of programs would you like to see this funding distributed?

M.R. MACGUIGAN: I think we'll have to give consideration to quite a mix of programs over the next year. It's a society like ours that is very diverse and very large, in a regional sense, and we have to have a better mix of programs in order to give many different groups and young people the opportunity to participate. I couldn't here get into various programs, but the best thing would be to leave as much as possible to the imagination of the young people of Canada themselves, to receive ideas from them, and to try and respond to their initiative.

STUDENT: What long-term ramifications upon youth will be the result of the implementation of these programs?

M.R. MACGUIGAN: That's the catch, or we're the catch, if we're not careful. I think that we have to be very careful not to provide just very short term employment for youth. I know it's debilitating and demoralizing not to have a job and therefore the Government has to see to it that the economy makes jobs available, but they have to be jobs that have some duration, not ones that are dead-end jobs that guarantee no future. That's where Government jobs of the make-work variety tend to be. Whatever we do, it can't be that. I think we have to plan for the long run.

STUDENT: Do you think that the concluding document of the Madrid Review Meeting of the 35 signatories to the 1975 Helsinki Accord of Security and Cooperation in Europe dealt strongly enough with the extension of human rights guarantees . . . for example, the easing of conditions for the reunification of families?

M.R. MACGUIGAN: The concluding document wasn't very satisfactory from Canada's point-of-view. But let me tell you what still lies in store. As a result of a personal initiative that I took when the conference began, Canada insisted from the beginning of the Madrid Conference that we demand a follow-up con-

cont'd on page 11

President's Message

It's that time of year again when our minds, and my mind in particular, turns to the upcoming SUSK national elections in August. Many of us wonder whether the 100-plus delegates will be able to face the challenge of electing a new executive which will be sensitive to the changing desires and aspirations of Ukrainian students in Canada.

Evidently, a major change is required in SUSK. The new SUSK Executive will have to come to terms with the troubling growth of apathy among students. Apathy isn't unique to SUSK. Many of my colleagues in the larger and more powerful campus students' unions have almost given up hope in mobilizing students to address such important issues as tuition increases and unemployment. The growing discontent with the Canadian Federa-

tion of Students and the increasing number of referenda against it point to the declining appeal of student government and student-operated services.

It's no surprise that students are now placing a lower priority on extra-curricular activities, such as student government, cultural events and even social gatherings. Unemployment levels among Canada's youth remains alarmingly high at 18.7 per cent and youth account for 40 per cent of all Canada's unemployed. Statistics Canada counts as many as 540,000 Canadians between the ages of 15 and 24 as being officially jobless. Many students, who have achieved high marks and yet are unable to find jobs, are frustrated and feel ripped-off. Bleak job prospects translate to little opportunity after several years invested in university, and the humiliation of overstaying one's welcome at home. This situation has forced SUSK and other students' unions to find new ways to attract membership.

On the local club level, the economic situation which we are presently facing manifests itself through low attendance at club meetings and events, and declining interest in

traditional events such as parties, zabavas and the like. The most frequent complaint received from USC presidents this year concerned apathy and general disinterest in club events. Many clubs have suffered this year because they were unable to recruit members or generate enough interest in fundraising events such as zabavas. A high percentage of students attend university solely for career advancement and they have no inclination to get involved in social issues or the community.

On the national level, SUSK has suffered a great deal from the epidemic-like level of apathy. Most of the achievements of this year's executive are the result of the long hours of work contributed by a small group of dedicated people in Ottawa who feel that it's important for Ukrainian students to maintain a national coordinating body. Everything from licking stamps to publishing STUDENT to lobbying senior Cabinet Ministers has been left up to the group in Ottawa. We don't expect decorations for services rendered, but we lose a bit of faith when our fellow students, who consistently refuse to get involved, criticize the work of the National Executive.

These are just a few of the considerations that potential candidates for the SUSK National Executive must come to terms with next year. It is our sincere desire to secure government funding for SUSK next year, which will allow the organization to receive core funding, money for job creation projects and community animators to deal with the growing apathy among Ukrainian students. These opportunities are very close to becoming a reality now that the federal government has announced plans to mitigate the problem of youth unemployment, primarily through the establishment of a \$1.2 billion Youth Opportunity Fund. If we are successful in convincing decision-makers in government of the seriousness of the organizational and social maladies afflicting Ukrainian students, then as of next year, SUSK may have a new lease on life and will have a better chance at mobilizing a soon-to-be-lost generation of Ukrainian students. Let's hope for the best!

P.S. Good luck to all of you on final exams. See you in Vancouver at the 25th SUSK Congress!

Mykhailo Bociurkiw

U of S helps take chip off East Bloc

The following is one in a series of articles prepared by the Ukrainian Students' Club at the University of Saskatchewan for the campus newspaper, *'The Sheaf'*. All articles written in this series are the culmination of a collective effort by all members of the Club. Their purpose behind this series was to dispel the often stereotypical sentiment felt in the Anglo-Saxon community towards Ukrainian-Canadians. The majority of articles were written primarily for a non-Ukrainian audience; however, with their permission, STUDENT has reproduced the following article which deals with the little known University of Saskatchewan — University of Chernivtsi Exchange Program.

Every May students from the University of Saskatchewan get the opportunity to travel to the Soviet Union as part of an exchange programme with the University of Chernivtsi. This Soviet university located in the city of Chernivtsi in the southwest corner of Ukraine, is predominantly a liberal arts institution and has approximately the same number of students as the University of Saskatchewan.

The Chernivtsi exchange began in 1977 when the University of Saskatchewan Senate approved an agreement which provided for a five-year programme of academic research and cultural exchange. This agreement was renewed in 1982. Plans are currently underway for a group of University of Saskatchewan students to travel to the Soviet Ukraine this summer.

The exchange between the two universities has been taking place for six years and, as a result, there are a number of University of Saskatchewan students and former students who have experienced travel and study conditions in the Soviet Ukraine first-hand. As a group, they generally have made similar observations about the nature and quality of the exchange.

First and foremost, it is agreed that the exchange is truly a beneficial experience. The students benefited educationally through the classroom lectures, interaction with a variety of people in Chernivtsi, and through the various tours provided by the university to museums and historical sites. As well, the exchange students profited by improving their Ukrainian language through constant use. Moreover, each student personally benefited from the opportunity to travel to and experience another

country.

Travel to the Soviet Union by North American citizens is usually restricted to prearranged tours. Although such tours allow travellers to visit many Soviet cities, they rarely allow for any true understanding of the lifestyles and values of the peoples of the U.S.S.R. The beauty of the University of Saskatchewan—University of Chernivtsi exchange is that it overcomes the hurdles of the usual travel procedures and provides the opportunity for Canadian students to truly experience life in the Soviet Ukraine. All students who have had the opportunity to travel on the exchange have had first-hand contact with a different lifestyle, as well as a different political and educational system. This, in turn, benefits all of the students at the University of Saskatchewan who meet the returned exchange students. From them, they are able to obtain

a unique student perspective of issues and events in the Soviet Union today.

As well, the exchange students who are of Ukrainian descent return with a broadened perception of their Ukrainian ethnicity and with a renewed vigor to maintain their Ukrainian identity. This aspect of the exchange is a positive one for the University of Saskatchewan as it serves to enhance the multicultural fabric of the University, Saskatoon, and Canada. It is hoped that the existence of this exchange program will go even further in emphasizing the multicultural nature of our campus by being viewed as a precedent for other exchanges giving an even greater number of University of Saskatchewan students the opportunity to experience and understand more about the ethnic groups on our campus.

CBC to air Kurelek film this month

OTTAWA — The Canadian Broadcasting Corporation television network will air a film about William Kurelek's devotional series of paintings entitled *'The Passion of Christ'* on Easter Sunday, April 22, 1984. Philip Earnshaw, a Toronto cinematographer, produced the 28-minute animated film in 1981, four years after Kurelek's death.

The series of paintings depicting the Easter story as told in the Gospel according to St. Matthew took the artist more than three years to complete during the early 1960s. They are currently on display at the Niagara Falls Art Gallery.

Earnshaw's documentary was produced by shooting the 160 paintings in Kurelek's monumental series, which came after the artist's dramatic conversion to Catholicism. The series, once deemed anti-Semitic and reflecting pre-Vatican II attitudes, caused some problems for Earnshaw's selling of the film.

Having been turned down by the CBC's long-running religious program *'Man Alive'* for this very reason, Earnshaw took the program and screened it to the Canadian Council of Christians and Jews and the National Tripartite Liaison Committee. The frames in question were later edited and council president

Victor Goldblum warmly endorsed the film, stating, "The late William Kurelek was a significant Canadian artist whose work deserves to be widely shown."

Earnshaw's program was screened in Australia last year and has been sold to Dutch, Swiss and Irish television.

Club news

by Stan Chuyko

U.O.F.S.: This active club is planning for the VESNA Festival. U of S USC encourages SUSKites within a 3,000 mile radius to attend the biggest cabaret in Canada.

U.O.M.: The club has gotten back on its feet this year, putting together a successful Ukrainian Week. Under the solid leadership of newly elected President Roman Rozumaj, U of M promises to become a vital link in the SUSK network of clubs next year.

U.B.C.: Gearing up for the upcoming congress the club invites all members to "get LAID back" in August in Beautiful, Super, natural British Columbia.

CONCORDIA: The club is sponsoring a lecture on the Church in the Ukraine and how it is being used and abused by the Vatican and Moscow. Ukrainian Wk. profiled Ukrainian culture etc.

U.O.T.: The usual array of zabavas, pubs, a Ukrainian Wk. and upcoming elections cap off a highly successful year, summer KUPALO festivities and picnic are planned.

WESTERN: The club took a prominent role in the general campus life, sponsoring pubs, blood donor clinic, films and lectures. According to SUSK Prez. M.B., Western's Ukrainian Week was one of the best in the country.

Іван Смолій

24 лютого 1984 р. в Ютика, Н. Й. помер на 68 році життя журналіст і письменник Іван Смолій. Будучи редактором газети "Народна воля", покійний був одним із небагатьох представників старшого українського покоління, які цікавляться студентським життям. Офіційною роллю СУСК-у канадсько-українській громаді, він у 1980 році писав:

"...В Канаді бачимо молодь, яка йде самостійним, незалежним шляхом, в традиційній опозиції до батьків, бачимо молодь, яка переходить неминучий період світоглядних шукань, провірює що є собі вартість всіх 'ізмів' і при тому пробує виробити нові моделі діяльності, нові організаційні форми, не иехуючи попередніми, бачимо молодь із широким світоглядним спектром і величними можливостями станут в проводі українського суспільства в Канаді із новими, усучасненими розумінням своїх завдань і методів діяльності".

В особі Івана Смолія українське студентство втратило пільного свого обсерватора і критику.

"Black Stations/White Stations
Break Down the Doors
Stand Up and Face the Music
This is 1984"

Mark Gane and Martha Johnson
M + M 1984

While the indignation expressed in the above refrain clearly is directed at those narrow-minded North American broadcasting interests that have not dared to diversify their rigid radio formats to reflect changing musical trends of the 80s, there is perhaps a more apt locus for expressing such vexatious sentiments, at least if the question is broached from a Canadian policy analyst's point of view. The offending parties would be seen as the decision-makers at the Canadian Radio-Television and Telecommunications Commission who are responsible for licensing radio in Canada, as well as those bureaucrats in the Department of Communications who under the Broadcasting Act may direct the Commission in the licensing field. Naturally, ultimate political accountability would rest with the Minister of Communications and the Cabinet in its entirety.

The specific incident which has sparked media interest in this policy issue at this time, and has as a result raised a considerable amount of attention in Ottawa's political circles, concerns the CRTC's decision to shut down the operation of Quebec City's popular CJMF-FM for its failure to program the "easy listening" musical format that had been defined for it by its mandate. Instead, in response to public demand, CJMF began programming without CRTC approval the music which has become the rage across dance clubs throughout Quebec: an almost unholy admixture of what the *Globe and Mail's* Liam Lacey has called the Motown-derived pop as represented by relatively new bands such as Wang Chung and China Crisis, in conjunction with current derivations of more traditional forms of R&B, as depicted by such artists as George Krantz and Vicki Benson. More specifically, CJMF transgressed its promise of performance by not including 45% Canadian content, 80% French language music, and 16% spoken word programming in its format. Consequently, the CRTC ordered it to cease

operations on March 30th, but station spokesmen have indicated that they may disregard the order, thereby throwing the door open for possible federal legal action, or potentially opening up discussion on the matter in the federal political arena.

It is this latter possibility which is of critical importance to the Ukrainian and other ethnocultural interests. The current CRTC decision regarding CJMF may provide just the opening necessary to begin a wholesale discussion of federal regulations on FM broadcasters, including the issue of multilingual programming. While CJMF failed to comply with its promise of performance apropos of Cancon, spoken word and French language requirements, the restrictions placed on multilingual broadcasters are even more stringent by a significant margin. A 1981 report* by a Carleton University Study Team for the Department of Communications found that "...the Canadian broadcasting system has accommodated language diversity (read: third languages) in its programming reluctantly. The reasons for this reluctance are complex and touch upon fundamental broadcasting policy considerations such as the statutory and regulatory framework. . ." That framework requires that radio stations uphold a nebulous multilingual performance mandate of promoting cross-cultural sharing and diffusing intra-group differences; it also places rigid restrictions on the percentage of third languages permitted on air, and finally, it requires strict and specific logging practices and licensing arrangements.

The CJMF confrontation has arisen at a

particularly opportune time for the exertion of influence on the government, given that the Liberal leadership race is now in full swing and the possibility of a summer federal election looms on the horizon. No candidate for the Liberal leadership will want to alienate the party's powerful Quebec youth caucus that will no doubt take an active interest in keeping CJMF on the air. Similarly, it can be stated that with respect to the Progressive Conservative Party there will be a greater than usual effort not to disaffect Quebec youth, as the party seems to have prioritized that province as an area where seats can conceivably be gained at the expense of the Liberals. The Ukrainian and ethnocultural media interest can potentially force the issue to encompass the question of the appropriateness of CRTC regulations in general by cleverly attaching themselves to the interests that are certain to rally around CJMF if and when the issue comes up in the federal political arena.

There is no doubt that CJMF violated CRTC regulations in programming the type of music which they saw as being appropriate, not to mention marketable. In itself, this act of seemingly breaking the law should not be condoned or supported. Moreover, there can be no doubt that the two fundamental tenets of Canadian radio as provided by the Broadcasting Act, a "continuing expression of Canadian identity" and a maintenance of the rights of listeners to an unrestricted choice of programming should be sustained. There is no question then as to the desirability of some type of regulation of the Canadian broadcasting industry.

by Taras Myhal

However, the issue at stake is not one of questioning the suitability of the governing instrument used, rather it is the degree to which the present regulatory framework adequately reflects the stated objectives of the Broadcasting Act. In the case of the controversy surrounding CJMF, the impracticality of the current regulations was rather well-expressed recently by Douglas Leopold, an entertainment columnist for *Le Journal de Montréal*: "... pourquoi enlever le permis d'un poste de radio qui est très en demande . . . que le public adore . . . ne devrait pas contrôler les goûts différents des gens, pour la musique. Les 'promesses de performance' comme on dit si bien, devraient être plus flexibles . . . le goût du public change constamment." In the CJMF controversy, it is a case of a regulatory lag of the CRTC not creating categories that correspond to record industry trends which are undergoing constant change.

The multilingual media's group interest should be able to build an even stronger case for having the regulatory framework amended: for instance, the connection between Canadian regulations and third language content continues to be administratively unrecognized: the term "foreign" is still used to describe non-English and non-French broadcasting. A good possibility may now exist to rectify these and other regulatory concerns of ethnocultural groups by having media representatives of the Ukrainian and other ethnic communities latch onto the CJMF issue. The development of an intelligent lobbying presentation in conjunction with an equally perspicuous method of introducing it into the political debate will ensure that the issue does not go unheeded. Opportunities such as these arise on an infrequent basis; they must be exploited to the fullest if any successes are to be gained by ethnocultural interests in influencing public policy in communications.

* Hanna, Sharon, J.R. Weston, Clare Bolger, *The Accommodation of Language Diversity in Canadian Broadcasting*, Department of Communications, 1981.



Ще поки будемо скликувати студентів з цілого світу на світовий з'їзд студентів, було б добре, щоб деято подумав: чому взагалі скликувати тих всіх студентів? Думаю, що як світовий з'їзд буде лише тому скликуаний, щоб відбувся триденний панель на різні теоретично-ідеологічні теми, то школа буде і грошей і труду, бо діяльність ЦЕСУС-у закінчиться після з'їзду.

Чи це буде ЦЕСУС чи буде СКУС, треба нам подумати чи взагалі чогось такого потрібно. Шо би ця надбудова робила? Чим вона би занималася? Які можливі проекти вона могла б виконати протягом трьох років?

Світовий З'їзд студентів буде лише тоді успішним, якщо ми будемо дискутувати над саме такими питаннями. На з'їзді повинно бути запропоновано більше 20 різних проектів, щоб кожний проект був конкретизований з певним кошторисом та з даним реченицем. Кожний учасник з'їзду має би такий список проектів вже при реєстрації, або й скоріше.

Така моя філософія. Як почнемо дискутувати над теоретичними питаннями, на з'їзді буде багато балаканні;

як дискусії зосередяться над конкретними проектами то буде більше розважливого, практичного думання. В першому випадку буде наявність сварки і відчуження одних від інших; в другому випадку буде спільна праця і світське зближення і порозуміння між собою. Спільна практична праця людей єднає.

Спільна теоретична бесіда людей роз'єднує.

Ось наступні можливі проекти для ЦЕСУС-у, інд якимн я вже якнайчас роздумую і над якимн я дискутував з різними студентами.

1) Управа ЦЕСУС буде весті кореспонденцію що пів року з кожною країною до буде знаходитися Крайова Управа студентів або просто зацікавлені студенти. Кожна країна буде звітувати про свою студентську діяльність що пів року.

2) Управа ЦЕСУС вишиле всім країновим управам адресар політв'язнів як також і адресар поодиноких політичних установ в Советському Союзі, до шести місяців після світового з'їзду. Що тринімісті країнові управи одержуватимуть змінні поодиноких адрес.

3) Управа ЦЕСУС буде

Конкретний підхід до ЦЕСУС-у

висилати кожній крайовій управі в місці квітні в наступних трьох роках список всіх українознавчих університетських курсів, які відбуваються літом.

4) Управа ЦЕСУС зобов'яже видалі підручник для українського студента-турніста "Атлас Української Діаспори" в якому буде поміщене кожне місто де знаходяться будь-які українські установи до 2-ох років.

5) Управа ЦЕСУС попробує зайнятися та помогти фінансово бійад одному або двом студентам з Аргентини, Бразилії або Польщі щороку, щоб вони могли відбутити українські літні курси при якомусь університеті.

6) Управа ЦЕСУС висилатиме бійад 10 листів до Об'єднання Насій, та до поодиноких країнових урядів щороку.

7) Управа ЦЕСУС зорганізує панель в часі 5-го Світового Конгресу Вільних Українців в Нью-Йорку на тему яку вже вибере управа.

8) Управа ЦЕСУС, по зможності, вишиле делегатів на міжнародні конференції та на СКВУ.

9) В рамках ЦЕСУС створиться світовий писменний клуб ("pen клуб"). Цей клуб буде весті між собою кореспонденцію, пишучи есе, новелі, драми, вірші, аналізи та критики. Один висилатиме всю творчість до всіх інших студентів цього клубу. Це буде б створене на те щоб дати змогу молодим студентам себе виявити, глибше дискутувати та плекати свою рідну мову. Всі творчі зможе бути координована одною людиною, або поодинокі члени писемного клубу висилатимуть свої твори безпосередньо до всіх інших членів.

Всі ті резолюції могли б напевно бути ще більше сприйняті через конструктивну дискусію, та напевно деякі з цих резолюцій могли б бути змінені або доповнені.

Богдан Чолій

BLOC NOTES

IMMIGRANT KID MAKES GOOD

Descendents of Ukrainian immigrants are vying for high office with increasing success all over the world. While the dust was still settling after Laurence Decore's hard-fought victory in the Edmonton mayoral race, a small-town Siberian boy, Konstantin Chernenko, showed the doubters where they can stick their Kremlinology handbooks, as he staged an amazing comeback to take the USSR's top job: General Secretary of the Communist Party of the Soviet Union. Although the truly staggering (not to mention wheezing and stumbling) Mr. Chernenko is officially listed as a Russian, reports reaching STUDENT insist that he is the son of Ukrainian parents who emigrated to Siberia during the first decade of this century.

The Ukrainian community has been surprisingly slow in picking up on this biographical tidbit. We wonder why. After all, as things stand, Mr. Chernenko is even more Ukrainian than the Pope.

REVOLUTIONARY VISTAS

Or, how one Ukrainian student got expelled from school in Poland.
Teacher: Could you tell the class about the revolution?
Student: The one that was, or the one that's coming?

UKRAINIAN RALLY IN KIEV

Ninety-five mechanically minded Soviet citizens entered the Second Republican (as in Ukrainian Soviet Socialist) Exhibition and Rally of Antique and Custom-built Cars in Kiev last year. The event attracted large crowds of visitors who enjoyed the rare privilege of actually voting for the candidate of their choice, if only in an automobile popularity contest.

Restored foreign models included a Chrysler Imperial, in which Marshal of the USSR Ivan Konev toured the front during the Great Fatherland War (a.k.a. World War II). It is now owned by a L'vov mechanic named Stepan Hots. The rally's co-sponsor, *Znannia ta pratsia* magazine, is silent on the availability of spare parts for Mr. Hots' bourgeois gas guzzler. They are probably as impossible to find as windshield wipers for a 1984 Zaporozhet.

As the accompanying photos show, car buffs in garages all over Ukraine are working hard to invent the hatchback, the Corvair and the VW Rabbit, as well as the sports car of the future. Can Ukraine's entry into the Formula 1 circuit be far behind? (*Znannia ta pratsia*, 11/83)

DRINK AND SINK

Sailors on ships plying the Dnieper River out of the port of Zaporizhzhia are not ones to pass up a good time. The ancient Cossack pastime of getting blasted before setting foot in a vessel, has, however, been taking its toll. Over thirty ships have suffered the fate of the Karpenko-Karyj, which ran aground after Captain Filitov had been felled by the demon rum.

The Magadan, Krylov, Arkadii Haidar, the Illia Repin, and many others now constitute a danger to shipping because the Head Office of the River Fleet of the Ukrainian SSR has been unable to organize their scrapping. Despite the enormous losses, the administrators in Kiev have not even visited the area to survey the damage. Given enough time, a new man-made set of Dnieper rapids may yet emerge. (Perets, 22/1983)

THE PEOPLES' RIGHT TO KNOW

One of the fundamental rights of every Soviet citizen, which has not yet found its way into the Constitution, is the workers' right to be informed about the arrival of their luggage at railway stations. V. Pedan of Kherson tried to avoid enjoying this right. Here is his story:

"On July 26, I went to the freight and baggage-department of the Kherson station (Odessa Railroad) to find out if my baggage had arrived. "It's arrived," the department's cashier told me, looking at the receipt. "You can have it, but only after paying 1 ruble 80 kopeks for the telegram." "What telegram?" I asked. "For the telegram by which we will inform you that we have received your baggage." "But I already know you've received it." "Whether you know or not doesn't interest me," the cashier insisted. "The rules require that we send you a telegram..."

Needless to say, Mr. Pedan ended up paying for the telegram. (Perets, 23/83)



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THE BLOC-HEAD AWARDS

Hello, and welcome to the presentation of the first *Bloc Notes* Bloc-Head Awards, handed out periodically to individuals or institutions in the West who make an extraordinary contribution to ignorance and wooly-mindedness about the Soviet bloc.

This month's award is being split for two very worthy contenders. *Words: The Evolution of Western Languages*, edited by Victor Stevenson and published in 1983 by Methuen, is a popular history of the languages of Europe. From it, we learn that there are "three Russians": Great, White, and Little. They are, in fact, "so similar that many prefer to consider them dialects of the same language." Enter the Soviets, wearing white stetsons. Because of the existence of Ukraine and Byelorussia as separate Soviet republics, "the world has accepted the independence of these languages." But the peasants are ungrateful: "This has not prevented many Ukrainians and White Russians from aspiring to rather more independence than granted by the status of their languages." It should also be noted that "the 19th century was marked by a flourishing of Ukrainian literature in 'Little Russian'." The "new language" was suppressed in 1876. No doubt about it, *Words* is a *tour de force* of confusing and misleading information about the Ukrainian ("Little Russian") language.

Colin Thubron's *Where Nights are Longest: Travels by Car Through Western Russia* (Random House: 1984) describes in "powerful and elegant" prose (if one is to believe the dustjacket) an Englishman's junket through Byelorussia, the Baltic States, the Russian Federation, the Caucasus, Georgia, Armenia, and Ukraine, known to their friends as "Western Russia". The author somambulates through Ukraine on his way back from the Black Sea coast. We are treated for the 83rd time to the awesome discovery that Ukrainians are "more open" than Russians. In Kiev, he hears of a Ukrainian nationalist being sentenced to ten years of hard labour. Mr. Thubron whiles away his time by determining whether people are behaving in a "Russian" or "un-Russian" way. He crosses the border to Czechoslovakia. He too is a winner of the Bloc-Head Award.

If you feel somebody out there is working hard to deserve a Bloc-Head Award, drop us a line at *Bloc Notes*, c/o Student. Offer void where prohibited by provincial or Soviet law.

SHEVCHENKOLOGISTS ABROAD

Maybe Comrade Andropov's death had some effects after all. This March, for the first time in living memory, the Soviet Ukrainian delegation which toured Canada singing the praises of the homeland's revolutionary-democratic bard actually included a real scholar specializing in Shevchenko studies. For Vasyl' Stepanovich Borodin, an acknowledged expert on Shevchenko manuscripts, it was his first foray beyond the borders of the Soviet Motherland. Team *Radianshchyna* faced tough questioning at several Canadian universities, and was often not at liberty to give convincing answers on topics such as the famine, Russification, and the rehabilitation of cultural figures who had been persecuted or liquidated in the past.

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Shumka²⁵

Return of the Whirlwind

Silver jubilee adds colour to Shumka rainbow

by Christina Cherneskey

This year marks the 25th anniversary of the existence of the Ukrainian Shumka dancers. To commemorate this fact, the dancers organized a vigorous tour entitled "Return of the Whirlwind" throughout Canada, including such cities as Calgary, Winnipeg, Toronto, Vancouver, and Saskatoon. The group *Shumka* came into existence in the year 1959. They have travelled widely since then, throughout many countries, including Japan, the United States and, of course, Canada. I was fortunate this year to be able to observe the Ukrainian *Shumka* dancers in Winnipeg as well as Saskatoon. The quality of each program was excellent and my only regret is that I will not be able to see their final performance in Edmonton, where they will be adding special touches for their home crowd, such as singing in mass formation.

I am always amazed by the dedication each dancer devotes to *Shumka*. By realizing this dedication, one is able to fully appreciate the problems that can arise for any person or group in the realms of Ukrainian dance. Prior to the initial performance, the dancers spend months and months rehearsing in gymnasiums or auditoriums. *Shumka*, however, is not a professional group; the dancers either work or attend school. During the tour, the group travelled every weekend and rehearsed 2-3 times a week in the evenings. One is able to observe that with a rigorous schedule such as this, the dancers are robbed of the simple pleasures in life, like sleep. But the devotion remains strong with the dancers of *Shumka*.

This leads me to certain individual members of *Shumka* who spend most of their time devoting themselves solely to Ukrainian dance. Outstanding members such as these attend workshops in the United States, or spent a year in Ukraine to better themselves in the area of Ukrainian dance. Without these dedicated people, we would not be able to fully appreciate or totally understand all the aspects of Ukrainian dance, as there would be many unanswered questions.

In Saskatoon the *Shumka* touring show opened typically, with much colour and movement. The show began with "Ukrainian Spirit," which is slowly becoming *Shumka's* trademark. It is a welcoming dance where the dancers are dressed in many different costumes representing the different regions in Ukraine. From the audience's point of view, a dance like this is refreshing. It is nice to see new ideas on stage where Ukrainian dance is concerned. I have been bored too many times watching the same dance steps performed by clones wearing the same costumes. Every Ukrainian dance group in Canada has so much potential. All you need for a successful troupe is imagination and dedication. Following the dance "Ukrainian Spirit" was a character story, called "The Calling."

"The Calling" was a well-choreographed, superbly acted story about a young man who was a misfit in his own society. Deciding to leave his village, the young man travels about the countryside and he meets up with a band of mischief makers in the forest. He finally returns home after several misadventures. The plot line of this dance was very simple; however it was very effectively performed. The dancers had the audience laughing at their every move with other antics, and what made this dance more effective was Eugene Zwozdesky's excellent musical orchestration.

The concert concluded with a slow tempo dance entitled "A Mother's Tears," leading into the fantastic *Kolomeyka*, danced with life and vigor and doing justice to their touring name, "Whirlwind."

"When an individual joins *Shumka*, that person had better get used to rehearsals 3 times a week," says dancer Natalka Stus. "We're always trying to improve ourselves," she said. After talking with Luba Eshenko about this performance in Saskatoon and other performances in other cities, she was very eager to hear any comments about the Group. "We dance a concert and we feel okay about it, but we need the feedback from the people who have been watching us," said Luba. She added, "it's the only way we can learn and change any errors."

Shumka does not hire administrators. The dancers undertake this role as well as preparing themselves for performances. This means that a dancer does not go to rehearsals just to practise, he also must devote some of his time toward the administration of *Shumka*.

"What makes *Shumka* a tight dance group," says *Shumka* Artistic Director John Pichlyk, "is the fact that each person has a say in what happens during each dance. He went on to say, "if a dancer isn't satisfied with

something, we work together on the problem until it is solved...we work as a group."

The *Shumka* performance in Saskatoon was technically sound. A strong emphasis was placed on aesthetics. The lighting enhanced the dancers' intricate steps and Zwozdesky's music made the performance memorable.

"What makes the effort worthwhile," maintains Natalka Stus, "is the feeling you get after you know you've danced well. Sometimes after a show I feel physically sick because of the pressure, but just knowing that we've had a successful show makes everything all right."

Shumka's achievements are commendable. They have been called "ambassadors for Alberta" and danced for U.S. President Ronald Reagan during his visit to Ottawa in 1981, and for Queen Elizabeth II during ceremonies for the patriation of the Canadian Constitution in 1982.

For the dancers of *Shumka*, Ukrainian dance is a form of art. It is this art form that they are emotionally devoted to. Ukrainian dance represents a very large part of our heritage and culture, and being able to perform with *Shumka* is the dancers' sole reward.

I was very pleased with the latest *Shumka* performance in Saskatoon and I look forward to future performances. *Shumka's* performance can only glorify the true culture of our ancestors and our Ukrainian community today. It is very rewarding that *Shumka* is able to share the culture that our ancestors bestowed upon us with our fellow Canadians. We are truly fortunate in this, as we can unselfconsciously demonstrate to others that we are proud of who we are.

Thus, the *Shumka* performance was effective in this regard. It showed that we as Ukrainians and as an ethnocultural group can successfully put forward our ideals. For this reason, and many more, I applaud the Ukrainian *Shumka* dancers. I hope to see this kind of effort again from any group that can display such dedication to the art and craft of Ukrainian dance.

Photograph by O. Kinasewych



Energetic Shumka performance thrills Vancouver audience

by Iryna Lupynis

Return of the whirlwind is the theme of *Shumka's* 25th Anniversary Tour, and what a whirlwind of colour it was! Innovative costuming, creative choreography and a troupe of 40 vibrant dancers provided Vancouver with an enjoyable afternoon of Ukrainian dance.

The program itself was based on two Ukrainian folk tales:

The Calling portrayed veteran member Orest Semchuk as a fun-loving Hutzul lad who after being expelled from his village, joins up with a band of equally mischievous forest dwellers. Semchuk's lively characterization of the young boy, along with the amusing antics of weird forest creatures was a uniquely entertaining performance.

A Mother's Tears however, was just shy of a disappointment. A young maiden, robbed of her sight

and kidnapped from her family, longs to regain her lost happiness. The mother finally rescues her daughter from her plight with tears (and tears, and tears...) of love. The criticism of this piece was the overdevelopment of the plot. It seemed to be filling in the music rather than feeding the story-line and thus tended to understage the final outcome. Or was this the intention of director John Pichlyk, for before the audience had an opportunity to show their appreciation the pace quickened and the 'hopak' had begun... and what an ending!

Shumka's finale left the audience exhilarated. With every melody, they seemed to catch fire and expend more energy. With every cheer, they seemed to jump a little higher and turn a little faster until the stage was but a whirlwind of colour and motion. It was Ukrainian spirit at its best.

CALGARY — The Ukrainian Canadian Students' Union (SUSK) held its annual Western Conference March 1st-4th, 1984 in Calgary, Alberta. Sponsoring the event was the University of Calgary Ukrainian Students' Club under president Lydia Hladushevsky. Over 40 delegates and guests from Ottawa, Toronto, Winnipeg, Saskatoon, Edmonton, Vancouver, Calgary and New York took part in the 3-day event.

Kicking off the proceedings was a welcoming Wine & Cheese reception at the conference hotel, which featured the traditional Kolomeyka Vodka toast (imported from Winnipeg) and Edmonton kobassa. Delegates continued arriving far into the night and into wee hours of the morning, to be present for the opening plenaries and sessions on Friday morning.

This year's theme *Directions*, dealt with an examination of the trends developing among Western Ukrainian-Canadians. Friday morning was devoted to SUSK business including club reports, executive reports and the *STUDENT* report.

Following lunch, Sandra Thomson, director of the Ukrainian Cultural Heritage Village (SELO), spoke on the necessity of retaining historical artifacts and homesteads. Placing the work of volunteers and staff into a realistic and humanistic perspective, Dr. Thomson then screened a half-hour documentary depicting the advances in historical restoration made at the village. She concluded by discussing various student employment opportunities available at the village site.

Saturday saw a variety of topical sessions dealing with bilingualism in Manitoba to the growth of the Ukrainian community in Calgary. Myron Spolsky, a former SUSK president and the current director for the Manitoba Parents for Ukrainian Education Inc. sparked lively controversial debate about the role of language retention as part of ethnic identification. Spolsky, a supporter of French language rights in Manitoba, touched on the subject of Ukrainian-language education within Manitoba, comparing it to the Alberta system and commenting on the lack of a similar program in Ontario. He also discussed the role of the Ukrainian Community Development Committee, a sub-committee of the Ukrainian Canadian Committee, and provided suggestions as to how local student groups could participate and cooperate with these provincial bodies.

Professor J. Friesen of the University of Calgary's Department of Educational Policy and Administrative Studies presented a completely polarized view towards the subject of language retention as compared to Spolsky. Friesen, speaking about multiculturalism in media, managed in one breath to inform delegates that the average Canadian wore seven layers of clothing; generally, most ethnic groups were dealt with quite fairly within the media, and that loss of one's ancestral language need not be that tragic. A thoroughly entertaining Prof. Friesen interjected a completely fresh and unique view to the problems surrounding minority

language rights and ethnicity.

Also speaking during that afternoon were Bohdan Zajew, producer at ACCESS Radio in Edmonton, who spoke on the development of contemporary Ukrainian-Canadian music; Dr. Roman Petryshyn, Assistant Director of the Cultural Heritage Branch of Alberta Culture, who spoke on Ukrainian cultural revival in the Province of Alberta; Professor A. Malicky of the Department of Germanic and Slavic Studies at the University of Calgary, who spoke on the evolution of Calgary's Ukrainian community.

In the final session of the day, former SUSK President Andrij Semotiuk tackled the question of life in SUSK. Semotiuk captivated the audience with tales of past SUSK executive escapades and at the same time provided suggestions to the current SUSK and USC representatives present on how to retain enthusiasm within the ranks. Semotiuk stressed the necessity of communication as a vital link in the evolution of a healthy and strong organization.

A banquet and zabava were featured on Saturday night at the Assumption of the Blessed Virgin Mary Church in Calgary for delegates and guests. Lively entertainment was provided by a spontaneous talent show which featured delegates and locals in some of their finer moments.

Sunday morning allowed for participants the opportunity to invade a local restaurant for brunch before a mass departure for Banff and points undecided, with promises of re-uniting in August in Vancouver for the 25th SUSK Congress.

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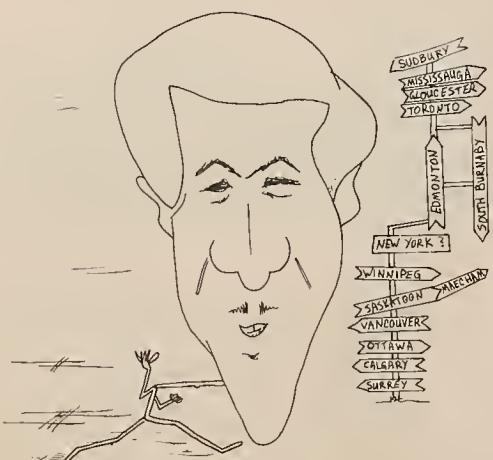
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The Ballad of Constable Hastings and Fiji . . .

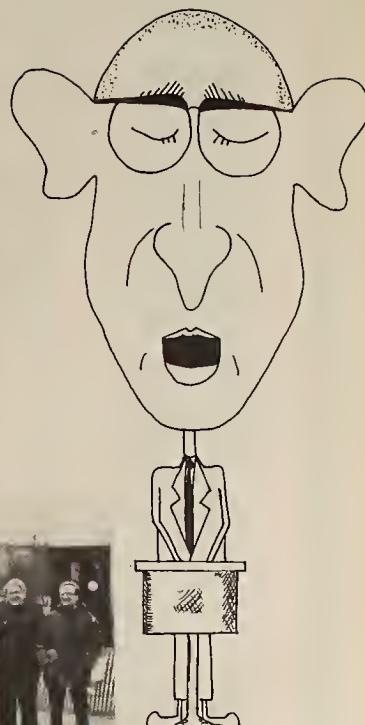
"Shall we dance?"



"Why of course I think sex is the basis of SUSK."



"Can't you tell we're fascinated?"



SUSK

winnipeg sudbury toronto mississauga gloucester ottawa NEW

By Lesya Kaminsky

Seeing as the 1984 SUSK Western conference, held in Calgary, was my first major exposure to SUSK, I thought my perspective might be of interest to STUDENT readers.

First of all, I have to say I was impressed by the entire event. The Calgary local club should be commended for its supreme organizational talents. It was comforting to know that my needs were so well taken care of. (Now stop reading scandal into that comment — especially you, M.B.)

The calibre of the guest speakers was very impressive. I certainly learned a lot of things I never knew before. For instance, I was overwhelmed by the profound fact that Ukrainians are over-organized!! Like, blow me away or what (Definite sarcasm here.) Seriously though, with but one exception, I can say that each speaker provoked me to think of the Ukrainian-Canadian experience in many different ways.

However, I was most impressed by my fellow student delegates. To confess, I didn't know quite what to expect — I mean, was I to believe all the stories of debauchery? Well, I can say that no deviant, decadent, or disreputable behaviour went on. (Somehow I don't think anyone will believe me.) Being able to meet with students from Ottawa, Winnipeg, Saskatoon, Toronto, Edmonton and Calgary was, how should I put it,

"enlightening". I have missed a great deal by not having attended similar conferences in the past. Indeed, conferences, I believe, are vital to the survival of the Ukrainian-Canadian community!

A farfetched conclusion? I don't think so. Two basic factors lead me to such an opinion. The first is a bit dubious but obvious. It is no mystery that conferences are a place where male and female Ukrainians meet and socialize. To get to the point, future generations of Ukrainians might be thankful for such encounters. However, this is not the basis of my deeply profound conclusion. (Why do I feel like I just said something dirty?)

Anyhow, the major point is that conferences facilitate the exchange of ideas. Anti-climactic, perhaps, but nonetheless important. As one of my local SUSK compatriots suggests: "A Ukrainian student in Toronto does not think in the same way as a Ukrainian student in Vancouver." Whether that's good or bad is subjective. My personal opinion is that it is valuable because it allows people to become aware of pertinent issues concerning the Ukrainian community. Being able to hear different points of view is essential if students wish to break from the stifled thought that has stagnated Ukrainian Canadian development. Personally, I never realized how narrow my opinions on certain matters were. I certainly have gained insight into particular

Ukrainian issues. I walked away from the conference a little less naïve. (I set myself up with that one, didn't I?) For me the conference was a big success because it regenerated my energy and enthusiasm to work.

There is, however, one criticism.

Ideally, conferences provide an atmosphere where ideas can be exchanged, evaluated and debated, where answers and decisions can be generated. Unfortunately, very little of this occurred in Calgary. The brief encounters with open debate were limited to the confines of speaker topics and scheduled time — both of which are important and essential. Nonetheless, active participation of student delegates on issues is also necessary. I highly recommend that at future conferences specific time be set aside for open student debate. If done so, a conference would be a highly rewarding and enriching experience. (A little bird tells me that something to this effect will be available at the Congress this August.)

My experience (I'm getting sick of using that word) is perhaps very similar to every other student's, and my revelations are probably very trite. But sometimes the most obvious concepts are taken for granted and thus pursued effortlessly. Bringing old ideas to conscious attention can only stimulate the mind into action. (I had to end on a psychologically ambiguous statement!)



Uke-Can — where's the beef?

by Michael Maryn

Sufficient interest in Ukrainian cultural preservation seems to have survived the some ninety years that have passed since the first Ukrainian immigration to Canada. The word "seems" is appropriately used in this context for there is much dispute amongst certain groups pertaining to the question of cultural identification.

There are, for example, advocates of the view that cultural identification is a genetic condition which the individual inherits through parental lineage. This racial analysis of Ukrainian identification has its inherent weaknesses and dangers. The greatest weakness of the genetic attribution to cultural identity does not account for social conditioning which especially

asserts itself in a negative form by non-Ukrainian influences on Ukrainian Canadians. In consideration of the dangers of the genetic theory we need only recall the 1930s and the Aryan superiority complex that was popular at that time. Too often superiority, the close companion of distinctiveness, operates at the expense of others.

To live in Canada and to be subjected to the social conditioning experienced in the educational system and through the media has a large impact upon cultural self-identity. It is not a common phenomenon to see a young Ukrainian Canadian couple courting in the orchard dressed in Hutsul costumes, or, for that matter, speaking Ukrainian. Yet when asked what they are, the reply is, "Ukrainian Cana-

dian." In effect, despite the day to day pressures of assimilation, many continue to identify with their cultural heritage.

Refusal to be assimilated into mainstream Canadiana — that is, the dominant Anglo-Saxon culture, is perhaps attributed to community identification. A young person growing up in a type of Ukrainian ghetto where his or her peers are Ukrainian, where every Thursday night is Ukrainian dance practice and Sunday is when all meet for coffee after the liturgy, has his or her basis of self-identity reinforced on a regular basis. But even this scenario does not account for the conscious choice that one makes to retain and develop their cultural heritage. The bottom line emerges that it is a personal choice, conscious or unconscious, that accounts for cultural identity.

The rationale behind this conclusion is perplexing. There is little material benefit which is derived from being a member of the Ukrainian Canadian community. There are doubtlessly less allegiances to be built than there are differences of opinion to disrupt. Perhaps the only explanation is an emotional one, in which case one is hard pressed to rationalize Ukrainian Canadian cultural identity vis-a-vis the individual. In other words, despite the headaches and tribulations of being a Ukrainian Canadian, there is a benefit that is derived on a personal level, a self-

satisfaction that is explained jointly by that particular individual. Part of this personal justification may be through historical reference or language distinction, yet one is always hard-pressed to point to one factor as the single basis of identification.

Ethnocultural reinforcement is an important aspect of cultural retention and development. The relatively new bilingual school programs in the prairie provinces must be viewed as the most important and innovative move toward Ukrainian cultural development in the past decade. These programs, although important, are not enough to ensure wide scale language retention and cultural development. The official Canadian policy of multiculturalism must be reassessed and prioritized in order to meet the needs of ethnocultural communities in Canada. Core funding and field work are but the beginning of large scale activities which can be carried out within our community. The Ukrainian Canadian Students' Union has a special role to play in this development. Its members have the unique ability to combine youth, enthusiasm and dedication, the essential ingredients that move a community from apathy to dynamism.

We know who we are. We have a right to retain and develop our cultural heritage. Let us ensure that Canada's future holds a place for Ukrainian Canadians.

Виховні організації та українська мова

Оксана Мвріняк

Мені недавно трапилася нагода подискутувати з одним знайомим про наші молодечі виховні організації в Канаді чи в ЗСА, та іхнє наставлення супротив членів (чи потенційних членів), котрі не мають докладного знання української мови. З тої дискусії виринули декотрі думки, якими я хотіла б з читачами поділитися. Я сама належу до Пласти змалку, і проваджу тепер різ дівчат в Оттаві, тому часто приходиться порівнювати виховні обставини з часів моєї новакування і тепер, кільканадцять років пізніше.

Думаю, що ніхто не дивуватиметься фактом, що чимраз менші дітей належать до Пласти чи іншої української молодецької організації. Але мені було соромно почути від моєї знайомого, що ці виховні організації, які я поважала як важливі чинники у розвитку поняття етнічно-національної ідентичності української молоді, нечасто і нерадо впснують тих дітей, котрі, як вони вважають, не мають достатнього знання української мови. (Я не говорю про тих, котрі взагалі по-українському вдома не розмовляють; хоч в молодому віку здібність в навчанні мов в зменшенні, це, на мою думку, не є функцією виховні організації).

Яка може бути причинна такого наставлення? Адже, беручи до уваги вищеподану замітку, наслідок цього елітаризму буде широз мінше членство та евентуальна смерть цих організацій.

Неможливо подумати, що вони цього бажають. Отже, щось іх відсторушує від приймання цих "небажаних елементів", хіба яксьа загроза пониження мовного рівня?

Я погоджуюся, що Пласт, який функціонує по-англійсько-

му нам не більше вартий, як американські "скавні". Тим самим чином подаю ідею, що заглиблення дитини у цілковито українську сферу діяльності сприятливе закріпленню мовного знання тієї дитини, а тій організації запевнить дальше існування і зростання членстві.

Очевидно, ця сфера української діяльності повинна лежати не тільки в тій виховній організації, до котрої батьки посилають своїх дітей штотижня (і в церкви та в рідній школі); навпаки, найбільший вплив на дитину має домашнє оточення. Тому відповідальність лежить за родинною, щобні розпочати та продовжати розвиток української ідентичності в нашій молоді (базованій у вжитку нашої мови), тоді ті молодечі організації зможуть це розвиток доповнити.

Виховники в цих організаціях, звичайно, повинні розуміти важливість постійного вживання української мови; тому єконечно, щоб вони самі добре знали. В додатку вони повинні свою програму пристосувати в цікавий спосіб до розвитку в молоді знання мови та почуття принадлежності до чогось вартизного. Збудження любові до всього українського запевнить зацікавлення наших молодечих організаціях, та, згідно з тим, іхнє дальнє існування.

Кінчаючи, висловлюю знову прохання провідництву українських молодечих організацій: не відвертати дітей, котрі не зовсім пілнно розмовляють по-українському. З власного досвіду стверджую, що в них кріється безмежний потенціал, який ми не повинні ігнорувати, який може нам помогти, як і ми можемо допомогти цим дітям.

The spirit of a people

by Tina Sklepikowycz

Inside me lives the spirit of a people who call themselves Ukrainian. They have no land to call their own, for it was lost many years ago to a strange and foreign government. So, in a move towards freedom and a new start, many came here to the new world.

Life was difficult here in Canada. The winters were long and frozen, the harvest was short, the wheat destroyed by frostbite. These peasants were dedicated to building a place in Canada and they worked to fulfill the dream. With their power and determination, they had also brought their traditions and customs, and songs describing the meaning of life and love.

When the immigrant children left the farms and went to find work in the cities they brought their clothing and carols with them. The melodies were stirring and the lyrics touched their soul. But things were different in the city. These amazing children, who had calluses from planting fields, who could sing whole liturgies in four-part harmony, and who spoke two or three Slavic languages fluently, were laughed at, disdained. They could not speak English. Soon they forgot their peasant ways. They changed their costumes for factory clothing and their varenyky for "Canadian" food. They took English classes and gave themselves new last names. They tried to marry nice "WASP" spouses — all so that they could be a part of the new society their parents had chosen for them.

But no matter how hard they tried, the society would not accept them or their efforts. Their manners were "quaint", their accents strange.

As they grew older, they had children of their own. These Canadianized (by now) parents did their best to teach their little ones about life in Canadian cities. The grandchildren of the first immigrant felt the emptiness of the North American lifestyle. They combed the libraries for folksongs. They started Ukrainian language classes and spoke in halting stammers with the old people. They brought their little ones to folk-dance classes and sewed them intricate costumes. They tried, desperately, to retain the spirit of the people, which had been dead for so long.

And an interesting thing happened.

Those who had searched so long were not accepted by their peers who had just arrived from the "Old Country". Their search for identity went unnoticed. These "peers" assumed that those in Canada had spent three generations trying to work their way back to Europe. They could not, or rather would not, appreciate the struggle it took to find and live the spirit. These "peers" never noticed the beauty of the songs and stories that the immigrants' grandchildren have found for themselves...

There is a moral to this tale. You do not have to speak the language to live and love the spirit. It is the having of the spirit that makes the lifestyle worth living.

If your soul trembles when you hear the carols, if you cry when you watch the wheat blow on the prairie, if your feet tap during "hopak," and if you're being stirred when the crowd sings "Zeleny Zhyto", you have already arrived. Be proud that you have found the courage to make the search. It was not easy. Live in this spirit you are helping to reclaim!

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cont'd from page 3

ference on human rights. That has not only been accepted by the participating countries but it will be held in Canada in the next year. I was very pleased that my successor at External Affairs continued my initiative. It was a very difficult initiative to get off the ground at the beginning because there was no other country that was prepared to support us and, indeed, I venture to say that my own officials thought that there was no possibility of ever getting acceptance. But I had a lot of faith in the idea. I think that if we are to accept the kind of follow-up conference that Eastern Bloc countries insisted on, one on disarmament, that we were right to demand a follow-up conference on human rights. We are indebted by great persistence in standing our ground. The other countries to the west of us came around and ultimately the East had to accept that as part of the price.

Although we got all we wanted in the conference document, we have another chance to make progress with the conference that will be held in Canada next year.

I'm very optimistic and very pleased that this initiative, an all-Canadian, exclusively Canadian one, is coming to fruition.

STUDENT: Do you think these review meetings are useful? (for example, reviewing the human rights records of the Soviet Union by bringing up the names of dissidents.) Is there ample opportunity for that?

MR. MACGUIGAN: There's never been much opportunity for dealing with dissidents at the conference itself, although on my instructions we did that to some extent and we

did even more in the margins of the conference. I myself raised the names of Ukrainian and Jewish dissenters, in particular at Madrid and in other meetings, indeed, with the Soviets. We have to consider the effect not only on the Soviet Union itself, which obviously is very hard-line, but on the satellites. They vary a great deal in responsiveness. Hungary is one, for instance, which actually has gone to the extent of preparing a report for the Helsinki Conference on the extent to which they follow the original Helsinki initiatives. A few other Communist countries have responded somewhat in-between the Hungarians and the Soviet Union.

Some consciousness has been created on the part of the Eastern Europeans that they have to account to world opinion. That's been a very healthy development.

STUDENT: In your address to the Native Peoples Law Conference last fall, you stated that "the law is a tool to serve people, to respond to their needs and concerns. Ideally, the law should help people who are in trouble."

How far away do you think we are from establishing a legal system which is truly sensitive to peoples' concerns?

MR. MACGUIGAN: It'll take us a few years yet. It's been one of my most cherished goals as Minister of Justice to create that kind of law, that kind of acceptance of the law's role in society. We're not there yet, even if we pass all of the Bills that I had before the House or in preparation, we would still have some further distance to go. I'm prepared to keep working on it and I know that others are as well.

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KGB FILE . . .

MONTREAL — The Ukrainian community may now be on the verge of being technologically au courant. Who would believe it, but pseudo-entrepreneur Bohdan Tymec is firing out personalized, computer-generated invoices and missives. It seems, in his quest for success, that Tymec has found it profitable to invest the few rubles that he's accumulated in a personal home computer to keep track of all those potential record buyers and delinquent accounts which just may add up to a qualified success. If this keeps up, who knows, maybe we can expect digital polka-garage bands or S and M Ukrainian rock videos from Yevshan Productions.

SUSK'S SEX SECRET OF SEVENTIES SEEPED

KGB has learned that a certain SUSK past president at a certain Western Conference held recently in a certain city in southern Alberta, spilled the beans on SUSK's Seventies successes. This certain SUSK speaker seemed to suggest that psychology succeeded in luring hordes of SUSKites to conferences. Certain sources say that said SUSK mogul suggested to uncertain SUSKies that said conferences would satisfy all their emotional and physical urges.



Kool, kool kitties . . . the Boys in New York City.

photography by N. Mykryn

HULL, Quebec — Last week, the SUSK National Executive held a clandestine gathering in the luxurious Hotel Plaza de la Chaudière in the heart of this morally decadent little town to hand out the "1983-1984 Volodymyr Koskovych Achievement Awards" to deserving Ukrainian Students' Clubs. Over ten awards were handed out to clubs in various categories. The U of T Ukrainian Students' Club captured a stunning victory, taking home a total of four awards.

Most Provincial Club: U of T Ukrainian Students' Club
Most Party-oriented Club: Erindale Ukrainian Students' Club
Most Athletic Club: Brock Ukrainian Students' Club
Journalism Award: U of S Ukrainian Students' Club

AWARDS

- Best Ukrainian Week:** University of Western Ontario USC
- Most Laid-back Club:** UBC Ukrainian Students' Club
- Most Politically-oriented Club:** Concordia University USC
- Best Zabava of the Year:** U of M Ukrainian Students' Club
- Most Zabavas of the Year:** U of T Ukrainian Students' Club
- Richest Club:** U of T Ukrainian Students' Club
- Club with the Most Meetings:** U of T Ukrainian Students' Club
- Club with the Cutest President:** U of M USC
- Club with the most Debomaire President:** University of Western USC
- Club with the most affection for SUSK:** U of S USC
- Club with Biggest Heart:** Carleton University USC

OTTAWA — *STUDENT*'s publishers were overjoyed recently when it was discovered that their newspaper provides Cabinet Ministers and other Parliamentarians with peace of mind. How, you ask? Well, during a recent marathon ringing of division bells on Parliament Hill, a senior-level aid was spotted stuffing the latest edition of *STUDENT* into one of the annoying division bells. Apparently, previous tries with the *Globe and Mail* (it was too thick) and *Hansard* (it was too thin) failed to silence the bell. But *STUDENT* fit like a glove and returned the precincts of Parliament to tranquility. The next day, a couple of Mounties were seen milling around the corridors with a tattered but still readable copy of *STUDENT* (it was later used to collect trailings from their horses). *STUDENT* got the scoop!

CALGARY — East meets West! The 1984 SUSK Western Conference Zabava Talent Show saw Vancouver resident Darcy Kut and her back-up vocalists the UBC-USC-ettes (plus one) cause a real showstopper with their rendition of "Hey Big Spender." The show stopped when four eligible bachelors (representing the West Coast, Alberta, Manitoba and Ontario) were caught literally with their shirts off. Can this be part of the flying rumours of decadence and deviance during the conference? Or was this only the case at the SUNBOW Inn?



Are you kidding? I wouldn't pay for this . . .

OTTAWA — According to CUP (Canadian University Press) and Southam News, the key target for the Liberal Party in the next federal election will be the youth vote. Southam News maintains that the Liberals will make an effort to give student journalists greater access to cabinet ministers for interviews and busy advertising in youth newspapers. CUP quotes David Graham, an official in the Ministry of Youth, who states that he knows of no official plans to specifically woo the youth vote. But thirty-five student journalists were flown from across Canada (at the taxpayer's expense) to meet Employment and Immigration Minister John Roberts in January. If that ain't wooing, then *KGB* doesn't know what is . . . and how come *STUDENT* wasn't invited?

SUSKITES IN FLIGHT

KGB continues its chronicles of SUSKite's adventures on the airways of Canada. As you may remember, last time Roman Waschuk wa stopped for smuggling *Manitoba* 23 buttons. This time, while escaping the excitement of Edmonton after the Western Conference, Waschuk's plane returned to Edmonton minutes after departure. Apparently a SUSKite on board was enough to confirm the airline's suspicion of a bomb on board the plane. Prior to Roman's Edmonton-Edmonton connection, SUSK powerbrokers, U of T's Roman Matkivsky and Executive V.P. Chrystia Chudzak, boarded a Toronto-Calgary flight only to end up in Vancouver. *KGB* suggests that you forgo ethnically foreign technology in your travels and stick to something more "nash" like ox cart.

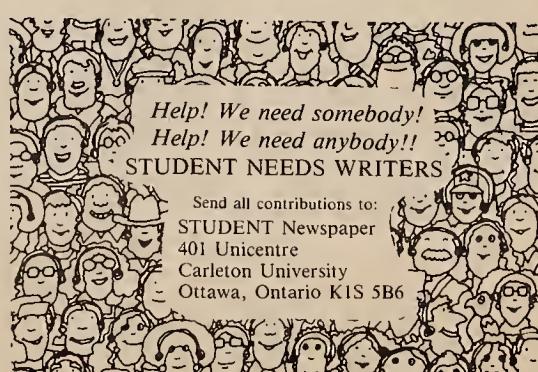
CALGARY — It appears that contrary to reports in the Ukrainian press, everybody was not left laughing and singing following the 1984 SUSK Western Conference. A few days after the conference, the management of the Sunbow Inn (the official conference hotel) fired off a nasty letter to Calgary USC President Lydia Hladyshevsky. In the letter, the innkeepers complain of the delegates' open display of "group sex and orgies" in the hallways of the hotel.

Needless to say, SUSK officials were surprised by these allegations, which depending on which way you look at it, are quite complimentary to the average, Plast-turned-SUSKite, whose idea of having a good time at a SUSK conference is drinking copious quantities of Kolomeyka Vodka and singing endless rounds of "Oy Chorna ya se Chorna."

All kidding aside, though, copies of the letter were sent to, among others, the President of the University of Calgary and to the President of the U of C Students' Council. SUSK officials in Ottawa plan to respond to the hotel's "malicious allegations" pending results from an internal investigation.

Be a KGB agent!!! Got any well substantiated rumours, juicy tidbits or compromising photos? send them to:

KGB File c/o 6 Langmuir Dr.
TORONTO, ONT.
M6S 2H1



Схаменіться, будьте люди, бо лихо вам буде!

(ПресНТc, Новий Паціків, Онт.) Восени цього року відбудеться нова п'єса Авангардного Українського Театру (АУТ): "Дуель" (що це взагалі за українське слово?!). Виступи відбудуться в залі Українського Народного Дому при вулиці Липинкотт 191. Хоч усі виступи дуже гарно відбудуться перед численною публікою, молодю і страшими, на залі буде пахнути опортунізмом.

Хоч перша сцена буде виконана зі смаком і гарно віддеркаловатиме життя порядних українців у Канаді, на загал п'єса буде йти шіковито в розріз із культурно-патріотичною течією українського суспільства на еміграції. Загально кажучи, АУТ приставиться всьому, що ми тут у Канаді побудували.

Бажання змін, що очевидний вплив ліберального виховання режисера Марка Стєха. Стєх, як і всі актори АУТу (здебільші іммігранти з комуністичної

Польщі; мимоволі насувається питання, чому їх випустили?) в своєму національному індиферентизмі не визнає високого мистецького рівня затуркаю-загумінково-розводено-закостенілої української культури, яку ми з такими трудищами затримали в Вільному Світі.

Ці молоді радикали з АУТ тільки хочуть змін, зміни, і ще раз зміни. Одним словом, воїни хочуть забути все, що ми зуміли затримати з Краю.

Саме через ці загальні ревізійно-ліберально-антинаціонально-політично-українсько-північно-американські тенденції АУТ, я свято вірю, що я ніколи не піду на іхню ісеморально-авангардину нову продукцію, яку я тут для попередження Шановних Читачів уже тепер рецензую.

Caveat consules!
Галактон (Harry") Гробушкірський
Члеї-кореспондент НТc, маєстро



a scene from the *Duel*.



by Bohdan Zerebecky

We have the opportunity during the course of any given year to view a multitude of performances by Ukrainian dance groups. By viewing many of these performances, and especially those presented by local parish groups and dance schools, it is becoming increasingly evident that the various choreographic works need a more accurate representation of Ukrainian dance.

In many cases the instructors of these groups are usually in a hurry to produce dances for a final recital and do not or may not be able to take the necessary time in researching and preparing the dances for their students. As a result, we have tended to lose our perspective on what type of content we should include, in our choreographic productions for the children we teach and, in certain cases, in the production of major performing ensembles.

Lacking the desire to seek out accurate information and, at times, basing productions on what the major performing ensembles present, we have often chosen the most commercially saleable elements of the dance and concentrated wholeheartedly on their presentation. It is undeniable that these elements constitute an important part of our choreographic art, but it must be remembered that, truly, they are only a part of it. Incorrect selection of music, or the use of music from one region of Ukraine with dance movements and costuming from another, along with the use

of inappropriate themes, can be cited as another major problem with contemporary dance production.

The importance of being correct or accurate in the production of Ukrainian dance choreography is paramount. The folk art of any nation relates to the viewer something of the history, culture, lifestyle, and character of its people. The Ukrainian art of folk dance is no different in this respect. Inherent in its structure and historical development are reflections of ancient religious beliefs, the social structure and character of the people — effects of war and invasion, the economy, the work process — in general, everything that differentiates Ukrainians from other nationalities. The Ukrainian folk dance and all that relates to its development is the basis of contemporary Ukrainian folk-staged dance and the foundation upon which our future choreographic ventures must be based on.

Ukrainian folk dance is comprised of three basic forms: the *Khorovody*, *Pobutovi* and *Suzhetni* dances, each form in turn representing an incremental step in development.

The *Khorovody* or *Obriadov Tantsi* — the ritual dances, are the oldest form of folk dance. In pre-Christian times their performance was associated with various ritual practices. As such, they are a reflection of the ancient religious beliefs, outlook, lifestyle, and character of the Ukrainians of that time. It is also in these dances that the most basic forms of Ukrainian dance steps and patterns may be

found. From this point of view, the *Khorovody* are well suited for inclusion in the instructional programmes for young and beginning students.

The second form of the folk dance, the *Pobutovi Tantsi*, relate the lifestyle of the people. These dances came into existence based on everyday thematics, the basic steps and patterns developed in the *Khorovody* and partly from the artistic creativity of the Zaporozhian Cossacks. It is within this form that the most characteristic elements of Ukrainian folk dance came into being. Of special note, and largely due to the Cossacks, are such acrobatic dance steps as the *prysytka*, *povzunets*, and a variety of jumps characteristic of the male in Ukrainian dance. Dances such as *Hopak*, *Kozachok*, and *Metelytsia* of the Central region of Ukraine, *Kolomeyka* and *Hutsulka* of the Western region, remain to this day as some of the most popular dances. The *Pobutovi Tantsi* provide the Ukrainian dance instructor with a wealth of material to use, especially for those students who have progressed past initial training. The elements contained in these dances should comprise a major portion of the curriculum of study for Ukrainian dance students.

The third form of the folk dance — the *Suzhetni* dances — relate a theme or storyline — they are character dances. These dances grew out of the themes of the *Khorovody*, and the steps and patterns developed in the *Pobutovi* dances. These, combined with a great use of mime to relate the essence of the dance, have rendered the *Suzhetni* dances the highest form of development of the folk dance. Included in this form are dances such as *Chumak*, *Arkan*, and *Kateryna*. In accordance with their structure, these dances could well be incorporated into the instructional programme for older students of dance.

By reviewing the characteristics of the folk dance, one can see that, especially in the dance school setting, teaching of the folk dance can provide the necessary foundation for the students of Ukrainian dance to further their development. It is important for the continuous development of our art form that we create new choreographic works; however, these must have a more defined basis in the folk dance.

Over the course of many years of

research, scholars have classified Ukrainian folk dance into five major geographical regions. Each has a definite relation to the other, nevertheless with slightly different interpretations of the dance in each. Of these five areas, the two largest and most common are the Central region, often referred to as the *Poltavsky*, and the Western region — the *Hutsul*. The dance instructor who sets about to create a new work must be aware of the basic differences between these two areas and create the work accordingly.

In general terms, the dance style of each of the regions relates greatly to the topography of the land, the climate of which conditions the type of clothing to be worn, which in itself influences the quality of movement and the eventual dance style itself. In the Central region, we have a large expanse of steppes and generally a warmer climate. Consequently, the movements tend to be broad, oriented horizontally along the ground and generally fluid in motion. In comparison, the Western region is mountainous, with less available space to dance. This, in conjunction with a cooler climate and heavier clothing, orients the movements vertically, making them more precise, sharp, and less broad.

The use of correct music is extremely important in the production of dances from these regions. Like the movements of the dance, the music relates similar characteristics and rhythms. The music of the Central region is generally characterized by an even tempo and musical phrases of equal duration, whereas the music of the Western region relates a sharpness in quality, with varying phrase durations and an inherent syncopation. Similarly, the style, cut and material of the costume, historically affected the quality of movement of the dancer, and therefore, proper costing must be used to give a correct and accurate performance of the dance of that region.

It is essential, if we are to maintain our identity and progress by developing this art form of the dance further, that we seriously consider what has come before us. The study of folk dance, ethnography, and history of the Ukrainian people is our foundation for future growth. Based upon the knowledge and use of this material, we will be able to preserve the important aspects of our past, as well as enrich and develop our art further.



Olympic Village, Sarajevo, 1984.

SARAJEVO

On February 7, 1984, the Olympic torch was ignited at the Zetra sports complex in Sarajevo, Yugoslavia, opening the 14th Olympic Winter Games. For weeks prior to the opening ceremonies, there had been fears that the warm weather and general lack of snow would mar the Games. However, with the opening of the Olympiad, a record-breaking snowstorm engulfed Sarajevo and all of Yugoslavia. Although the snowfall, which lasted for four solid days, resolved many problems it created still more, as numerous events had to be rescheduled. During such events as the 500 metre speed skating races, the open air rink had to be cleared every few minutes to avoid accumulations that would otherwise mar the race. Most alpine events had to be postponed, often several times because of poor visibility. Officials speculated that some competitions would have to take place after the closing of the Games. Nevertheless, despite all the difficulties caused by the weather, all events did eventually transpire.

As expected, security was tight at all Olympic sites. The Olympic Village, like all the sports complexes, was surrounded by electronically sensitized fences and guarded by machine-gun bearing militia. Everyone who entered either a sports arena, the Olympic Village or the press centre had to go through airport-type security, complete with fluorostats and metal detectors.

It was perhaps also because of security reasons that the Sarajevo Olympic Committee denied accreditation to 12 correspondents from *Radio Free Europe*. It is fortunate that reporters from *Voice of America* were present. At one press conference George Sayevich from VOA questioned Soviet officials as to why Ukraine does not have separate representation at the Olympics. Unfortunately, this question did not have the force it would have had at a summer Olympics, since there were only four Ukrainian athletes at these games: O. Batuk (Chernihiv), O. Prosvirin (Vorokhta), V. Lalenkova (Kiev) and V. Sayn (Lviv). Of these, Baruk, a cross country skier, placed fourth in individual competition and shared the team silver for the relay, while Lalenkova placed fourth in two speed skating races. Although listed in the 1984 Soviet team, Ukrainian World Champion Tarasov-Kovalenko did not compete.

One of the greatest controversies at the Winter Olympics was the question of professionalism. Several Canadian and American hockey players were disqualified due to their involvement with the National Hockey League. It is unfortunate that the International Olympic Committee (IOC) still considers Soviet Hockey to be completely amateur, although over 75% of the Olympic team are full-time players for the Red Army.

During the Olympics the world learned of the death of Yuri Andropov. Appropriately, the flag of the U.S.S.R., the Olympic flag and the flags of Yugoslavia, Czechoslovakia, Hungary, Bulgaria, Poland, East Germany, Mongolia, and North Korea were flown at half mast. It is curious to note that neither Cuba nor Rumania lowered their flags.

Apart from the Americans and Canadians, the Soviets were the most vocal of the spectators, but only at hockey games. In contrast to other international competitions, Soviet fans at this Olympiad were not dressed exclusively in dark suits and ties. Although their dress was nearly casual, their enthusiastic, "spontaneous" outbursts went off like clockwork, always under the leadership of the same flag-carrying fan. It is odd that the Soviet athletes who were present did not share their fellow countrymen's enthusiasm and were always extremely quiet. On the whole Soviet athletes were quite shy and energetically avoided their adoring public.

Despite bad weather, despite obnoxious Canadian and American fans, despite the ominous and numerous Soviet "trainers," the 14th Olympic Winter Games were a resounding success, primarily through the organizational talents and incredible energy of the citizens of Sarajevo and Yugoslavia.



a police officer guarding the Olympic village, 1984.

Games with(out) frontiers



SPORTS

photography by New Perspectives



the soviet 4-man bobsled nearing the finish line, 1984.

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Ukrainian Students Month

The following is excerpted from a speech delivered by SUSK President Mykhailo Bocharuk to members of the University of Western Ontario's Ukrainian Students' Club and members of London's Ukrainian community on the occasion of Ukrainian Week banquet celebrations held on February 11, 1984.

Roman, members of the London Ukrainian community, fellow students.

It gives me great pleasure today, as national president of the Ukrainian Canadian Students' Union (SUSK), to participate in Ukrainian Students' Week at the University of Western Ontario. As you know, today's celebration marks the twenty-fifth anniversary of the Ukrainian Students' Club here at the University of Western Ontario. I am honoured to be here with you during this important event, and I would like to take this opportunity to wish the club another twenty-five years of active existence.

As you know, the past week of events is part of the larger celebration of National Ukrainian Students' Month, which commenced two weeks ago and concludes at the end of the month of February. During National Ukrainian Students' Month, the constituent clubs of SUSK sponsor Ukrainian cultural displays and workshops, cabarets, concerts, film nights, seminars and myriad other events, in an attempt to showcase the colourful heritage of Canada's Ukrainian community. I think that the primary motivation behind all of this activity is not only to preserve and take pride in what we already have, but also to share our culture with other Canadians.

After two years as national SUSK president, I have learned that Ukrainian students in Canada take great pride in their identity. Although we are often criticized by many for attempting to bring about a democratization of our community institutions, or for reprimanding their leaders for their failure to address relevant issues, we are nevertheless deeply concerned about the future of our community.

Some of you might be wondering what exactly is the role of Ukrainian students in the community. In my opinion, and I feel that many of my peers share this view, our role is multi-faceted. Perhaps the most important goal that we can strive for is to ensure that the Ukrainian identity is maintained and cultivated on the university campuses across Canada.

I'm sure that many of the students here know all too well the intense demands that a heavy course load can bring. Students are forced to live schizophrenic lives as they move from one community to another. During the school year, although students have few responsibilities, they do not have a lot of time on their hands. Besides organizing events such as the one we are at tonight, they continue to sing in Ukrainian choirs, dance in Ukrainian dance troupes, teach Ukrainian school and inspire the upper ranks of Ukrainian youth organizations.

Ukrainian students have always been active in the various Ukrainian youth organizations, often during their student years as well as before. For the most part, this activity has been energetic and sincere. Many students, feeling close to Ukrainian youth and still having fresh in mind the pains of growing, the dilemmas of being Ukrainian within a Canadian environment, have made efforts at improving programs and giving more of themselves to the young people. However, students who devote time to these organizations are often poorly rewarded monetarily, and poorly rewarded in terms of formal honours bestowed upon them.

Students care about their community and want to contribute to it and feel a part of it. They recognize its short-comings and want to improve its state, but become frustrated and



photograph by N. Mykryn

You know, I've always dreamed of doing this... such as law, business, education, film, the arts, and politics. They are thankful for the personal and professional growth that they experienced during their days in SUSK.

I hope that many of my colleagues here today will follow their examples, and also hope that the leaders of the Ukrainian community remain open-minded, tolerant and understanding enough to accept young Ukrainians who want to contribute towards the growth of the community.

I also hope that the Ukrainian community will finally begin to accept young Ukrainians into its ranks who speak little Ukrainian or speak it poorly; who do not understand why Ukraine should be free; let alone want to fight for it; who have not graduated from the traditional Ukrainian organizations such as ODUM, SUM or PLAST; those who do not approve of the archaic framework of the community, or those who have not achieved social, political or financial success.

The numerical growth of the Ukrainian community in Canada depends on welcoming the second- to fifth-generation "peripheral" Ukrainian who is consciously examining and searching for his roots.

In conclusion, I would like to take this opportunity to inform you of a very important event which transpired recently in the Ukrainian student community. Last month in Ottawa, the SUSK National Executive published the first edition of the new STUDENT newspaper — Canada's National Newspaper for Ukrainian Students. As Canada's only National Ukrainian newspaper, STUDENT attempts to do what no other Ukrainian newspaper attempts to do. It contains articles writ-

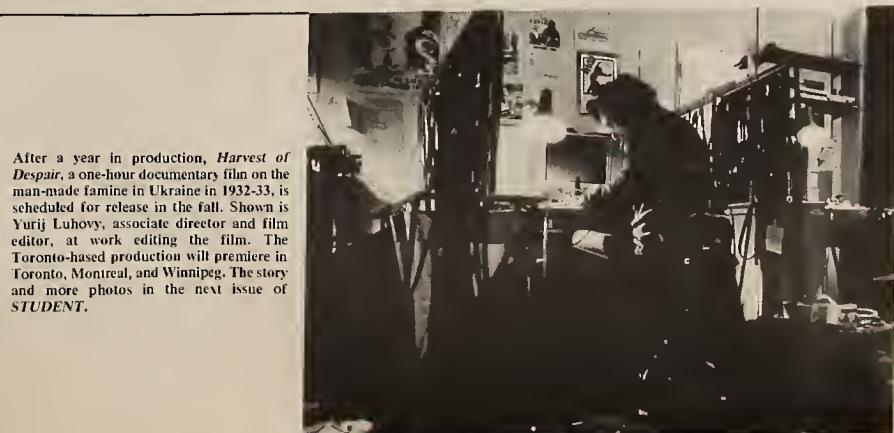
ten by young writers from across Canada, dealing with issues that aren't always discussable in the Ukrainian community; and, most importantly, it operates independent of a publisher, keeping the vital tradition of freedom of the press alive and well in the Ukrainian community.

Having had an opportunity to participate in the publication of this newspaper, I can say that I have never met so many people who had such wonderful enthusiasm, and have had a willingness to display such craftsmanship in their work as the STUDENT collective has.

I think that they've done an excellent job and I don't know if there could have been another group of young people that would be so dedicated to have spent countless hours to produce this product, and done it so well, so meaningfully, and in the spirit of today's Ukrainian student movement. I think that we, as students, owe a great deal of thanks to them.

I am glad to note that the Ukrainian Canadian Students' Union has had considerable support from both students and the community in the past 30 years. Because of this, we have been able to accomplish a great deal. We hope that this support will be maintained and that SUSK will continue to play an important and vibrant role in the life of the Ukrainian Canadian community.

Again, I thank you for inviting me to this evening's festivities. On behalf of the SUSK National Executive, I wish all of you every success in your academic careers!



After a year in production, *Harvest of Despair*, a one-hour documentary film on the man-made famine in Ukraine in 1932-33, is scheduled for release in the fall. Shown is Yurij Luhovy, associate director and film editor, at work editing the film. The Toronto-based production will premiere in Toronto, Montreal, and Winnipeg. The story and more photos in the next issue of STUDENT.

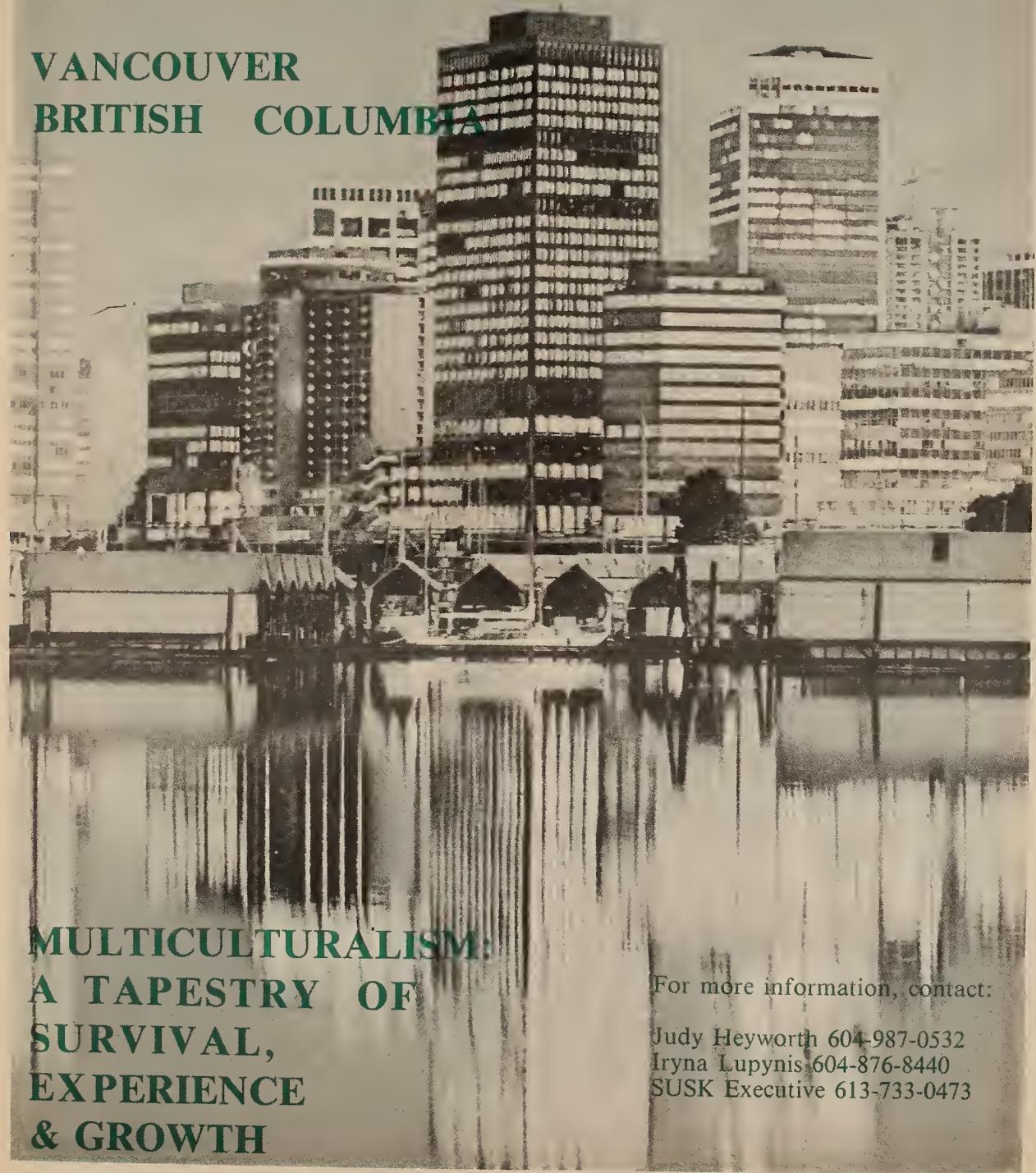
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