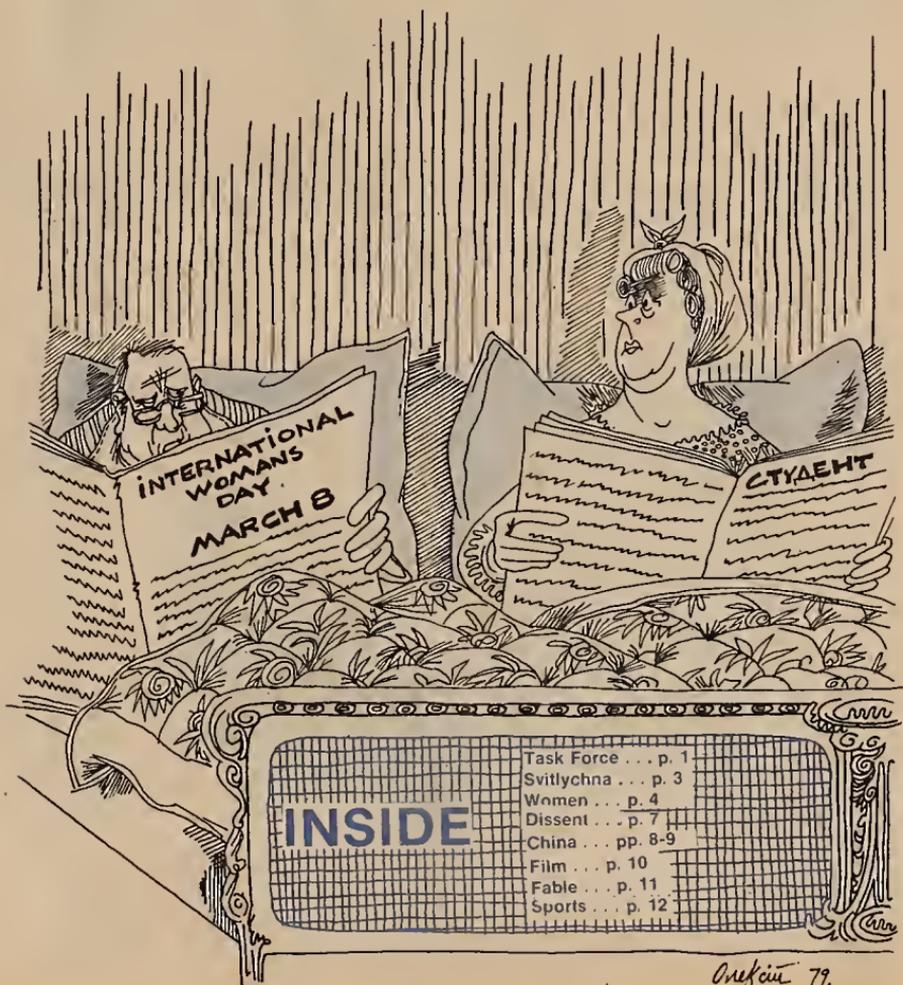


СТУДЕНТ

STUDENT 1979 ETUDIANT

March - April
Vol. 11 No. 54

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ 25 CENTS CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS



Moscow bombing trial

Three Armenians executed in USSR

(CDSPP: Edmonton) Stepan Zadikian, Hagop Stepanian and Zaven Bagdasarian were sentenced to death on 26 January 1979 by the USSR Supreme Court and executed four days later. They were accused of planting a bomb in the Moscow metro in January 1977, but Moscow dissidents have condemned the KGB's handling of the affair and have raised serious doubts about the alleged guilt of those executed.

At first Soviet authorities announced only that Zadikian had been executed. Upon hearing this news Andrey Sakharov declared a hunger strike in protest, pointing out that Zadikian was a well-known oppositionist who had spent 5 years in a prison camp — from 1967 to 1972 — for "nationalist anti-Soviet activities," and that he was on record as "opposing violence." Moreover, he was a member of the

unofficial Armenian Party of National Unity (PNU), created in 1966, which was strictly legalist in its method of work and advocated the secession of Armenia from the USSR on the basis of a referendum. The right to secede from the USSR is guaranteed by the Soviet Constitution.

What is most disturbing about Zadikian's alleged guilt is the assertion by many of his friends that he

was not even in Moscow the day the bomb exploded. His trial was a travesty of justice. It took place behind closed doors and even his wife was barred entrance to the courtroom. His wife was also denied a single visit with her husband, either before or after the trial.

Sakharov maintains that from the very beginning of the affair, the KGB spared no effort to blame the Armenian national opposition for the Moscow bombing incident. The handing out of three death sentences would indicate a crime of serious proportions. Why then, said Sakharov, did Tass (the official Soviet news agency) announce 48 hours after the bomb exploded that it was a "very weak" device which resulted only in minor injuries? Why wasn't a complete account of the incident made public? Why did Tass on 7 June 1978 write that those who planted the bomb "confessed to this crime and to several other crimes" when the "other" crimes have never been made public?

Information about the fates of Hagop Stepanian and Zaven Bagdasarian, is yet unavailable.

Meanwhile, in Paris, the Armenian Liberation Group (Hay Baykar, B.P. 39-92 160 Antony, France) and the Nazarian Committee held a demonstration in front of the Soviet Embassy to protest the executions. In a press statement the Liberation Group underlined that the executions "were designed to intimidate the nationalist movements and to discredit them."

EQUILIBRIANT

STUDENT

CITY LIGHT

March - April
Vol. 11 1979 No. 54

Dissident election bid

(CDSPP: Edmonton) Roy Medvedev, a dissident Marxist historian, and Liudmila Agapova, the wife of a Soviet sailor who defected to Sweden and who herself has attempted four escapes, have agreed to stand as candidates in the March 4th elections to the Supreme Soviet. They were nominated by an organization claiming 28 members and calling itself "Election '79". The group's leader, is Vladimir Sychyov, a photographer and art dealer who is well known in Moscow's diplomatic community for selling paintings by unofficial artists to foreigners for hard currency.

In an interview, Medvedev said he did not know much about the organization; but thought the idea not to be a bad one. He considers it an interesting political experience. He said that Sychyov and several others who had visited him, convinced him that they were mostly ordinary workers and religious believers. He liked them and told them he would not refuse their request.

Under Soviet law, any organization may nominate candidates, but in practise only one candidate runs for the Supreme Soviet from each district. The name

of the candidate is printed on a ballot which the voter is expected to drop into the box unchanged. But the voter has the right to cross the room and enter into a booth, cross out the name or cross it out and substitute a write-in candidate. The identity of those refusing to vote for the official candidate is thus known to officials in the room.

When the local election boards refused to register the nominees because the nominating organization "Election '79" did not have official status, the group submitted their documents to the local election administration in Moscow. Sychyov then explained that since the election board accepted the papers, his group was not recognized by the government. The group has also sent an appeal to the central election commission asking

the panel to place the two candidates on the ballot along with the Communist Party candidates.

Among the peculiar twists of the event was the fact that two or three friends of Alexander Ginzburg are members of the group. Ginzburg, the former manager of a fund to aid political prisoners, is now serving a prison sentence. He was recently criticized publicly by Medvedev for improper currency dealings.

The presence of Ginzburg supporters has aroused suspicions that the whole affair is a "provocation" to link Medvedev to an illicit art dealer and a woman who has attempted to escape from the USSR.

This, in the Soviet Union, is a serious crime with extreme implications.

Jackboot treatment stepped up against Monitoring Group

(CDSPP: Edmonton) The KGB is continuing its harassment of members of the Ukrainian Helsinki Monitoring Group as well as Ukrainian oppositionists in exile. Documents recently received in the West, cite the following cases:

a) Petro and Vasyi Sichko are

two members of the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords. Their father, Petro Sichko, was born in 1926 in the Dolyzna region of Ukraine; as a student of Ukrainian philology at the University of Chernivtsi he was arrested in

1947 for alleged participation in an illegal student organization. Although sentenced to a 25-year prison term, he was released after serving 10 years. But on 21 December 1977, his son Petro was removed from his position as senior engineer and offered a job as

labourer in the galvanizing section of the electrical division of the

(JACKBOOT continued on page 15)

Task Force releases report

Canada taken to task

In its search for a 'third option' between Quebec 'separatism' and a monolithic Canadian federalism the Task Force on Canadian Unity toured the country extensively from September 1977 to April 1978. Their labours have borne fruit finally with the appearance of their first publication, entitled *A Future Together*. The Task Force will publish two more volumes; *Coming to Terms* — "a guide to some of the critical words and concepts of the unity debate" and *A Time to Speak* — a compilation of some primary source material gathered by the Task Force. These tomes should be available from any book store which stocks government documents.

A Future Together, the report of the Task Force on Canadian Unity, has at long last appeared. It is a phenomenal document which analyses well, albeit generally, the social stresses currently plaguing the Canadian state, and

recommends extensive decentralization as a means to relieve them. Overall the report has met with favourable reviews, although certain points have been singled out for harsh criticism. Its main contribution, however, has been to bring the long-drawn 'unity' debate into sharper focus with more specific definitions of terms, concepts, and policies to be followed. It ends with seventy-five recommendations which may be viewed as a "minimum action" program to save the Canadian state.

While raising profound questions about Canada's future, the Task Force Report also challenges several commonly-held notions concerning multiculturalism. On the whole the Report deals only superficially about multiculturalism per se but it does recommend strongly that multiculturalism become a provincial concern. Together with a recommendation that the provinces themselves legislate language laws, this indicates a more regionalized (i.e. decentralized) attitude towards Canadian "identity" which carries with it far-reaching implications.

Ironically the Task Force Report had been outdated by the time of its release on 25 January. Federal initiatives in the spheres of constitutional reform and federal-provincial relations already have taken into account a number of key proposals. The document, thus, has been superseded by the course of events; it is stillborn and likely will not play a major role in Canadian political development as, for example, the Royal Commission on Bilingualism and Biculturalism. *A Future Together* will be a mirror reflecting Canada's current state rather than a light showing a course of events to be followed.

However, one should not underestimate the significance of the Report nor belittle its achievement. It is perhaps the clearest public exposition to have emerged from the entire morass of recent 'unity' literature. And this was done under trying conditions. The Task Force had little time to complete its intense political fact-finding mission (in contrast to the more leisurely, academic and educational role of the Brandt Commission). And if a non-Liberal government were to be elected in the forthcoming sweepstakes, the Report may be used as a guideline for action more than by a Liberal

government which has been developing its own policies on this question.

The Task Force's observations and recommendations present an interesting challenge to the concept of multiculturalism as we know it today. Specifically the Report states (in Recommendation 19) that:

- i — The provincial governments should assume the primary responsibility for the support of multiculturalism in Canada, including the funding of ethno-cultural organizations
- ii — The major ethno-cultural organizations in Canada should attempt to work more closely with the provincial governments to develop ways in which multiculturalism can find most effective expression through provincial initiatives
- iii — Both the public and the private sectors should make efforts to reflect in their institutions more adequately the cultural diversity of Canada

This push for stronger provincial participation is based on a link — of regionalism in Canada with a widely-varying demographic composition — the impact of immigration which had been uneven in geographical and historical terms:

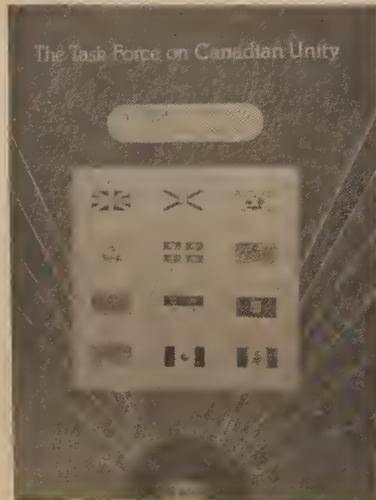
... the fact is that members of the various ethnic groups have played a much more prominent role in the development of certain provinces and communities than of others and in some their contribution has been a fundamental one. The regional or provincial framework is the one in which the various ethnic communities have been able to organize and express themselves most effectively and in which pluralism has become a living social reality.

It is for this reason that we believe Canadian pluralism should be linked, in thought and action, to Canadian regionalism. Cultural pluralism has achieved its greatest importance at the provincial level and it is there that it should be fully reflected and nurtured (pp 55-56)

The Report sees an absolute necessity for multicultural policy to concentrate at the provincial level. In fact, their point is valid. The most substantive areas with which multicultural policy could deal — such as education, social services, human rights, etc. — fall (or soon will) under provincial jurisdiction. At the same time an increasing number of provincial governments are adopting policies of multiculturalism. In this light multiculturalism at the federal level seems an anomaly.

However, in its initial conception as a state policy, multiculturalism required a take-off point and federal institutions, being more innovative than their provincial

(TASK continued on page 15)



EDITORIAL

STUDENT appeals to women

HURRAH for International Women's Day!
 HURRAH for all the Ukrainian women's organizations!
 HURRAH for sexual equality in theory and in practice!
 At **Student**, only the first two updated kozak cheers are applicable. Some of our readers may be fooled by the sexual proportionality of our staff list. In black and white we have sexual equality. But paper equality is not enough.

Student exemplifies a practical form of *de facto* sexual discrimination. Although the opportunity for equal participation exists, the women on our staff rarely decide the direction **Student** will take. At our monthly staff meetings, the men are usually there, but the women *seldom* come out.

Some of our readers will hardly see this lack of women's participation as a burning issue. However they are wrong!

The women's question is an issue for **Student**. It's also an issue within most of the Canadian university student press.

In a paper presented at the 41st National Conference of the Canadian University Press (CUP), the women's question among student newspapers was broken down into the problems of sexism, recruitment, and participation. The position paper noted that,

Despite the evidence of our scant data on the ratio of men to women on newspaper staffs, indicating that women do not participate in newspapers nor decision-making as much as their fellow students, nearly all of the staffs view sexism as an individual problem rather than a social one.

At **Student** we view the women's problem as a social one.

The problem that **Student** continually runs up against is the lack of women's participation and an 'informal,' although threatening, sexism. The problem with the lack of women's participation is that the majority of women on **Student** don't take editorial and decision making roles. The problem is further exacerbated because very few people (women and men) across Canada and in Edmonton volunteer to work with **Student**.

The primary difficulty **Student** faces in recruitment and in stimulating participation is apathy. An apathy we attribute largely to the Canadian and Ukrainian-Canadian environment. An apathy we are trying to break down with our coverage of issues and events.

The problem of **Student's** 'informal' sexism cannot be resolved as easily. The reason for **Student's** sexism is that it operates in the realm of stereotypes. You know, panna and anti-panna articles; or else the way our presentation is devoted to treating the women's question as something that affects people out there, but not in **Student**. Unfortunately the stereotypes of the Ukrainian-Canadian community are actively moulding our content and the style of our internal work at **Student**. We can break down these stereotypes if we honestly begin investigating and dealing with the problems in **Student**. The problem is not that we don't go through this procedure every so often, but that it is continually being done only by the men in reflective moments. So!

'We want your body — any body so long as it's warm and willing to work'

B.C.

СТУДЕНТ STUDENT ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

Please address all correspondence to:
STUDENT
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STUDENT is a national, trilingual and monthly newspaper for Ukrainian-Canadian students, published by the Ukrainian Canadian Students' Union (SUSK)

STUDENT is a forum for fact and opinion reflecting the interests of Ukrainian-Canadian students on various topics — social, cultural, political and religious

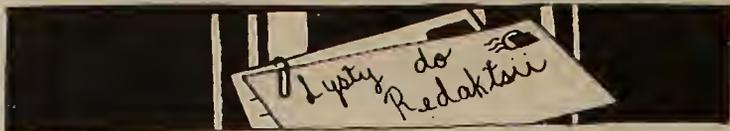
The opinions and thoughts expressed in **STUDENT** represent the particular situation in which the Ukrainian-Canadian student movement finds itself, both within the Ukrainian-Canadian community and within Canadian society. Opinions expressed in individual signed articles are not necessarily those of the Ukrainian Canadian Students' Union or of the **STUDENT** editorial board.

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

STUDENT STAFF

EDITOR-IN-CHIEF — Nestor Makuch
 ASSISTANT EDITORS — Jaroslav Balan, Bohdana Bashuk,
 Roman Wynnycky

Staff This Issue: Marusia Bozliurkiw, Myroslaw Bodnaruk, Bohdan Chomlak, Sonia Hawrysh, Ivan Jaworsky, Volodymyr Koskovych, Andrii Makuch, Tamara Makuch, Daria Markevych, Calvin Melnyk, Roman Olekski, Boris Radio, Irika Scharabun, Yurty Siebelsky.



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

CUP support

Have been reading your publication with great interest since my return from the CUP conference. Knowing full well the back-breaking effort that is required to put a volunteer-run paper to press you have not only my sympathies but my congratulations. The dedication you and your staff feel toward the paper is clearly reflected in the quality of the publication. The function you serve for the Canadian Ukrainian community is invaluable. Please accept a humble contribution to your "Press Fund" in the spirit of what you are attempting to do.

I have just made a firm commitment to returning to Edmonton this summer. I look forward to meeting the staff of **Student** upon my arrival. Just a final note. As CUP editor for my paper I make frequent contact with national headquarters and have been following closely the discussions concerning **Student**. Only ambivalence so far. Hopefully the paper will speak for itself when CUP members are deciding the issue.

Rick Boychuk
 CUP Editor
 McGill Daily
 Montreal, Que

Taken by the tale

Since **Student** seems to be concerned with ethical issues and questions, I was considerably surprised to read the article entitled "Psychological Tales" in the January 1979 issue. The field of psychology has, especially in recent years, been critically concerned with the ethical validity of all work being done in its name. Unfortunately, this article does not reflect this concern and instead, undermines the serious nature of even undergraduate work which the author is either not aware of or chose to disregard. Apparently, the staff did not

take it very seriously either (hence the title), which is just as well, but why undermine the credibility of either newspaper or field of study by printing irresponsible articles?

Natalie Pawlenko
 Edison, New Jersey

Celtic cousins defended

I have noticed in several issues over the past year that when you criticize the prevailing culture, or ideological superstructure, you have called it 'Anglo-Celtic'. I am not sure where you discovered this amazing fact; perhaps it is a cultural anomaly of Toronto Board rooms, or the Rideau Club; perhaps it is present in the retirement villages of Victoria, B.C. But to my knowledge there is no such animal as an 'Anglo-Celtic'.

Anglo-Saxons perhaps, but the Celts represent those peoples who have suffered exploitation at the hands of the same 'Anglos' in their own homelands as we suffered under the British loyalists when our people first immigrated here. The Irish, Welsh, Scotch and Cornish peoples have distinct cultures from those of the English. The case of suppression of the Irish nation by England, is as long and ugly as that of the Ukraine under policies of Russification. If those of Celtic origin identify with their oppressors here in Canada, it is only a minority of those people, and you can be sure they too have betrayed their heritage and the reality of their own history in this country.

While we may suffer as an impoverished culture, those of Irish, Welsh and Scottish origin have suffered real economic impoverishment in the Maritimes. You can be sure that the heirs of the Celtic culture in Newfoundland, P.E.I. etc., identify more with their homelands than with the actions and decisions of those who sit in the Rideau Club or the Boardrooms of Canada; because those that sit there are English, and not Celtic.

As Wallace Clement has pointed out in his work, *The Canadian Corporate Elite*, the majority of power (economic or political) of various corporate/political decision

makers are held by those of English or Anglo-Saxon descent. Even those who are of Celtic origin, were of the upper classes who identified with the imperialistic designs and superstructure of the English state (that bloody and glorious British (sic) Empire.)

You should call a spade a spade; if you want to point to a dominant culture it should be called either Anglo-Saxon or better yet Anglo-American. The latter is because many of those in power originated as settlers who were originally Americans and fled with the United Empire Loyalists, and yet others are directly tied by familial connections to present power elites in the U.S., Great Britain and other former and present 'commonwealth' nations.

The bulk of Celtic peoples who immigrated to England and then Canada were forced to by the imperialistic policies of the British capitalists. If they have identified with their oppressors it is not unusual, any study of oppressed peoples/nations will show the same. There are Russified Ukrainians who have done the same.

As another aside, the reason I was insulted by your use of the term Celtic as an epithet, shows you have little appreciation for the struggles of those oppressed nations and a lack of historical knowledge about their role in the pre-history of the Ukraine.

I would refer you to several works on the Celts, and Druidism in particular, to verify my next few statements (*The Druids* by Stuart Piggot, Penguin Books; *History of Druidism* Lewis S. Spence, and *The Celts*, Penguin Books). However before Kievan Rus was formed during the nomadic period of the Ukrainian/Russian peoples there were contacts made by nomadic Celts with Scythian tribes. There was distinct overlaps between these pagan cultures, and contact even later, when both the Celts and Ukrainians became christianized. If you look at the art and culture of these two pagan cultures as they became christianized, you will see

(*CELTIC continued on page 14*)

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 ДУМАЙТЕ, І ЧИТАЙТЕ
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Svitlychna visits Winnipeg

The visit of Nadia Svitlychna to Winnipeg during the first weekend of March provided a much needed respite to an unusually cold and dreary winter — the eclipse had been the only other bright spot.

Despite her celebrity status in the West, meeting Ms. Svitlychna is initially not unlike meeting someone's *lika Oia* for the first time. However, her personal warmth and the description of her experiences in the Soviet Union soon reveal her as a truly remarkable person.

Upon her arrival in Winnipeg on Friday 2 March, a press conference was convened at a downtown hotel under the auspices of the National office of the Ukrainian Canadian Committee (UCC). Although well attended, the questions posed by the assembled journalists were, as seems to usually be the case, rather superficial.

Through the competent translation of Bohdan Zajew, Ms. Svitlychna was able to give a clear and substantial account of her life in Ukraine. Her opening statements briefly covered her early years in school, the Komsomol and then her involvement in the 'rebirth' of the early sixties. Although there were the inevitable questions of "what's it like in the labor camps?", Svitlychna was able to focus on what seemed to be the most important issue in her mind: the plight of female political prisoners and the degeneration of socialist legality to the level of using children as pawns in attempts to force female dissidents to renounce their views.

"There are ways of losing all rights to motherhood in the Soviet Union. The threat was hanging over me constantly from the time of my arrest [April 1972] until my emigration [November 1978]."

One reporter, puzzled by Svitlychna's description of the Kiev Helsinki Monitoring Group as a legal one, stated that in her view it was more of a 'covert, underground grouping of individuals.' Svitlychna's reply maintained that the group is legal because from the day of its formation, its members openly acknowledged its establishment and, furthermore, publicly stated its function as well as the names and addresses of the members. Svitlychna did, however, concede that due to the prevailing repressive conditions in the Soviet Union, information gathering is necessarily clandestine.

On Saturday, 3 March, the UCC hosted an evening public forum for Svitlychna at St. Andrew's Church hall — a relatively new building, tucked away in Winnipeg's north end. The crowd of over four hundred (most of whom seemed to walk with stooped shoulders, thereby indicating the amount of students, or for that matter, anyone under forty present) listened attentively for over an hour to her presentation.

Interestingly enough, she began by telling the *hromada* of the changes in Ukrainian society after the second World War, a concept which was difficult for those present to comprehend. She spoke of herself and her family, of the

workers, students and writers with whom she shared an 'awakening' in the sixties. Ms. Svitlychna spoke of Alla Horska's death, of Symonenko, Strokata, Stasiv, Ivan Kandyba, and of others who are continuing to press for democratic freedoms in Soviet Ukraine. She spoke of her bitterness "because of the massive arrests in 1965-66 and wondered why I wasn't amongst them — and of my arrest in 1972, and wondered why I was."

Svitlychna captured the essence of the *shestodesiatnyk* movement with her subdued, yet poignant speech. She also stressed the need for our solidarity with Soviet political prisoners and others whose basic freedoms are being unduly curtailed—especially female political prisoners in Ukraine who have "sacrificed so much in order to preserve their personal dignity as well as their national dignity as Ukrainians." She emphasized that the feeling of solidarity amongst women in the camps transcends national differences.

The evening with Svitlychna turned out to be personally satisfying. One felt at least partially content in knowing that as long as individuals like Nadia Svitlychna are active in the Soviet Union, the hope for progressive changes there aren't necessarily ludicrous. Her presence in Winnipeg further substantiated the need for action on our part — the immediate results of its absence were felt in Winnipeg that weekend — for the long-range results which are yet to be attained.



Nadia Svitlychna

An Edmonton Ms. replies to Dmytriw

Miss Toronto is amiss

No longer a *panna*, and with two little *pannas* of my own to raise, I feel it is important to respond to Stepha Dmytriw's TWO PART ARTICLE IN Student. Perhaps it is a coincidence that it should coincide with the March issue celebrating International Women's Day.

I must agree with Ms. (or perhaps she would be preferred to be called Miss) Dmytriw that it is regrettable that, for International Women's Day 1978, Student received no contributions from women and was forced to reprint an old article by Christine Lukomsky from an American magazine, *New Directions*, to mark the occasion.

It is regrettable, for the women's movement has resulted in the opening of many fields to women and has encouraged women to strive for success in the field of their choice. The result has been a tremendous wave of energy, moving some women to excel in most endeavours. Some of the most exciting work in the arts today is being done by women. It is unfortunate that Student has not found a way to tap this energy among Ukrainian women.

But I must question Ms. Dmytriw's other submissions. It may be that she had exceptionally sensitive parents who encouraged her to grow and think freely and who were able to step outside their milieu to give her a unique upbringing. Her remarks indicate otherwise.

She mentions her experiences with Plast, her acquaintance with music, the *zabava* she does not attend but is aware exists, and some familiarity with Ukrainian folk arts. She also comments on, though dismisses, parental marriage expectations of their *panna* to a professional and in a tone quite reminiscent of my parents, chides Ukrainians for forgetting their cultural heritage. She even invokes Shevchenko.

Our parents attempted to provide the best possible upbringing for their children. When we question our past, we do not question their integrity or concern as Ms. Dmytriw suggests.

Our parents' attitudes were shaped by their history. Largely the immigrants who came to Canada after the Second World War, were members of the petty-bourgeoisie. They copied behaviours of the upper classes to which they aspired. A young girl of this class was expected to have proper manners, be familiar with the arts, to have an education and to marry in her class or above it.

Our parents were also involved in the Ukrainian nationalist movement to a greater or lesser extent. One of the tenets of the movement was that the family was the foundation of the nation; the hearth through which language and culture were transmitted. It was the sacred duty of Ukrainian women to create a strong home for the transmission of these nationalistic ideals.



Halyna Freeland

These two threads were passed by our parents to ourselves. Daughters, and sons, of earlier immigrations received quite different upbringings, reflecting the peasant backgrounds of their parents.

We are all influenced by our childhood experiences, but we do not have to be limited by them. Acknowledging our Ukrainian past, does not mean we limit our culture

to an appreciation of *vyshytia* and *pyssanky*. For our culture to be viable in Canada, it must develop beyond its roots. This does not mean forgetting them.

As women, we need to share our past experiences and to grow from them. Denying that they happened is a refusal to grow, for it causes our energies to be used to create a non-existent past, instead of a future.

Leningrad oppositionists harassed

(CDSPP, Edmonton) In October 1978 the KGB interrogated a Leningrad-based youth group calling itself the 'Left Opposition,' and arrested Alexandre Skobov, student and member of the group. Skobov had also operated the 'Leningrad Commune,' a discussion club devoted to political, philosophical and cultural questions.

The unofficial 'Commune' managed to operate for a year and a half. Young people from Leningrad, Moscow, the Baltic republics, Belorussia and Moldavia participated in its events.

Skobov was arrested and charged with 'anti-Soviet agitation' (article 70 of the penal code). Two other members of the 'Left Opposition,' Andrei Besov and Viktor Palenkov, were arrested on 14 October 1978 and accused of "banditism." The student Arkadi Kurkov, another member of the group, was arrested 31 October 1978.

At 4.00 p.m. on 5 December 1978, around 200 young people held a demonstration near the Kazan cathedral in Leningrad to protest these arrests. The majority of the participants were students from Leningrad University, the

Academy of Fine Arts, the Polytechnic, as well as the Serov Art School. The demonstrators demanded a public trial. Half a dozen demonstrators were arrested but later were released.

According to reports, other members of the group have been arrested by the secret service since December 5.

Among the most serious offenses of the group is the publication and distribution of the samizdat journal *Perspektivy* (Perspectives). Three issues of the journal appeared and it contained several programmatic documents. The accused are also charged with distributing copies of *Kontinent* and the brochure *Torture in Georgia*. Finally, they are charged with having attempted to organize an All Russian Conference of Left-Wing Groups.

The accused deny these 'crimes'. The protestors demanded public trials.

In the past, many left-wing groups have surfaced in Leningrad. The latest case shows that the political traditions of this historic city live on among the Leningrad youth.

Pornography: the need to fight back

Pornography at its best is material which depicts women as sexual objects and at its worst is material which seeks to degrade, humiliate, and subjugate women. The basic item sold in pornography is the woman's body. Pornography is harmful because its basic tenet is that women are available to man, always and in all ways. Pornography is intimately linked with rape. By perpetuating the

myth that women are sexual objects to be used or abused in any way a man chooses, pornography condones and encourages men in the use of force to obtain their sexual desires, if they are unwilling to do so in other ways. In fact, a common theme in pornographic material is the rape of the virgin who then becomes a panting nymphomaniac who cannot be satisfied and willingly

submits to all manner of humiliation in order to seek sexual gratification. The *Story of O* is a film in this genre.

Pornography portrays all women as virgins or whores. The distinction between the two is that the former has still not had the fortune of having intercourse with a man, though when she does, her craving is never fulfilled and she quickly becomes a whore.

The defence of pornography made by small "l" liberals is based on the argument that any government attempts to control it are an invasion of freedom of speech. The question must be asked whether the liberal community would be as complacent if the porno-shops were instead filled with material showing humiliation, torture, abuse and death of Jews, Indians, obvious ethnics or Negroes. Pornographic material is as much an attack on women as racist material is an attack on minority groups.

I believe that the feminist movement has threatened the male conception of the superiority of men and that in response pornography has become more violent. While there are some old prints and paintings still in existence that show women being tortured and killed, it is noteworthy that this type of material used to be quite rare. Now, however, much pornographic material is violent, as is the case of the infamous "Snuff" movies where women were shown being captured, abused and finally killed by their sadistic tormentors. These movies were eventually banned in the United States when it was learned that the filmed scenes were real and not fantasy. Nevertheless, the films still circulate on the "stag" movie circuit.

Significantly, the violence of pornography has flowed over into other establishment publications. A number of record covers have featured chained, beaten, bruised or enslaved women, and *Vogue* magazine, the paragon of fashion, has run a feature article entitled "Clothes to be Beat In."

All of this material must be seen as a reactionary response to women taking control of their lives and their bodies. Its ultimate message is that men are superior and that women had better beware or they will receive similar treatment. The fantasy, whether it is acted upon or not, colors all relations between men and women.

The treatment women receive in pornography is a threat that reminds them of their potential victimization, thus keeping women in a state of fear. Although the law

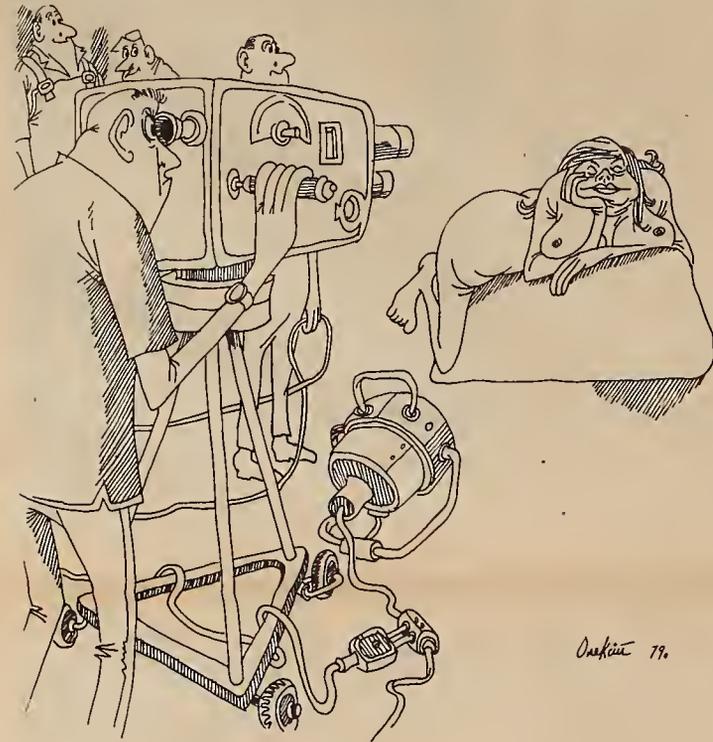
no longer allows a man to beat his wife — providing the stick he uses is no bigger than his thumb — pornography essential continues this tradition. Underlying it all is the fact that women are not portrayed as people, but as objects who are treated to be accordingly.

The law against pornography are found in S-159 of the Criminal Code. There, obscene material is defined as any "publication a dominant characteristic of which is the undue exploitation of sex, or of sex and any one or more of the following subjects, namely, crime, horror, cruelty, or violence." The courts, it must be noted, in applying the section have attempted to distinguish between artistic and pornographic works.

Regretably, the forces generally opposed to pornography are also opposed to birth control, sex education and the liberation of sexual relations between people. They seek to ban everything that is even related to human sexuality. It is necessary to distinguish between the honest depiction of the human body for the purposes of education, and the pornographic depiction of the body: between the celebration of sexual relations, and a cynical exploitation of them. It is necessary to take a position that is distinct from the one moralistic one of Victorian days when sex was suppressed in the home and prostitution flourished in the streets. Taking control of one's life means dealing with all aspects of it, including sexuality, and thus the conservative approach advocated by some elements must be rejected.

The recent rise of child pornography has led to a debate of the whole pornography issue by a parliamentary sub-committee. Clearly it is time for laws to be passed outlawing all forms of child pornography and any material depicting violence against or the humiliation of women. To be truly effective, the law must result in the removal of or closing down of "blue" movies, "stag" films and the massive pornography industry. Unfortunately, one must admit that the present enforcement of the Criminal Code is totally ineffectual in combatting the glut of porn.

Tamara Tkachuk



Abortion laws: a miscarriage of justice

Abortion. That operation with an impolite name. Not a subject for discussion at the dinner table, during a coffee break, or as idle cocktail chatter. Old hat, warmed-over feminist rhetoric. Besides, it only happens to them. You know, promiscuous women, hookers, or the negligent, ignorant and poor. She who succumbs to the pleasures of the flesh plays a poor woman's version of Russian Roulette. It has a very catholic sense of justice about it, all pleasure has its price in pain, anguish, tears and sweat. God's judgement on Bible-bound Eve.

It happens to them, to women of all ages, shapes, sizes, classes, religions and political persuasions. To black, white, oriental, asian and native women. To Italians, Quebecois, Anglo's and yes Vera, even Ukrainians. It happens to them: your mothers, sisters, friends, wives and lovers. Because fertile women get pregnant. Contraceptives fail, even if you're lucky enough to have access to them. What then? Well, those who decide to seek out abortions soon find out how far we haven't come.

It is an issue that does not recognize the sovereignty of state borders. Not one country in the world fully guarantees women the right to control their fertility, the right to contraception, and safe, legal abortions. Partial victories at best. Even to contraception is limited access in countries where the

law against the dissemination of birth control information has been lifted. If you are a teenager, single, poor and/or live in a rural area, abstinence is often your only available form of contraception. And many women, especially those from countries dominated by the Catholic church, are denied any information on contraception.

On the other hand, women in Latin America, Africa and India have been used as laboratory subjects to test new forms of contraception. Family planning programmes in the third world countries are often nothing more than coercive sterilization drives. And the scope of these programmes is mind-boggling: in Puerto Rico, for instance, thirty-five per cent of women of child-bearing age have been sterilized.

Restrictive abortion laws have meant that in 1977 in Europe alone more than four million women were forced to seek clandestine, illegal abortions. At this moment abortion is still illegal in Portugal, Spain, Greece, Ireland, Switzerland, Holland, West Germany and Belgium. In Eastern Europe the situation is somewhat different but hardly a model: there, a woman's right to abortion is subject to the demographic and economic interests of the state. And French, British, Canadian, American and Italian women find their newly-won access to legal abortions restricted

by red tape, hostile segments of the medical community, time limits and a lack of facilities. Moreover, in the past five years even these meager concessions have come under incessant attack.

Faced with this situation, representatives from women's groups in France, Britain, Holland, Belgium, Spain, the US, Switzerland, Italy and Columbia, met in London to coordinate and plan a response. The result was the formation of the International Campaign for Abortion Rights (I.C.A.R.). The I.C.A.R. campaign represents a

first in the history of the women's liberation movement: for the first time supporters of the pro-choice position will be mobilizing in an international campaign. On 31 March 1979 rallies and demonstrations will be held throughout Western Europe and North America. In Canada, actions are planned in the major centres of Vancouver, Edmonton, Winnipeg, Toronto and Montreal.

These actions will be organized around four central demands: the right of women to control their own bodies, the right to contraception,

the right to free abortions and the right to refuse forced sterilization. These are not new demands, but they are crucial ones. For if women are to achieve equality the first step must be their securing of the right to control their biological destiny. Let's take the right to decide away from governments, courts, churches, anti-abortion organizations, political parties and the medical profession, and give it back to women themselves. On 31 March a lot of people will be marching in support of this demand, all across the world. Will you?



The post-war DP's in the Ukrainian-Canadian press

Stefan Semykivsky



Michael Savaryn, a law student at the University of Alberta, opened the 1979 seminar series organized by the Canadian Institute of Ukrainian Studies in Edmonton on January 16 with a presentation on "The Response of the Ukrainian Canadians to the Displaced Persons Situation in Europe."

The end of World War II found large numbers of Ukrainians scattered throughout western Europe. Many had been deported during the war as *ostarbeiter* to work in German factories or on farms as a replacement for those Germans involved in the war effort, others followed the Germans when they retreated before advancing Soviet forces near the end of the war, fearing Soviet retaliation against the inhabitants of territory previously occupied by the Germans.

Mr Savaryn described the situation of these Ukrainians and other east European nationalities in the displaced persons camps of western Europe. He discussed the fears of former Soviet citizens, and the citizens of countries occupied by the Soviet Union, that they might be repatriated or deported to the Soviet Union. He explained how it was often difficult to explain to Allied soldiers why they did not want to return to their homeland, and how in some cases Soviet troops succeeded in forcibly repatriating some Ukrainian refugees to the Soviet Union.

Although most of the refugees knew little about the Ukrainian community in the west, some of those from western Ukraine had relatives in North America, and all the refugees hoped that they could receive some sort of assistance from those Ukrainians who had emigrated to the west between the wars, or before WWI. Although little

reliable information about the situation of the Ukrainian refugees was available in Canada, most Ukrainian-Canadian newspapers tried to mobilize Ukrainians in Canada to help their fellow countrymen. Mr. Savaryn specifically examined the response of one



Michael Savaryn

newspaper, Edmonton's *Ukrainian News* (Ukrainian News) to the plight of the refugees. He quoted from a number of editorials which appealed to Ukrainian Canadians for funds, clothing, and other supplies. The newspaper also described the efforts made by Ukrainian Canadians to pressure the Canadian government to allow large-scale immigration of Ukrainian refugees to Canada, and the visits of Ukrainian-Canadian delegations to the displaced persons camps in western Europe.

A lively discussion followed the presentation, and several people described their personal experiences in the post-war refugee

camps. It was noted that this "personal touch" seemed to be lacking in most of the newspaper reports, which contained very few eye-witness accounts of life in the camps, and included little factual material about the number, qualifications, and plans of the refugees. This can be explained by the very meagre resources of Ukrainian-Canadian newspapers, nonetheless, possibly more effective means to publicize the situation of these refugees could have been used.

Information about the response of Ukrainian Canadians to the situation of the refugees is limited. Little is known about the actual amount of money raised in Canada for refugees, how it was channeled to and distributed among them, and about the first contacts of the refugees with the "established" Ukrainian-Canadians. It is doubtful, however, whether pressure from the Ukrainian-Canadian community had much of an influence on Canadian immigration policy, which was motivated primarily by pragmatic considerations.

There have been very few competent studies of the post-World-War II Ukrainian emigre community. Research on their life in the displaced persons camps, and on their first few years in the countries of their settlement, is of great importance. It is interesting to note that several Ukrainian Canadians who were in Europe during and after the war, or who helped the refugees there a great deal are now working on their memoirs; we can only look forward to the contributions that they will make to our scant knowledge of the post World War II immigration.

- Boy those amateur athletes sure have it rough! Bohdan Kwasnycia, featured in the August issue of *Student*, is off to Puerto Rico towards the end of February, before shooting in the Gulf Coast Championship in Georgia. He'll also be in Mexico in the near future, and in Winnipeg (!) for the Canadian Championship sometime in May. Boris Chambul, the gold medal-winning discus thrower you read about in the same issue of *Student*, is no idler either. He's going to be in Florida on March 31st, and in Texas and San Jose in the month of April. He'll also be competing at the World Cup in Montreal, the World Student Games in Mexico City, and the Pan American Games in July. Both of them are intent on seeing Moscow in 1980. Almost makes you want to dig out that old discus from the closet. That, or the shotgun stored in the attic.

- You've all heard of the 6 million dollar man, but did you know the Ukrainian community has a 7 million dollar man? At least that's what artist Dimitri Farkavec wants for the smallest painting in the world, and he should know because he painted it. At last report the Ripley's Believe it or Not Museum in Niagara Falls was nibbling, and bargaining was under way. Can you believe it?

- Word out of the Far East has it that the Montreal community is now being served by a brand new newspaper. Called *OKO*, it's a trilingual monthly tabloid that began appearing in January of this year, shortly before the Montreal Star strike was settled. We wonder how the competition will affect its chances of survival? Stay tuned for more developments, as we'll be keeping a closed eye on the situation.

- Alberta is having a provincial election and the Ukrainians are in the thick of it. Two of the more interesting races, in fact, are between Catherine Chichak (PC) and Ray Martin (NDP) in Norwood and Julian Kozziak (PC, Alberta Minister of Education) and Gordon Wright (NDP) in Strathcona. But clearly out in front are the clerics at the local Ukrainian publishers, who received healthy contracts for election-time printing (the result of praying more than just the Lord). Let's hope the ballots are not two weeks late.

- Our incredible political clout (or is that our cloutish political incredulity) suffered a major setback recently when Mr. Lorne Razdowsky resigned as head of the Social Credit Party of Canada (SCPC). Mr. Razdowsky was the first Ukrainian to head a major political party federally; undoubtedly his ten-month term of office will leave an indelible mark in the annals of Ukrainian-Canadian trivia, just as the *Soboles* will hopefully soon become a tincture of our imagination.

Harvard prints early Slavonic Psalter

Cambridge, Mass. On Friday, 1 December, a literary evening to announce the appearance of *An Early Slavonic Psalter from Rus'* was held at the Harvard Faculty Club. Forty-five people including representatives of the local Ukrainian Catholic and Orthodox clergy and the Dean of the Harvard Graduate School, Professor Edward Keenan, were in attendance to see Mr. and Mrs. Joseph and Anna Iwaniv of Roslyn, Long Island, honored for their generous contribution of \$9,000 to subsidize the publication.

The program was conducted by Dr. Paul R. Magocsi, Managing Editor of the Harvard Series in Ukrainian Studies, who introduced the first speaker, Adrian Slywotzky, member of the Executive Board of the Ukrainian Studies Fund. Mr. Slywotzky briefly described the self-sacrificing role of the Iwanivis who in the past ten years donated over \$40,000 as well as countless hours of services to Harvard's Ukrainian program. The featured presentation was given by Horace G. Lunt, Harvard Professor of Slavic Languages and Literatures. He described how his co-author, Professor Moshe Altbauer of Jerusalem, found the Psalter manuscript at St. Catherine's Monastery on Mount Sinai, soon after that territory came under Israeli control in the summer of 1967. Professor Lunt emphasized the great importance of this text for understanding Ukrainian linguistic and cultural development and expressed particular appreciation to the donors who allowed HURI to publish this technically complex photo-reproduction in the professional manner it deserves. Professor Lunt presented an autographed copy of the volume to

the Iwanivis.

Professor Omeljan Pritsak, Director of the Harvard Ukrainian Research Institute, raised a toast and pointed out how the Iwanivis fit into a line of Ukrainian patriots stemming from the days of the

sixteenth century burgher brotherhoods, who had donated funds to the preservation and propagation of Ukrainian culture. The Iwanivis serve as an ideal example of the positive results that can come from cooperation

between the Ukrainian-American community and the scholarly world.

An Ancient Slavonic Psalter from Rus': St. Catherine's Monastery, Mt. Sinai, Volume I: Photoreproduction (Cambridge, Mass.: Harvard Ukrainian Research

Institute Sources and Documents Series, 1978), x, 181 p., is available by sending a check or money order for \$15.00 (U.S. currency) to the Ukrainian Studies Fund — Publications, 1583 Massachusetts Avenue, Cambridge, Massachusetts 02138.

Harvard University Ukrainian Summer Institute 25 June - 17 August 1979

An eight-week academic and extracurricular program will be organized by the Harvard Summer School and the Ukrainian Research Institute of Harvard University. Its purpose is to offer university instruction in Ukrainian studies and supplementary lectures and presentations on Ukrainian society and culture to a large number of students.

Students admitted will receive tuition scholarships from the Ukrainian Studies Fund, a nonprofit organization that sponsors Ukrainian Studies at Harvard. Applicants must submit transcripts of their academic records and enroll in two of the following courses for credit:

SLAVIC

Ukrainian SA. Beginning Ukrainian. Natalia Pylypiuk.

Primarily for students with little or no knowledge of the language. An introduction to the basic elements of Ukrainian structure with emphasis on speaking. Daily visits to the language laboratory required. (The course is limited to 20 students. Students whose placement scores do not entitle them to enter Ukrainian SB will be assigned to Ukrainian SA.)

Ukrainian SB. Intermediate Ukrainian. Oleh Ilyntzkyj.

For students with an elementary knowledge of Ukrainian wishing to improve their speaking knowledge. Includes readings from modern authors, class discussions and reports, and exercises in vocabulary building. Conducted in Ukrainian and English. (Limited to 20 students.) Prerequisite: One year of Ukrainian or equivalent.

Ukrainian S100. Ukrainian Literature. George G. Grabowicz.

Survey of twentieth-century Ukrainian literature — poetry, prose and drama. Emphasis on close readings of major authors. Conducted in Ukrainian and English. Prerequisite: One year of Ukrainian or equivalent.

HISTORY:

History S153. The Cossack Period in Ukrainian History. Frank E. Sysyn.

Topics include: The formation of the Zaporozhian

Cossacks, the Polish penetration of the Ukraine, the Orthodox cultural revival, the Union of Brest, the Khmelnytskyi revolt and the establishment of Cossack political entities, Ukrainian culture in the Early-Modern period — "Cossack Baroque," the Polish triumph in Right-Bank Ukraine, the integration of the Ukrainian lands into the Russian and Austrian Empires.

Tuition costs for an eight-credit program are usually \$750.00. Because of subvention of the Ukrainian Studies Fund, students will be required to pay only \$100.00 in the form of a four-year membership to the Friends of the Harvard Ukrainian Research Institute.

Fees:

Application	\$ 10.00
Registration	25.00
Health Insurance (mandatory)	20.00
Room & Board	(deposit) 25.00
(includes 3 meals/day for 7 days/week)	610.00
TOTAL	\$690.00

For further information, please write: Summer Institute Ukrainian Research Institute Harvard University 1583 Massachusetts Avenue Cambridge, Massachusetts 02138 (617) - 495-4053

For application forms, please contact: Harvard Summer School Department UI 20 Garden Street Cambridge, Massachusetts 02138 (617) - 495-2921

Students enrolled in Ukrainian SB — Intermediate Ukrainian and Ukrainian S100 — Ukrainian Literature will be housed in a Ukrainian-language dormitory.

Application deadline is JUNE 8.

STUDENT: March - April 1979, Page 5

Vancouver setting ideal for Western

Boris Mykhailovych

The 1979 SUSK Western Conference was held on the weekend of February 16-18 in Vancouver. Although the host club, the Alpha Omega Ukrainian Students Society, had one out of its way in planning a successful conference, the attendance was not as great as was expected. Nevertheless, club president Nadja Wojna and con-

ference organizer Sharon Malchuk are to be commended for their work. The out of towners appreciated the hospitality as well as the warm (10°C) Vancouver weather (both arranged by the club of course).



Are you sure you're not from the CBC?

ference organizer Sharon Malchuk are to be commended for their work. The out of towners appreciated the hospitality as well as the warm (10°C) Vancouver weather (both arranged by the club of course).

The conference started Friday night with a session for club presidents, attended by about ten people. Club business, dues, finances and other matters were discussed with Dmytro Jacuta, SUSK President. Following this session a "Welcome to Vancouver" Korchma was held at the UBC Students' Union Building with about forty people in attendance. The festivities later moved to Walter Gage Residence where they continued until morning.

To the organizers' dismay, only twenty people attended the Saturday morning session at Capilano College in North Vancouver. The session, which was to be on 'Bilingual Education', was delayed for over an hour when it gave way completely to a discussion on the poor attendance. Apathy was cited as one of the causes, but people also felt that the traditional scheduling of the conference for February

conference in the fall term, during which the Eastern conference is usually scheduled.

The Saturday afternoon session on the future of SUSK and the community led to a discussion that went well past the scheduled time when participants were to leave for evening skiing at Grouse Mountain. Bohdan Somchynsky, SUSK Vice-president for Human Rights, led the discussion by stating that SUSK has to mobilize on new issues and in this way bring into the organization new people (first and second year students). Dmytro Jacuta stressed the importance of the National Office, and even the need for a full-time worker who could assist clubs in "doing whatever interested them." He stressed the point that SUSK could not mobilize on an issue without an organizational infrastructure and continuity that could only be provided by a full-time "Executive director" of the National Office. Much of SUSK's organizational problems lie in the nature of a student organization being very transitory with new executives yearly and a completely new constituency every three years.

Having one person paid as a worker would add continuity. Some of the participants voiced strenuous objections to this concept, saying it was an unnecessary bureaucratization of SUSK, which has a strong history of grass-roots involvement, and also that it would be a waste of needed money.

A number of other areas were discussed. One of these was the idea that SUSK should in the future enhance the "network" relationship that is already de facto in operation. We should use the fact that Edmonton, Winnipeg, and Toronto are our biggest clubs, and will probably continue to be so in the long run, if only because each of these cities has over 70,000 Ukrainian inhabitants. Many of the surrounding clubs are oriented towards the larger centres, as is the case with Toronto, St. Catharines, Guelph, Kingston, etc. Instead of animosity existing between the larger centres and the surrounding smaller ones, a relationship of interaction should be developed. It was felt that, in the past, some of the animosity may have stemmed from the larger clubs inadvertently imposing activity on the smaller clubs. For example a club with two hundred members may be able to organize (and has the money to do so) a large dance or bring in a major speaker. A small club of twenty members can think only in terms of a social in someone's recreation room, and hosting a speaker's night only if the speaker is brought in by the National Executive.

Much of the discussion also focused on the societal context of our activity. How would demographic trends, declining university enrollment, unemployment, and the national unity crisis affect SUSK in the future. The session ended with lively discussion and many new ideas on the 20th National Congress, to be held in Montreal, August 24-26, 1979.

There was strong support for organizing a variety of activities the week before and after the Congress, so that people could take in the Congress as well as other activities. It was suggested that a couple of days before the congress be spent at a cultural immersion "sele" camp to be held in the country north of

(CONFERENCE continued on page 14)

Shcho take?

The following is an excerpt from the Manitoba Legislature Hansard of 21 February 1979 (pp. 103-105) which shows one Ukrainian MLA's reaction to the Manitoba government's recent announcement allowing the use of Ukrainian as a language of instruction in Manitoba schools.

MR. HANUSCHAK: Mr. Speaker, let me just for a couple of moments turn to another item that was mentioned in the Throne Speech debate, and that was the announcement of the use of the Ukrainian language as a language of instruction. It's a matter of interest to me, it being my mother tongue. In fact, for the first six or seven years of my life, that was the only language that I spoke until enrolling in school.

"Pane Speakeru! Tsikawo bulo pochyty scho tsey uirag obitsiaye wlashtuwaty prohramy dachycho nahodu na uijia ukrainskoyi mowy yako mowu nauky. Zauwajuyu takoj scho ani odna ukrainska hazeta nawil slowehka ne spomynaye protsiu obitsianku.

Chomu?

Tomu scho wony tak yak i ya chekayemo pobachyty chy uirad diyyno maye namir daty spromohu na rozwytky tseyi prohramy. Dokaz bude u proskli koshtorysu Departamentu Oswity."

Mr. Speaker, it was interesting to hear that this government is planning to institute a program providing for the use of Ukrainian as a language of instruction. I note however, Mr. Speaker, that not one Ukrainian newspaper made any mention, not even one word of this announcement in the Throne Speech. Why? Because they, as I, are waiting to see whether the government is really sincere in its intent to offer assistance in the development of this program. And the proof, Mr. Speaker, will be in the Estimates of the Department of Education.

Now, it's a valid fear, Mr. Speaker that those people have, that the people who would want to see such a program instituted, and the fear stems back to 1964, because they can remember the manner in which the teaching of Ukrainian as a second language was introduced into this province, when for the first while, well, first there was no assistance offered to the school divisions to offer the program number one, number two, those that did make an effort to offer it had to do the best they could. Consequently, it meant that if a student wanted to study Ukrainian he had to give up some other subject. In half-day lots it was Ukrainian or Shops, that type of thing. For a number of years the University did not give credit for Ukrainian as an admission requirement, and so it went for many years before Ukrainian was properly entrenched into our school system.

So, Mr. Speaker, their concern is, may this not be another hasty, flighty, ill-conceived program that the Honourable Minister of Education says that he would not endorse. And we would like to know, Mr. Speaker, what research had the Minister done prior to coming to this decision. What advice did he receive? And from whom, what planning, what preparation took place, what assistance to divisions will be offered to implement the programs in terms of professional expertise, and in terms of dollars and cents? and lastly, when does the Minister plan to implement this program? And in addition, Mr. Speaker, the Ukrainian community in Manitoba would want to know what prompted, what motivated this government to institute this program? Is it some constitutional issue? Is it some perhaps the government's way of giving the same status, the same recognition, to Ukrainian as the two official languages, or is it some other motivating factor? What was it? Or is this merely to pay a political debt? Is it to pay a political debt to a number of ridings in this province? And I suggest to you, Mr. Speaker, that that is exactly the reason, and I also suggest to you, Mr. Speaker, that this government is paying that debt in the promise of this program with an I.O.U. That is all that the government is offering, an I.O.U. and goodness knows, when one will be able to redeem that I.O.U. for what it is supposed to be worth.

So, Mr. Speaker, I would hope that the Minister would keep two points in mind insofar as this program is concerned, that, number one: the entire Ukrainian speaking community is not asking for this program. So that is going to create a problem for him, and I am not speaking for or against it. If I may at this point in time, Mr. Speaker—you have signalled me that I have one minute to go—I may take me about a minute or two to complete the statement that I want to make, the points that I would want the Minister to keep in mind. Because the entire Ukrainian community is not asking for this program some are, yes, I agree with that, but those not asking, they will be critical of the government if the government spends money on the program, because by spending the money on this program, those people not asking for the Ukrainian program would say, well, you're shortchanging the rest of the education program because out of the other corner of the Minister's mouth, he is saying that he hasn't got sufficient funds to meet all the needs of the school divisions. So they are going to say, well, but how come you've got money for this program? And if he doesn't spend, if he doesn't give the funds, then he's going to have those pushing for this program, the advocates of this program on his back. Because then they are going to accuse him of lack of sincerity and lack of commitment to the program.

And then there is overall an overriding concern, Mr. Speaker. Will the program make our younger generation better Canadians in terms of developing fluency in languages other than the official languages, one or both of the official languages? Or will the student enrolled in such a program eventually be faced with some handicaps, stumbling blocks to overcome, when it comes to transferring to an anglophone or a francophone program? And that is an assurance that the Minister will have to give the people of Manitoba and not only assurance but indicate to the people of how he hopes to prevent the stumbling blocks from occurring.

So therefore, Mr. Speaker, I can only say that you can fool, maybe the government feels that they can fool the people of Manitoba, you can't fool them all the time. And the day has come, the day of reckoning isn't that far off when the government will learn that.

MR. SPEAKER: Order. Before I recognize the next speaker, I would like to ask the Honourable Member for Burrows in the interest of preserving a correct record for Hansard if he would be prepared to give the Ukrainian version and his translation to the recorder at the back of the room.

MR. HANUSCHAK: Mr. Speaker, I have the Ukrainian version. The translation I have already read into the record, because following the Ukrainian, I had given the English translation.



garlic recipe contest

help us find new ways to use the ubiquitous head of garlic ...
(& preserve a Ukrainian culinary tradition)

Winner will receive a month's supply of garlic plus a bottle of their favourite mouthwash. All recipes will be published in the June issue. Deadline May 31, 1979.

Send us your treasured recipes!

Garlic Recipe Contest
c/o Student
11246 - 91 Street
Edmonton, Alberta
Canada T5B 4A2

Sample recipe....

Garlic Zupa

- 1 1/2 qt. vegetable broth
- 1 1/2 tbs. olive oil
- 1/2 bay leaf
- 1 head garlic, broken into cloves and peeled (about 16 cloves)
- 1/4 tsp. thyme
- pinch of sage
- 1 cup thinly sliced vegetables (carrots, sweet peas, potatoes, zucchini, etc.)
- 1 cup cooked rice

Combine all ingredients except rice and simmer slowly for 30 to 45 minutes. Discard omdngarlic cloves and tmdn bay leaf. Add rice and serve.

(Onis broth, minus the rice & veggief, if also an excellent base for sauces, rissotos, and cream soups.)

"Garlic, the taste that terrorizes so many people when the pungent little bulb is raw, becomes gentle, delicate, even meek, when simmered slowly in a broth ... Bring together all your courage and do it ..."

from The Vegetarian Epicure

News briefs on recent events in the Soviet Union and Eastern Europe

SOVIET FREE TRADE UNION

Vladimir Borisov, Lev Volkonsky and Albin Yakovlev are all members of the Free Trade Union, and were recently arrested in Moscow. The same report notes that other members of the Free Trade Union in Moscow and in other republics have also been subjected to KGB harassment.

THE FOURTH WORLD ORGANIZES IN THE USSR

Handicapped people, who in the West now call themselves the "Fourth World," have formed an independent association in the USSR. A Moscow designer named Yuro Kiselyov, and Valery Tefelov informed foreign correspondents that they have formed a non-official Association of Invalids to work towards improving conditions for invalids in the USSR. The authorities have responded with threats and warnings. To date there have been no arrests.

LATVIAN YOUTHS SENTENCED FOR ANTI-SOVIET PROPAGANDA

Word has reached the West that two young Latvians from the village of Rumba were sentenced under Article 65 (anti-Soviet agitation and propaganda) of the Latvian SSR Criminal Code late in August 1978. They were tried for the preparation and distribution of a handbill whose contents were considered nationalistic. The 19-year old Janis Tilgalis was sentenced to five years, while his 18 year old brother Maris was given three years. It is not known there the two are being detained.

UKRAINIAN ACTIVIST ARRESTED FOR CIRCULATING DOCUMENTS

Yosyf Zissel, a civil rights activist living in Chernivtsi, was arrested 8 December 1978 and charged with circulating "anti-Soviet documents." He was associated with the Kiev Helsinki Monitoring Group. His wife, Irina has demanded the immediate release of her husband. She also claims that she ought to be arrested as well for circulating "anti-Soviet documents." She refuses to help authorities in preparing the case.

MOSCOW SAMIZDAT PUBLISHERS SEIZED BY AUTHORITIES

* Six or seven dissidents charged with publishing a news samizdat publication *Posik* (Search) were recently arrested in Moscow. Copies of an issue of the publication which began appearing three months ago were also confiscated. The issues contained 300-400 pages.

SAKHAROV MEETS POLISH OPPOSITIONISTS

* Sakharov meets Polish opposition: Sakharov recently held a meeting with Zbigniew Romaszenski, a member of the Polish KOR group. The purpose of the meeting was to establish cooperation between the Polish KOR group and the Soviet Helsinki groups.

LUKIANENKO UNREPENTANT IN PRISON

Lev Lukianenko, a founding member of the Kiev Helsinki Monitoring Group who was sentenced to ten years imprisonment and five years exile recently

considers himself a member of the group and will continue to inform the world about violations of human rights in the Soviet Union.

Nadia Lukianenko saw her husband on November 21, 1978 in a concentration camp in the Mordovian S.S.R. Conditions in the camp are now worse than they were during Lukianenko's previous imprisonment, and he was weak, pale, and thin. During the investigation into his case early in 1978, Lukianenko held a hunger strike for nearly one month to protest against his illegal arrest. However, he was force-fed and then taken to a Chernivtsi psychiatric asylum for a psychiatric examination.

SPDKESMEN QUESTION SETTLED: PLYUSHCH AND GRIGORENKO

Ending a controversy on this point, General P. Grigorenko announced that the Kiev Helsinki group has appointed Leonid Plyushch and himself as their official representatives in the West.

UKRAINIAN TEACHER SENTENCED

Vasyl Strilitsiv, a teacher from Oolyna, Ivano-Frankivsk oblast, Ukr. S.S.R. who recently joined the Kiev Helsinki Monitoring Group, has been sentenced to three months imprisonment. Strilitsiv had been arrested previously in 1944, when he was 15 years old, and accused of "nationalist" activity, was sentenced to 10 years imprisonment. After his release Strilitsiv studied in Chernivtsi University and taught English in his home town. Following the arrest of his brother in 1972, however, Strilitsiv was continually harassed by the administration of the school where he worked, and, after protesting the conditions in which he worked, was fired from his job in February 1977. Strilitsiv prepared a number of protests and petitions concerning the way in which he had been treated, and renounced his Soviet citizenship in September 1977. Previous to his most recent arrest and sentence he was trying to receive permission to emigrate to England.

WIFE OF DISSIDENT INTERROGATED BY KGB

Olha Heiko, the wife of Mykola Matushevych, who was sentenced in March 1978 to 7 years imprisonment and 5 years exile for "anti-Soviet agitation and propaganda," has been interrogated several times in the last few months by the Kiev KGB. KGB officials have demanded that she cease sending appeals in defence of her husband to various Soviet and international organizations. The KGB has also exerted pressure on Heiko through her parents and acquaintances to denounce her husband and his actions.

RELIGION UNDER ATTACK IN UKRAINE

A number of documents have reached the west concerning the repression of clergy and believers of the underground Ukrainian Catholic Church, which was "liquidated" by the regime in 1946. A number of priests who have tried to conduct masses or baptise children have recently been heavily fined and sentenced to imprisonment for periods ranging from several days to several months. Numerous churches have been turned into museums of atheism, and in 1975 an old chapel built in Lubashky, Peremyshli region, Lviv oblast to celebrate the liquidation of serfdom in 1848 was torn down at night by

local authorities. Many other churches have been robbed of their artifacts. Shortly after this incident Vasyl Kobryn, a worker who had witnessed the destruction of the above old church and complained to senior officials, was released from his job. He was accused of violating work orders by staying home from work on Easter Sunday, which had been designated as a working day by the officials.

PHILOLOGIST SENTENCED IN ZHYTYMYR OBLAST

Vasyl Ovsienko, a philologist and teacher of Ukrainian language and literature, has recently been sentenced in Zhytomyr oblast, Ukr. S.S.R. to three years imprisonment. It appears that Ovsienko was arrested and sentenced after he refused to allow KGB agents to search his apartment. Ovsienko was first arrested in March 1973 and sentenced to four years imprisonment for "anti-Soviet agitation and propaganda." After the completion of his term Ovsienko was not able to find employment in his field, and wrote to the Ministry of Education of the Ukr. S.S.R. asking the ministry to provide him with a job or to certify him as unemployed and allocate him and his mother some assistance. Ovsienko was interrogated several times in connection with the cases of Marynovych,

Matushevych, Lukianenko and Snehurov, and had been threatened with arrest several times.

ARMENIAN PHYSICIST CONVICED AND INTERRED

Robert Nazaryan, a founding member of the Armenian Helsinki Monitoring Group, was sentenced to five years imprisonment on December 2, 1978. Nazaryan, a 30-year-old physicist, was convicted of anti-Soviet agitation and propaganda. His term of imprisonment will be followed by two years of exile. Nazaryan had been arrested on December 24, 1977, and spent almost one year in pre-trial detention.

INTERNATIONAL LABOUR BODY DEMANDS INFORMATION

The Committee for the Freedom of Association of the International Labor Organization (I.L.O.) in Geneva has recently demanded that the Soviet Union give it details about the arrest and detention of live leaders of the Association of Free Trade Unions of the Soviet Union, which was formed last year. According to the most recent report, three of these leaders are believed to be held in psychiatric prison hospitals.

CZECH CHARTIST JAILED: DISSIDENT STRUGGLE GOES ON

Mr. Sabata, the spokesman for the Charter 77 dissident group in Czechoslovakia, was sentenced to 9 months imprisonment in January 1979. Only his son and daughter were allowed to attend the trial in Prague, western journalists without special permission to attend the trial were turned away. Despite continuous police harassment, the group is continuing its activities.

TATAR LEADER APPREHENDED

Mustafa Dzhemilev, a leader of the campaign to allow Crimean Tatars exiled to Central Asia in World War II to return to their homeland, was arrested in Tashkent, Uzbek S.S.R. on February 7, 1979 for alleged violations of passport regulations. Shortly before his arrest Dzhemilev had renounced his Soviet citizenship and applied to emigrate to the United States. Dzhemilev had applied to emigrate because the authorities had continually harassed him since his release from a labor camp on charges of anti-Soviet agitation and propaganda two years ago.

Committee Bulletin merges with Labour Focus

The Edmonton Committee of Oeference of Soviet Political Prisoners (CDSPP) needs your help. We have finished publishing one volume (# 1-18) of our *Information Bulletin on Democratic Movements in the Soviet Union and Eastern Europe*, and have now taken on a more ambitious project. In order to better provide reliable information to the growing number of people who are taking stands on the suppression of democratic rights in the Soviet Union and Eastern Europe, the editorial board of the *Information Bulletin* has agreed with the editorial board of *Labour Focus on Eastern Europe* to merge these two publications.

The news briefs and translations previously compiled and published by the Edmonton CDSPP will now appear in *Labour Focus on Eastern Europe*.

Labour Focus is a defence bulletin published in Britain. It attempts to give those concerned about repression in Eastern Europe and the Soviet Union comprehensive and reliable, as well as regular information about events there. *Labour Focus* provides information about all significant currents campaigning for democratic rights and which could be of interest and use to activists who are building solidarity for oppositionists in Eastern Europe and the USSR.

To cover the costs of expanding *Labour Focus* to accommodate our input, and to pay our bills for the *Information Bulletin*, we must raise the sum of \$900.00. This may seem like a lot of money, but by relying only on volunteer labour, free services, and donated supplies, we have been able to keep our costs down to a minimum. It is only with your contributions and donations to this fund drive that this publication venture will be able to survive.

It is for this reason that we appeal to you to give serious consideration to our request for financial support.

Sincerely and in Solidarity,
The Editorial Board
of *Information Bulletin*

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BEYOND THE CR

Student: *What was the first, most striking impression that China made on you as a Westerner and a Canadian?*

Ryga: Well, the age of the country, and the youthfulness — the combination of the two. I remember in '55, when I first saw Europe, the sense of history that I felt walking over cobblestones that people had walked over for hundreds of years, even thousands. But in China it was a different context — there was culture shock for me even though I have travelled around the world and the third world a great deal. The fact that one is aware almost instantly that you are bridging thousands of years — that history is such an ongoing thing in China, is most striking. The tools that are used — some of them, you know, are the kind of tools that the Egyptians would have used to build the pyramids, and they're still used today! So you begin to realize that they are aware of history in a unique way, and that they know their own history very well.

Student: *The Chinese are always spoken of in the North American press as being very traditional. What kind of influence does tradition have in shaping modern China?*

Ryga: I would suspect that it's almost total. Even though the society is revolutionary, the influence of Western ideas on the formation of the revolution is, I would think, quite minimal. The political theories involved with the Marxist overturn of society are really only a framework — it's the Chinese application that is dominant. In the first place, it was a peasant revolution that brought China into the twentieth century. The same kind of revolutions that were led by Mao Zedong in China, were fought many hundreds of years ago in Western Europe, prior to industrialization. The difference is that China struggled in the peasant revolution and won it, then suddenly had to face the twentieth century. And so I think that there are some unusual political twists to what has happened in the country.

But, when you ask about the role of history I would have to say that it's total. You know, their medical practices are the most ancient and the most modern, working hand in hand and not in contradiction to one another; the methods of food production, the methods of organizing human energy, they're almost primordial. Like the ability to throw people into a construction project — tens of thousands, hundreds of thousands of people — they use human energy the way we use machines, and still do it efficiently, so that there is no loss of time involved.

These are colossal cultural impressions that hit you when you visit China; but then there is another side to what you experience there. Because a visit to the country is also a visit internally into your own self, and I mean this historically, where you make a reconfirmation of what you once were genetically; you come across surprises in China, and then you suddenly realize that somehow you remember all this, that it happened elsewhere, in your own chain of life ties.

The other cultural shock that one goes through is the realization that in China the rest of the world really doesn't matter, that it is a world unto itself. Events in your own country become distant very quickly, and events in neighbouring countries around China don't seem important somehow, because what is happening in China is so complex and total that you could for all intents and purposes be on another planet. And I don't think that's going to change for quite some time, for decades to come.

Student: *The current Chinese initiative in the West is ultimately directed towards bringing China into the technological age. How much of our technology is applicable to the Chinese situation and kind of an impact do you think it will have on Chinese culture?*

Ryga: Well, in the first place it is mechanical technology, pure and simple, that is applicable there. And let's remember that the Chinese are very ancient traders — I think the Americans are making a mistake in reading far too much into an "accommodation" with China, and this is an error — because the Chinese are doing that which they know well, namely trading. You know, it's a very ancient skill and they've been trading since the days of Egypt and Greece

I don't think cultural impacts have a hell of a lot to do with this. It may have in North America, when some of these exchanges are followed with training programmes that bring students over. But China is a society that is not sensitive to these sorts of things. Because you know our civilizations — including those of the rest of the world — are still regarded as 'barbaric' by the Chinese, even contemporary Chinese; not barbaric in a critical sense, but barbaric in a sense that really, we haven't lived very long and that we don't know the answers to a lot of things. So, they're not overwhelmed by our ability to land men on the moon, and they're not overwhelmed by our ability to drive enormous numbers of cars over freeways. They find this interesting — it's a curiosity pretense made in China about the fact that industrialization in their terms is going to mean anything more than the basis of machinery being established in their country — in other words to produce things. But where our technology has taken us, the Chinese have totally rejected that path. The motor car, for instance, is regarded by them as a convenience with very serious limitations. To produce motor cars on a mass scale — mind you, they may produce them for the rest of the world — to produce a certain kind of high energy consumer item for China, would be unthinkable. Because their revolutionary and pre-revolutionary history has been such that an ideal state of grace is one where you have a human dignity — a state of voluntary poverty — and a focus on creating a better world from one day to the next, from one century to the next. I don't like to use the word *religious* commitment, but it comes close — sort of a spiritual realization that the Chinese live with and that is expressed in their treatment of landscape, their use of the land, their use of mineral resources and petroleum reserves. I mean there is no runaway industrial expansion being planned.

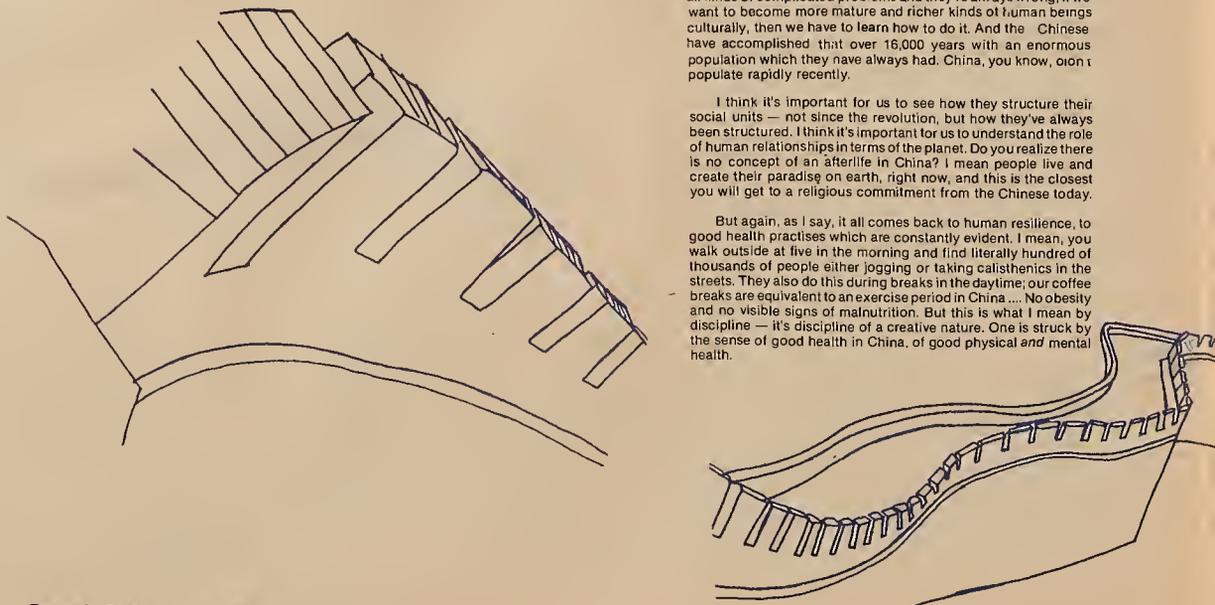
Student: *The contact between the Chinese and the West is sure to have consequences for both societies. What can we get from exposure to the largest country in the Far East?*

Ryga: I think it's more important for us than for them. You know they've survived without us for a long, long time. I think we need the contact. And when I say this it's because of a deeper kind of an implication that I've come to realize, namely that I feel that our cultures in the West, and in North America particularly, are coming to a critical turning point where they can go into degeneracy quite easily now. The kind of malaise we suffer in terms of our wavering confidence about things, the fact that we are committed, each of us, to living our lives out in a world with a minimum of stress — these are the sort of things that are symptomatic of where we're at.

Having come to that turning point, there is a question of "how are we going to live?" because there are simplistic resolutions to all kinds of complicated problems and they're always wrong; if we want to become more mature and richer kinds of human beings culturally, then we have to learn how to do it. And the Chinese have accomplished that over 16,000 years with an enormous population which they have always had. China, you know, don't populate rapidly recently.

I think it's important for us to see how they structure their social units — not since the revolution, but how they've always been structured. I think it's important for us to understand the role of human relationships in terms of the planet. Do you realize there is no concept of an afterlife in China? I mean people live and create their paradise on earth, right now, and this is the closest you will get to a religious commitment from the Chinese today.

But again, as I say, it all comes back to human resilience, to good health practices which are constantly evident. I mean, you walk outside at five in the morning and find literally hundreds of thousands of people either jogging or taking calisthenics in the streets. They also do this during breaks in the daytime; our coffee breaks are equivalent to an exercise period in China No obesity and no visible signs of malnutrition. But this is what I mean by discipline — it's discipline of a creative nature. One is struck by the sense of good health in China, of good physical and mental health.



CRIMSON CURTAIN

Student: What about their reverence of the dead?

Ryga: It's not an important fact in the Chinese consideration right now. But they do have this sense of immediacy, that one lives only once and once creates what one is entitled to and deserves. I find this an enticing kind of a realization, because it also carries with it a responsibility. I think that the sense of Chinese discipline is something that we can learn from, and I'm not talking about discipline in terms of people to people, but the internal discipline of the Chinese, the high moral standards. I mean the corruptibility is almost invisible. The relationship between people — the ability of men and women to function on tasks which are seen as national tasks — the way that it's organized and set up, is really quite beautiful to see. Not that there aren't any stresses, but the fact that men and women do all the work together, that there is no isolation of work, that this is work for a man or that is work for a woman. Whatever the work is, it's got to be done, and either a man or a woman can do it. They have a saying that "women uphold half the heavens" — not a third or a quarter of the heavens, but half — which in a symbolic way illustrates something I think we still debate, we argue about. Our tendency is to always carry things into abstractions; we discuss a thing as an abstract possibility. But a lot of the abstracts that we concern ourselves with are daily realities in China; and it all goes back to the threat of famine, because they've lived with famine almost eternally.

Student: How successful have they been in dealing with the problems of famine and over-population?

Ryga: Well, I don't think they've been all that successful with the problem of overpopulation, because that's a problem for the current generation of Chinese who are of a child-bearing age. The problem of famine they've conquered. In fact, in '76 — I didn't ask this question in '78 — when I asked about how much food they had in reserve — and I'm talking about reserves of cereals, for example, the stockpiles — they said at that time the national average was just under three years. In other words they could survive two crop failures. They wouldn't do it well, but they would not have a famine, either. When you consider that we couldn't do that, in one of the most advanced areas of the world, I would say that they've done very well.

Now, okay, we're talking about different dietary patterns, about the ability to survive on a single food for a long period of time, but you know it's still the same world. You sort of realize that reality too, when we talk about having to eat meat four or five times a week as a kind of cut-off point for our requirements — anything short of that and we're in trouble — and it reflects our lack of discipline about how we use foods. I saw no wastage of food in China, although it was always in plentiful supply everywhere. Granted, it was very basic: for instance, people working on communities would get together for their meals, and had a great big cauldron that was really just a massive stew pot.

Student: You spoke of the revolution as being a peasant revolution. A quarter of a century down the road from the Communist seizure of power, what is the relationship between proletariat and peasantry?

Ryga: It's getting difficult and will become more difficult in the next two decades. I would say that they are going to have some very serious social upheavals there. Because they are going to depopulate the countryside, they are going to reduce the number of people required to work the land; and with industrialization more and more of the young talent will have to be drawn into the cities. In fact, they're rebuilding the cities now with that in mind. They're taking down the single level and two-level buildings and going into highrises to conserve space, but also to bulge out the cities for more population. They're also going underground as well.

So, I would say that probably a third of the population on the land at this instant will have to be moved into urban or industrial kinds of centralization — even though at this moment in China that's an ugly word. But the procedures that they use to prepare the population are really interesting; and where I found it reflected most vividly was in the military. For you know, anywhere in the third world you have a problem where tradition works against you. You can provide the ability to work — industrial plants, mines, or processing mills — ten miles down the road from a village, and still be stuck with a shortage of labour. Because people are tied to their villages, tied to their heritage in a way that we don't understand in North America.

George Ryga



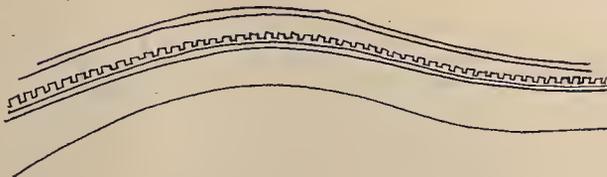
Ballad of a Stonepicker
Captives of the Faceless Drummer
The Ecstasy of Rita Joe
Isangy Hills
Night Deck
Ploughmen of the Glacier
Seven Hours to Sandown
Sunrise on Sarah

Talonbooks

And I think the Chinese leadership understood this very well, and the cadre system — the way in which ideas are presented to the population, and acted on — shows it. You know, the young people are taken into the army and then moved right across the country, and it's a huge country, like Canada. And then they'll spend a year and a half in the armed forces, and form new relationships because the army is also a working unit. So it very effectively breaks the hold of the village on them during a period when these people are marriageable, when they're going to be pairing off and setting up new homes for themselves. Not many of them are going to return to their place of birth, and so it essentially creates a mobile reserve of manpower.

Of course, if a peasant goes into industrial training, and eventually into industrial work, he or she then becomes a member of the proletariat. And at this moment I felt that there was a gathering tension between the peasant who won the revolution and considers that the biggest part of the stake in the revolution belongs to him or her, and the industrial worker who is just emerging and has no expectations except for wages.

And so these conflicts are shaping up, and I think they're being a bit casual about the way they're walking into it all; certainly the leadership that I spoke with didn't seem to be particularly concerned about it, which bothered me somewhat. Because they have no previous record to go back to, as this experience has never happened to them before.



George Ryga is a well-known Canadian writer of Ukrainian descent whose literary achievements are too numerous to enumerate but include such successful plays as *The Ecstasy of Rita Joe* and *Captives of a Faceless Drummer*, as well as several novels. He is probably best known to readers of *Student* as the author of the CBC drama *Ninth Summer*, a love story set in a rural Ukrainian-Canadian community, and as the creator of the 1927 (Ivan Lypc) episode in the *Imperial Oil* series, *The Newcomers*. His latest book, *Beyond the Crimson Curtain* — to be published this summer by *Doubleday* — deals with visits he made to China in 1976 and 1978, the first time in the company of a group of Canadian workers, the second time as a member of a delegation from Okanagan College in the interior of British Columbia. As events in the Far East have recently focussed people's attention on that part of the world, we felt that it would be timely to interview Ryga about his impressions of Chinese society. What follows in this first instalment of a two-part series, is an almost verbatim transcript of a conversation we had with George Ryga at his home in Summerland B.C. in February of this year.

Next Issue:

- The Cultural Revolution
- Art in the People's Republic
- The Chinese and the Soviets

A Prairie Vision

"We live our lives becoming a shadow of what we used to be"
— Andy Suknaski

I met Suknaski while he was toiling over the manuscript of his just-published book *The Ghosts Call You Poor*. It was the winter of 1977 and he was living in a seedy basement room in West End Edmonton, a few blocks from my house. I would drop by in the mornings and find him pecking away at his tiny blue portable typewriter. He was typing up long poems on blue foolscap sheets or brown grocery bags. He said he liked the feel of type of thick brown kraft paper. Perhaps it was the equivalent of good dark peasant bread. One winter in Toronto, while he was on U.I.C. and could not afford good white paper he typed dozens of poems on the sides of grocery bags.

Andy would festen these long sheets of poems with a steel spring clip and hano them on a nail above his ivoing table; placing his crooked pipe in his mouth, he would get up, pour some water into an aluminum saucepan and place it on the gas burner of the stove to make Sanka for his ulcer. We became friends.

We were both in our mid-thirties, both prairie Ukrainians and both raised in small prairie towns that are now either dead or dying. In the anonymity of the city, the dynamic elements of the human condition can be camouflaged or suppressed, but in the small town human dramas occurred up front. We grew up experiencing them in all their intensity. Ours was a world of old *guidos* (grandfathers) with drooping white moustaches, asiatic looking patriarchs whose word was law in the family. They beat their wives with pitchfork handles, tyrannized their wives and arranged marriages for their daughters. It was a world where old *babas* (grandmothers) sang sed songs at weddings, bewailing the bride's loss of innocence and her absolute subjugation in matrimony. It was drunken, bestial fist fights at Saturday night dances and golden, Byzantine liturgies celebrated on Sunday mornings. It was a world of winter funerals with men burning and hacking out a grave in the frozen earth as a blizzard regeed, while cantoners chanted psalms in Old Slavonic around the corpse laid out in the community hall. It was a world of large, outdoor summer parties with fiddlers, hammer dulcimer players, tubs of creamed chicken, fresh bread, new potatoes, and children running free in green and yellow camouflaged meadows. It was a world of new babies, christenings, fiftieth wedding anniversaries with dancing on a platform hammered together by neighbours. It was a world of ripe crops standing golden against the deep blue autumn sky with threshing crews tossing bundles into a clattering separator while the women sweated back at the house as they cooked mounds of food on wood-fired stoves.

Our world was an Indian in a horse drawn wagon driving down the gravel highway looking for work at harvest time and some Ukrainian farmer grating that there was somebody lower on the class scale that he could practice racism on. Our world was the suicide of some old bachelor putting a .22 to his mouth and pulling the trigger. It was a small town businessman going broke, then beserk, killing his entire family and turning the gun on himself. He was buried outside the graveyard while his family had holy water and incense sprinkled on their coffins. While most people want to forget, to turn their backs on that world as they pursue urban careers, Suknaski uses these experiences as a jumping off point for art.

In the autumn of 1977 I began work on a film about Suknaski for the National Film Board. From the beginning I decided that the film would be a biographical sketch, but rather something that touched on the sources of his poetry—memory and geography. The title of the film is *Wood Mountain Poems*, named after his first major book of poems about the hamlet of Wood Mountain, Saskatchewan, where he grew up. His poetry not only comes out of his own personal memories but also the memories of the town's residents—Lee Sopario, Andy's surrogate father and the village postmaster; the Reverend Father Onescu, a blind 89 year old Romanian priest; his mother, a survivor of a tragic and brutal marriage to Andy's father; and of course the memories of Andy's 91 year old father whom he has described as "the living testament and icon"—of an immigrant's loneliness, brutality and hope.

Suknaski's poetry also mirrors a collective subconscious. It deals with the dreams and visions of the Indians, of settlers and their old country traditions, of the hundreds of people he has seen, met or read about. "I believe," he says in the film, "that when we are born we all carry within us the seeds of history, a genetic memory which links us to things past." Within Suknaski's veins flows Ukrainian and Polish blood carrying in it traces of spirit-worshipping Slavs, Scendinavian adventurers, Byzantine mystics, Ghengis Khan's Mongol horde, Cossack warriors, bleak earth peasants and parents who survived immigration and the great depression. Suknaski's poetry simply renders all of these things contemporary. In other words, his writing states that we are not isolated in history, but rather that all of us dwell in an ancestral space.

When Suknaski and I planned the film he told me about an old Romanian New Year's Eve custom known as *Boohii*. A fresh dog hide was stretched over one end of a nail keg and a notted horse hair pulled through it. The horse hair was rubbed with resin and when tugged with the palms emitted a low roar like that of a bull. (The word *Boohii* means but in Romanian). Groups of revellers went in procession on New Year's Eve making the *Boohii* roar, firing shotguns into the air, cracking bull whips and yelling out "La Mults An" (Happy New Year). They were preceded by the effigy of a horse which symbolized strength, good luck and fertility. They went from house to house seeding good luck by throwing handfuls of wheat on their neighbours' floors and then, after downing whiskey and singing a few carols, they staggered drunkenly on to the next farm to do the same thing over again. This custom dated to the first century A.D., the times of the Roman Emperor Trajan, and was practiced in Wood Mountain by the Romanian immigrants until the 1920's, then abandoned. But its memory remained. Using these memories Suknaski and the people of Wood Mountain made a *Boohii*, a horse's head out of cardboard, rounded up shotguns, lanterns, and a bull whip, and re-enacted for the camera a custom they had never seen. The Film Board provided the whiskey for the Wood Mountain revellers and God acting as art director sent an October blizzard. The procession of the *Boohii* was shot at dusk evoking a ghostly surrealist image. It was like a foggy dream of figures in semi-darkness in the back of someone's mind. Memory on celluloid. In the film Suknaski, standing on the crest of a snow-covered hill, describes this procession as a line of ghosts in the landscape reliving a mystery 2000 years old.

It was the austere landscape of southern Saskatchewan that added an overpowering sense of mystery to the filming of the *Boohii*. The flat surface, jagged, erratic, rock outcrops and constantly moving weather fronts create a mystical sense of being in a place where the soul can fly unhampered by forests or mountains. It has a quality akin to the desert. I believe that this flat open space with its winds, blizzards and scattered sunlight has, from childhood, imprinted Suknaski with a keen spiritual awareness of the prairies as a place where history, eternity and the shadows of ancestors mingle together to generate a special prairie consciousness. For this reason, my cameraman, Robert Reece, and I decided to film the prairie only when it became a multi-leveled reality. We shot in the early morning and at sunset when the light was red. We filmed the prairie as clouds chased by the wind made sunlight skip across its surface. We filmed in semi-darkness; the sun was low and the shadows very long. This gave the image of the prairie a sense of ambivalence, making it a place where the human spirit finds nothing familiar and is forced to confront itself, viewing the viewer a desert experience.

The film opens with a prairie road allowance, red in the setting sun. The camera captures a one-legged man on crutches collecting beer bottles, stuffing them into a Regina Leader Post newsboy's bag. The voice-over from one of Andy's poems beings: "Ernie Hudson, World War I veteran... in my boyhood he was prorok (old biblical prophet) gathering beer bottles on crutches..." The one-legged man is Suknaski. I felt it was important to have to play out the roles of the people he writes about, to assume their identities because, after all, that is what he does in his poetry. He meets people, talks to them, lets them enter his imagination and then transforms their story into something larger than life. He carries their pain on his shoulders like the Suffering Servant in the *Book of Isaiah*.

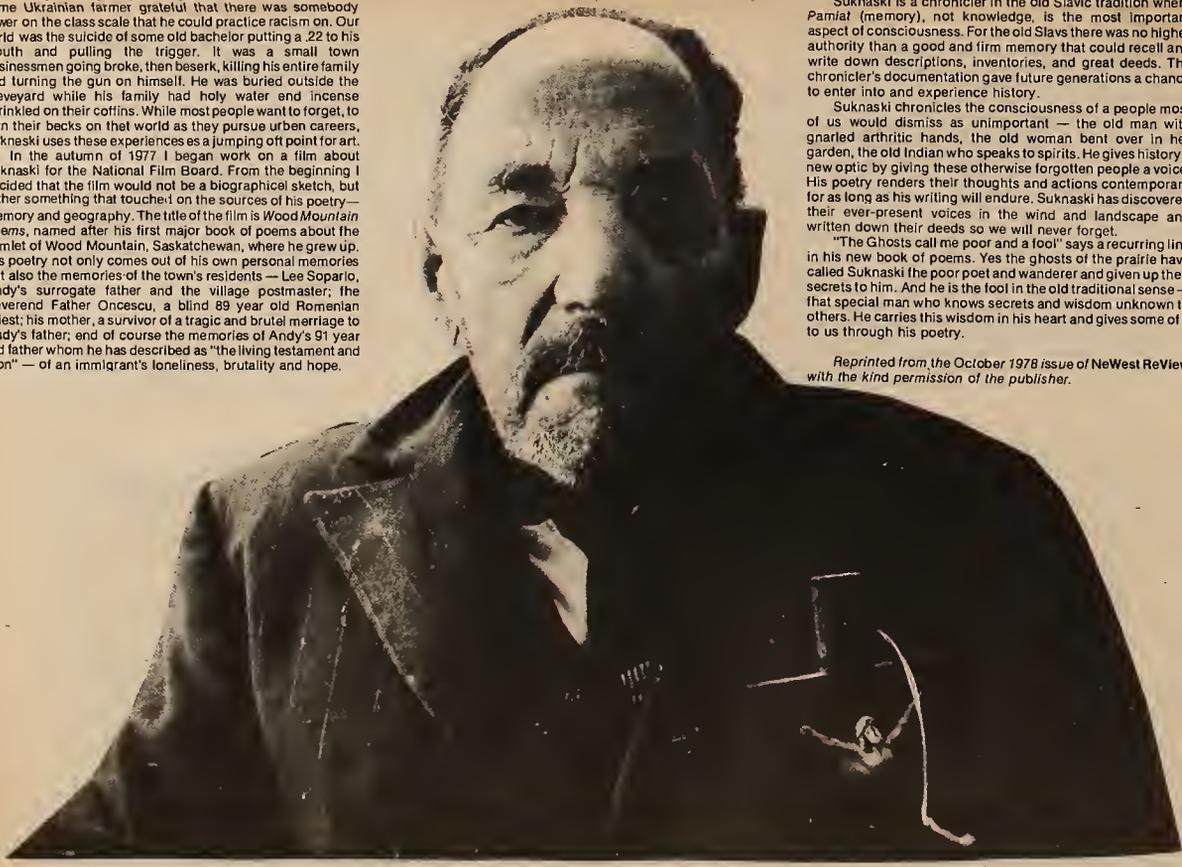
In the prairie desert Suknaski has heard voices and seen visions. He had discovered the complex ecology of the spirit. He tells the stories found in the smoke-stained icons of some isolated prairie Byzantine church, in Indian petroglyphs etched on rock outcroppings, in the broken English of some old immigrant pioneer. He travels the prairie in Greyhound buses boarded at midnight, hitchhikes in the blistering sun, sits in bus depots and cheap hotels listening to old men speak. He works as a janitor and short order cook collecting the voices that make his poetry prophetic. Out of these stories he maps out a new geography of the soul, in which time is no barrier. "I am a white man / my father still lives / yet already his ghost possesses me / no less than other Ghosts / Riel, Dumont / Big Bear, Almighty Voice, / Mrs. Gowanloch / They call us poor / and dwell inside of us / often weeping for what is and what might have been / in the broken circle of my memory."

Suknaski is a chronicler in the old Slavic tradition where *Pamiat* (memory), not knowledge, is the most important aspect of consciousness. For the old Slavs there was no higher authority than a good and firm memory that could recall and write down descriptions, inventories, and great deeds. The chronicler's documentation gave future generations a chance to enter into and experience history.

Suknaski chronicles the consciousness of a people most of us would dismiss as unimportant—the old man with gnarled arthritic hands, the old woman bent over in her garden, the old Indian who speaks to spirits. He gives history a new optic by giving these otherwise forgotten people a voice. His poetry renders their thoughts and actions contemporary for as long as his writing will endure. Suknaski has discovered their ever-present voices in the wind and landscape and written down their deeds so we will never forget.

"The Ghosts call me poor and a fool" says a recurring line in his new book of poems. Yes the ghosts of the prairie have called Suknaski the poor poet and wanderer and given up their secrets to him. And he is the fool in the old traditional sense—that special man who knows secrets and wisdom unknown to others. He carries this wisdom in his heart and gives some of it to us through his poetry.

Reprinted from the October 1978 issue of *NeWest ReView* with the kind permission of the publisher.



Complicated Delusions

We met at Sunday school, or at Saturday school, or in church. Some of us do not remember how we met; we seem to have evolved into each other and do not really know where one ends and the other begins. We are all more or less twenty-one and in school. Occasionally one of us is working; we call that taking time off. Shrugging, we imply an eventual return. Returning is the most important factor here; we are all leaving only to return, escaping only to ask admittance again.

George went to South America. It was like a chapter torn out of a book that none of us had ever read. Where he lived, people called to each other from windows; ate long, late dinners; sang until dawn. He learnt Spanish and lived with Indians for a summer. After some time, longer than necessary for us, shorter than expected for him, he came back. He is Ukrainian, as most of us are. He fell in love with someone there; this is evident when he becomes drunk, and cries. He repeats a name, Hanna, or Harla, or Hania. Later, sober, he tells me she was Yugoslavian: "That got to me, you know. I mean, she was *slavic*. She seemed to have more depth. There was that missing element, you know, and she seemed to have it."

Forever in diaspora, that constant insecure hum. It is indeed a complicated delusion.

Lately we have been drinking vodka. I do not like vodka, I drink it anyway, and with flourish. It occurs to me that perhaps I need a break. Half-jokingly, I tell several people that I am going to Europe. Two weeks later, a surprise farewell party has been organized, with many guests and much attention to detail. There is a cake from Woolworth's; the baker was bribed, and a reasonable facsimile of the Ukrainian word for good luck, is scrawled across the top. Several friends from high school, whose names I scarcely remember, have been invited. There is, of course, vodka. Partially not to hurt anyone's feelings partially because of the vodka problem, and to a greater extent because I have always wanted to, I decide, at that party, to leave. Someone else at the party is unemployed. We discuss French pastry and the Gallic temperament. She decides to travel with me. Eleven days later, we are in France.

Hitching. Green-into-blue hills; the long unfolding highway. Day after day, the rituals repeat themselves: the dazing (but careful) smile; the earnest girl scout demeanor. A short wait, ten minutes, never longer; the stretching of brakes and the classic dash to the car; wobbling, half-balanced, laden with knapsacks and bags. And then the delicate, halting dance of questions and confidences.

"Vous-êtes canadiennes, eh... Québécoises?"

"Non."

"Ah, d'accord. Anglaises."

"Non, pas anglaises..."

"Ouais, alors?"

"Ukrainiennes... um, ukrainiennes-canadiennes."

"Ooh la la... C'est quoi, ça?"

We explain "ukrainienne" over and over, developing a little sermon, improving upon our verbs and conjugations. The immigrants, the homesteads, the mosaic. Le multiculturalisme. I grow weary of saying it, the word adheres to my tongue, produces little more than a bright, confused smile. The novelty of the hyphenated-Canadian: to the French, Québécois is Québécois; but "ukrainienne-canadienne" defies understanding. One is defiantly French, or defiantly not French (Breton, Basqua, Normand), here. To be two things at once would somehow be unethical.

More than once, I am asked: Which are you *mora*... Ukrainian or Canadian? I smile and change the subject. I never know what to say.

We flatter ourselves for being avant-garde; this part of France - Brittany is hardly a tourist haven. The bus system is nothing if not eccentric, and the train service is laughable. The youth hostels are ancient, and almost empty. Some of the hostel wardens have grown accustomed to this and have turned their hostels into drop-in centres for unemployed friends; large groups of people appear out of nowhere and have huge, hilarious meals. They are eating meat. One hears rumours of shrimp, and of mussels, marinated in wine. We eat our nameless vegetable meals in the furthest corner. We are tolerated. One of our fellow-travellers, a California majoring in French, is invited to the other side for dinner: they have veal and what looks like chocolate eclairs. We do not see her again. We see the others again, following a similar rhythm, and the same Michelin guide. We begin to carry a food bag: onions, sausages, garlic; all the staples. Our reputation spreads, and eighteen year old boys begin to adopt us; we cook for them, they do the dishes.

Later, we hear about the Californian. She had a three-day affair with the warden. Someone asks, with half-closed eyes and disparaging sigh, whether she had to pay for her accommodation. I wonder: was her French adequate? Did she have enough words?

There are never enough words.

At one point in the journey, I run out of money. I cannot cash a certain cheque, and must phone home. I choose a phone booth in an elegant department store, a place full of chandeliers and rich, bored women.

The long-distance operator is cheertful in a bleak sort of way. Where have I travelled. What do I think of the Basques. Can I spell my party's name. He mistakes a *p* for a *b*; I am flustered, and say *no, p* as in *pomme d'arrée*. Oh, *mervilleux*, tu parles français, he says. From then on, everything is in French but I do not know the difference between *racroche* and *decroche*. Do I hang up, or stay on the line?

Meanwhile, a crowd is gathering around the phone booth, led by a militant blue-haired lady. Somehow, she knows I am

phoning long-distance. She raps on the glass door with the carved wooden handle of her umbrella. (I do not know what the operator means by "appelle directe.") Outside, they are discussing my personality. A rumour passes through the crowd that I am American, and that I have not purchased anything in the store.

The leading lady raps on the door again; I wonder vaguely if the door will break; my mother's voice, watery and plaintive, comes on the line; the operator fades away ("la connection est fait, bon chance avec ton voyage"). I give my mother quick directions, far too garbled to understand. The blue haired lady's raps have become methodical, almost absent-minded. On her face, a vacant, forgotten smile.

Later, in my sleep, many languages, none of them familiar,



lurk in my sleep, like sounds underwater, or the deep rumble of a subway train beneath your feet. Ukrainian is there, but I hardly recognise it; people's mouths are moving, but the sound doesn't match like words dubbed in a movie. I hear English, but it seems sparse, denuded; branches in winter. I try to talk, and find myself reduced to platitudes and banalities; Ukrainian, English, French, it's all the same, nothing's as it used to be.

The person I am travelling with is Ukrainian; that is how we met, long ago, at some church basement function. I hardly know her but at least we can sing the same folksongs.

Soon we begin to argue. Am I Ukrainian-Canadian or Canadian-of-Ukrainian-descent. This lasts many days and ruins all our meals; several strangers become personally involved. After that, we discuss the language, is it dying, is forgetting it the first step to assimilation. This goes on for weeks and finally dilutes into the question of whether I in my zeal am pathetic, and that absorbs us for a long time.

Once we are arguing in a hostel. Someone overhears and asks us to "say something in Ukrainian"; someone else begs a few Ukrainian songs. We drop our argument like bits of knitting, and sing for an hour. In an extreme approximation of friendship, our harmony is almost perfect.

Later, long after we have parted, I read in a book: "There is a difference between real sentiment and the trash of shared experience." I do not attend any church basement functions for a long while.

Hubert is a Breton separatist. He is thirty and lives in a stone farmhouse, au bord de la mer. Through a series of complex adventures, we end up spending several days with him and hearing about the politics of Brittany. He tells us about children forbidden to speak the Breton language, made to tattle on each other, being gradually convinced of the awkwardness of their native, their very own tongue. He talks about the new movement to revive Breton heritage: the folk dances, the language schools. He sits on the edge of his chair as he talks, leaning tensely forward; he is earnest, almost evangelical. I feel vaguely uncomfortable.

On our last evening together, Hubert shpherds us to a "Fest-Noz", a Breton dance. One hundred people step dance and perspire in a small gymnasium. It is charming, a unique experience, but I am a shade too delighted; I smile broadly and join in, making a great show of imitating everybody's feet. I am a good student; Hubert smiles grimly, and is gratified.

Mirrors can appear out of nowhere: you see yourself sideways in a store window, anxious and dishevelled. Or someone half-jokingly tells you what a clown you are, and afterwards nothing's the same, you hold that trettul, made-up image with you all day.

It has all been too familiar, reminds me of myself, in embroidered blouse, explaining and explaining. Easter eggs, dances, folk songs. Someone else listening, with a prelude fascination, asking barely interested questions. Is the egg raw and aren't you lucky with a second Christmas; those January sales.

By the end we could speak no language well. I have heard of this happening; one takes a fancy to isolated expressions in a foreign tongue. "Ca ne fait rien" we would say to one another through early morning half-sleep or the mist of too much wine. And, "tant pis", "domage", "affreux", when things

went wrong. On the other hand, easy phrases in familiar languages became difficult, sometimes impossible, to find.

Our last stop is in London; for reasons of poverty and exhaustion we stay with Ukrainian nuns. They are anxious and kind; did I sleep well, was it not too cold. Ca va, ca ne fait rien; I almost say, am speechless instead. I once was good at this; I have a repertoire of colloquialisms inherited from my father. Invisible backslaps, they assure the (Ukrainian) listener that I am indeed of the tribe. A "masty sobi holovu" here, and a "visti zдохlo" there, and all is well. Often, I do not know what I have said. It hardly ever matters.

Yet now there are empty spaces; missing cards in a game. The nuns tell us long diabolical stories of Ukrainian (usually Orthodox) priests who visit with young (usually pretty) wives,

who carry hatboxes. ("Imagine!" Hatboxes!) and wear real furs. One such couple has five children, whose list of misdemeanors is incredible: one son married an anhlicka (English woman); another (a girl) didn't marry at all. Yet another became a Baptist ("a Baptist!"). Education, sex, and the devil, lurk everywhere. All stories lead to one (the only) conclusion. Poverty and chastity.

I am silent throughout, cannot muster even the faintest "nemovirno" ("incredible!"). I said ca va, they wouldn't know what I was saying. Later, they think they understand: I agree. They call me for short, almost lunny, almost sad, conclaves. Think about being a nun, they say. Really. Think about being a nun.

On it goes. A channel crossing, a boarding pass; a newest of dedensions. Cultures blur into one another. Watercolours of a dream. We live in and out of turnstiles. I will be back in time for the church bazaar.

I see much of George when I return; he wants to digest every detail of my trip, signs, and says: "Now you know what it was like for me."

I do not know what it was like for him. This hardly matters. George sees me in a new light. He sends me roses on my birthday.

It seems slightly indecent, like being courted by an older brother. How will I tell him that in my mind's eye he is still a little boy in flannel shorts, his hair slicked back and bearing the recent marks of his mother's comb. (he is reciting something by Shevchenko, with a huge grin. He does not understand what he is saying. I am watching, with stifled giggles and wobbling knees.)

I have come home for Christmas. The Anglo-Saxon version trumpets forth with advertising jingles and electric stars; turkey breaders and liquor stores make their fortunes, and over the airwaves, goodwill crackles, like aluminum foil. Our Christmas is unsung and unknown; but what once amounted to a day off school and a poor forgery of the original (I yearned, with a child's inaxorable gloom, for Boar's heads and wassail), is now balm and antidote to the December neurosis. Our January celebration arrives in quiet-like snowfall, and builds to the midnight climax of incense and wonder. Sleepy altar boys blinking at the crescendo of song.

I am snug with inquiring friends; our carols are more "spiritual"; our foods "more exotic". I become lyrical while describing the drunken hilarity of *koifada* (the visiting of Ukrainian homes with carols). It is, of course, ironic.

It I wait, if I stay, perhaps we will become grown-ups; drink what we want, quote only what we understand; recognize ourselves in mirrors and delusions. (I want to leave again, leave again, my mind in metronome repeats: the only growing here is backwards, into previous deceptions and old, ancestral fears.)

But I was wrong; I thought I was portable, able to go against the current, away from the masses. I didn't know I needed, need, the current, the fixed point, to leave and return to, again and again. It was, is sometimes still, a complicated delusion.

Peter Stefaniuk is one university "drop-out" who has no regrets about quitting school. The former York University student is only one course short of a degree in psychology but doesn't think he'll bother picking up the credit he needs to complete his B.A. "I just can't get into a university frame of mind," he confesses, somewhat ironically, as we talk in the coffee shop at Stong College, his alma mater. "Maybe I'll pick up a trade," he mutters wistfully. "Something I can be my own boss at."

But the truth is that Stefaniuk already has a trade, though it's of the sweat sock and not the blue collar variety: he plays volleyball in the only professional league in the world, the International Volleyball Association. The IVA is an eight team organization — now entering its fifth year of operation — with franchises concentrated in the southwest United States and plans to expand in the near future. Stefaniuk is one of the pioneer players in the league, spiking balls for the Los Angeles Stars in the association's inaugural year, 1975. Four years and four teams later, Stefaniuk has no regrets about his decision to join the fledgling IVA, and is in fact looking forward to the upcoming season despite a sore shoulder and some problems he's experiencing negotiating his contract. His team, Santa Barbara, won the championship in 1978, and Stefaniuk led the league in what are known as "stuffed blocks" — blocked shots that score points. He was also selected to the All-Star team for the first time, which explains why he's feeling optimistic about his immediate future. Finishing a degree in psychology isn't even a

remote consideration at this point in time in the 25 year old athlete's career.

Like any other "tradesman" in professional sport, Stefaniuk served his apprenticeship in amateur competition. He became interested in the sport when his sister, who played volleyball on a Ukrainian Youth Association (CYM) team, began taking him to her games. Soon Peter was not content to simply watch the game, and when CYM organized a men's team he joined it immediately. He was fourteen at the time. But it didn't take him very long to outgrow the competition in the league, and he decided to broaden his horizons by joining another Ukrainian team — the Ukrainian Volleyball Club (UVC) — in the more challenging Senior Double A circuit. For this he was branded a "Judah" by some of his ex-team mates, who felt he had betrayed them by playing on a squad composed largely of former members of PLAST. It was an accusation that Stefaniuk simply shrugged off, for his sights were set on larger game.

He played volleyball in high school for Parkdale Collegiate in Toronto, and for York University for one year — the year they lost to the Winnipeg Warriors in the Canadian finals. And he continued to play in Senior Double A competition for the UVC, later renamed the Ukrainian Sports Association (CTV). His play soon caught the attention of people in the know, and he was asked to try out for the Canadian National Team in 1973. He made the game squad his first time out, and hasn't looked back since.

He played with the national team for two years, then decided to

pass up the opportunity to play in the '76 Olympics so that he could turn pro in the newly-founded IVA. Again his move provoked some controversy. But the criticism fell on deaf ears as Stefaniuk headed south to cast his lot in with the fate of the brand-new league. Today he plays with a number of former Olympians, including Ed Skorek, the captain of the gold medal-winning (1976) Polish team. The decision to turn pro was not an easy one to make, but Stefaniuk is glad that he took the big step. How many people do you know who get to work at what they enjoy doing most?

The Los Angeles team he played for in 1975 proved to be the best in the league that year, capping its successful season with a championship victory. But financial difficulties experienced by the franchise led to contract disputes with Stefaniuk — he refused to take a belt-tightening 25% cut in pay — and he was traded to the El Paso-Juarez Sol midway through the following season. They got as far as the semi-finals, only to be defeated, by you guessed it, the Los Angeles Stars. Stefaniuk, however, had the last laugh when San Diego knocked off his former employers in the finals.

In the off-season Stefaniuk was traded to the Tucson Sky, with whom he spent most of the 1977 schedule. He was released with only eight games left in the season in a shake-up that tried to place much of the burden of a disappointing year on his shoulders. Accused of causing dissension in the ranks, Stefaniuk counters that the real problem with the Sky was one of communication. Three first-stringers as well as the coach were



Pete Stefaniuk:

primarily Spanish-speaking, and this crossed more than a few signals both on and off the court. Santa Barbara, however, didn't hesitate in signing Stefaniuk as soon as he became available, and he finished off the '77 season in California. The following year he had a major hand in shaping the club's unprecedented 28-8 record, a standard that Stefaniuk figures will not be surpassed for many years. Mindful of his contribution to Santa Barbara's winningest season, Stefaniuk is presently holding out for an offer that he feels will better reflect his value to the team. As the opening game of the season approaches — the schedule runs from mid-May to mid-September — Stefaniuk is in Toronto coaching a team called "Cabbagetown" and waiting to hear from his employers.

When I cautiously inquire as to what pro volleyballers are making these days, Stefaniuk replies that salaries range from six to twenty-five thousand dollars per season. The women generally earn the lowest salaries on this scale because they play the less demanding and more defence-oriented back court positions. Women, you say? In professional competition with men? It's but one of the innovations pioneered by the IVA, several of which have since been adopted by the amateur sport. Because two women must be on the court at all times, the IVA has also

instituted a change related to positional play: only the service rotates among the six players. That way the women can be utilized in the back court, while the men play the more punishing net positions, where conditions of trench warfare exist.

Front court is where Stefaniuk plays, for it is there that he can use his 6'9" height to best advantage, blocking shots, driving spikes, or simply intimidating opponents. Nicknamed "Dovhaz" by his Ukrainian friends in Toronto — its sense translates roughly as "the long one" — Stefaniuk is anything but a menacing character. In fact, he's more like your stereotypical friendly giant, gentle both in manner and deed. Except, of course, when it comes to driving a 100 mph spike into enemy territory ...

Walking back to the Tait-Mckenzie gym at York, where Stefaniuk's Cabbagetowners are to play a Korean team later in the day, I wish him luck, say goodbye, then go my separate way. Again I am amazed at the size of his hand when it grips mine before we part. Trudging back to my car across the snow-blown campus, I reflect on how Stefaniuk has found a place in the sun — California, Texas, Arizona, Hawaii — while I must return to polar Edmonton. And then like any good Ukrainian I roundly curse his good fortune, as I try to start my frozen car.

a
place
in
the
sun

Jars Balan



All Canadians are not alike. Vive la difference!

Канада є об'єднаною нацією, складеною з людей, що походять з усіх кутків світу. Це знаменита мозаїка народів, різне культурне коріння, цінності яких є унікально сповнені в одну всекрайню сім'ю, що живе разом у мирі, взаємному порозумінні і в душі свободи.

Факт, що канадці не схожі на себе, дає нам нашу різноманітність. Саме багатство різноманітності дає кожному канадцеві волю бутн іншим, а водночас бутн рівним. Волю втішатися своєю неповторною різноманітністю, зберігати своє

культурне коріння і цінності та поділяти їх з іншими. Водночас багатокультурність віддзеркалює і відповідає канадській дійсності. При допомозі своєї постійної політичної настанови, виявленої багатокультурністю, ваш Канадський Уряд має досить широкую шкалу програм, які забезпечують кожному з нас нагоду виявити свою власну індивідуальність та внести щось своє у ріст і велику життєвість Канади.

Ваш Міністер Багатокультурности певтомно трудиться, щоб забезпечити

багатокультурність у всіх ділянках діяльності Уряду і щоб усі канадці, без уаги на своє походження, були рівними. Його Багатокультурний Директорат заохочує інформаційні джерела відомостей, щоб вони описували наше культурне життя акуратно. Саме через багатокультурність ми визнаємо, що всі канадці не є схожі на себе і що ми мусимо гарантувати їх право на рівність. Хай процвітають різниці!

Коли хочете висловити свою думку або одержати більше інформації, пишіть до:

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Cambridge, Mass. The Harvard Ukrainian Research Institute is proud to announce the appearance of its newest publication, *The Cossack Administration of the Helmanate*, by George Gajecy. This monumental two-volume, 800 page study is the result of more than a decade of careful research. It provides for the first time a comprehensive description of the ten major regiments as well as other regiments that made up the Ukrainian state in the early modern period. Thirteen maps illustrate the exact location of each of the regiments.

The Cossack Administration of the Helmanate, has two-fold significance. Besides its unique value in outlining the structure of Ukrainian Cossack statehood, it also is a genealogical goldmine. In this era of roots, Mr. Gajecy's compilation is an invaluable sourcebook. He lists over 3,000 names of colonels, quartermasters, chancellors, aides-de-camp, and flag bearers. His clearly-organized index makes it possible to find at an instant the Cossack ancestors of the Antonovych, Danylyevych, Danyliv, Fedoriv, Fylypiv, Iarema, Iurkevych, Pankevych, and

Turchyn families. Of course, these represent only a small sampling of the many hundreds of families whose roots can be uncovered in these volumes.

The Cossack Administration of the Helmanate, 2 volumes, by George Gajecy (Cambridge, Mass. HURI, 1978), XV, 789 pp., is available by sending a check or money order for \$18.50 (U.S. currency) to the Ukrainian Studies Fund Publications, 1583 Massachusetts Avenue, Cambridge, Massachusetts, 02138.

Conference

(continued from page 6)

Montreal. It was also suggested that SUSK simultaneously organize a "Media Conference" to bring together Ukrainian media personalities, who could then themselves tackle the problem of "using the media before it uses you." A number of people suggested that the best way to start the new executive's term of activity would be by getting to know the club people through a series of "leadership and organizational seminars" held immediately following the Congress.

The session ended with a unanimous vote in favour of atten-

ding the "kolodka zabava," instead of going to Grouse Mountain. The zabava, held at the Ukrainian Orthodox Centre, was a success and many of the out-of-town people were pleasantly surprised by the talented performance and choreography of the "Cheremshyna" Ukrainian dancers, who presented first of their dances at the zabava. Saturday night soon became Sunday morning, and as scheduled the "Cultural Workshop" session began at noon on Sunday. The session included a variety of culturally related seminars, the highlight of which was Myron

Bodnaruk's presentation on Hutzul traditions. He gave first person accounts, using primarily German ethnographers as his source, of traditional and even pagan or magic beliefs and practices, some of which were recorded as late as 1934. These included items such as curses to make a cow give more milk, and spells to make a man marry a woman. Again the session went later than scheduled. The conference ended with an evening of discussion and planning, socializing, west-coast sea food, and farewells.

Celtic

(continued from page 2)

similarities in form, style and content. The Book of Kile and the Book of Lindisfarne, two Celtic christian

works, show remarkable similarities to Byzantine art-work of the Kievan Rus period. My speculation is that pagan influences remained in both cultures and were transferred to the christian tradition. I also speculate that prior to the Roman invasions, as well as those of the Scandinavians, the Celtic and Scythian peoples had a loose alliance stretching from Britain through France, into the Western area of Ukraine, in order to resist the invasions of the Romans and later the Christian Church-State.

In other words we have had a cross-pollination of cultures very early in our cultural development. This also shows in the fact that there is a commonality of culture between those of Ireland today and the Celtic peoples from the French colony of Brittany.

So I hope I have made my point, somewhat longwinded and simplistically. However it is better that I make a simplistic thumbnail sketch of the question of Celtic peoples, than Student continue to make simplistic statements insulting another oppressed peoples as you have been. So if you must point the blame at a dominant culture use the term Anglo-Saxon, or Anglo-American, don't insult a culture that has been just as oppressed as the Ukrainian peoples and that, at one point in time, was close to the Ukrainian culture. When you dig into the roots, you will find that to insult the Celts you are ultimately insulting yourselves.

Yours for heretical history,
 Eugene Plawiuk
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Task

(continued from page 1)

counterparts, were the most accessible. Today, as provincial institutions adopt multicultural programs which may exist also at the federal level, the role of a federal Multicultural Directorate or Ministry should simply change in emphasis, ideally to supplement provincial efforts.

The Task Force Report deals only in passing with other aspects of multiculturalism. It recognizes the growth of self-consciousness among Canada's non-British, non-French elements in the late 1960's, as a phenomenon which merits consideration as a new force in Canadian politics (pp. 15-16), it recognizes the need to reconcile cultural pluralism with a restructured federation (p. 20), and it recognizes ethnicity as a major factor of diversity within English-speaking Canada, debunking the myth of an Anglo-Canadian monolith (pp. 29-30). It does not, however, give more than token support for the aspirations of this 'third' element. For example, the Report notes that the preamble of any proposed constitution should "recognize the richness of contribution of Canada's 'other ethnic groups' without any guarantee of support in their current endeavours. And in putting forth proposals concerning languages — both at the federal and provincial levels — it ignores completely the non-official languages.

The Task Force Report generally seeks practical measures rather than an explanation of the country's nature. It may partly explain its superficial attitude towards multiculturalism — after all, the Task Force was put together very obviously as a response to the separatist "threat" and not to any sort of multicultural menace.

Perhaps the most controversial of the Task Force's recommendations have been those to recognize the distinctiveness of Quebec (no. 28) and to allow for provincial jurisdiction over official language legislation (no. 2). The former increasingly is being cited by Ukrainian Canadians as not only an historical inevitability, but also a political necessity (see Student no. 39 for example). The latter, although good in its intent — to allow for the expression of regional linguistic diversity — assumes too much provincial goodwill in this matter and does not even touch on the matter of non-official languages. The Task Force Report draws upon the example of Switzerland, where people have the right to be served at the federal level in any one of the country's three official languages, while the provinces, or cantons, establish their own regional linguistic policies (see p. 48). It ignores, however, the fact that this linguistic diversity is reinforced in Switzerland by the multiplicity of languages spoken in adjacent states; Canada lies very much in an English-speaking sea. The concept of regional linguistic diversity itself is sound. Its major difficulty would be implementation in Canada, where circumstances would require a greater recognition of French-language rights before such a policy could be implemented. As for the omission of any mention of non-official languages, one can only speculate on whether this was an oversight, a perceived conflict of jurisdiction, or a cop-out.

A *Future Together* reads admirably. The Task Force will continue its work and will publish two more volumes. Doubtless there will continue the "Great Canadian Debate" over a lengthy period; meanwhile a number of the Task Force's recommendations will be either implemented or considered. The Report itself will underline the extent of change needed in Canada. In their own words, "the problem does not lie in preserving or re-establishing unity, but rather in constituting it in the first place."

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Jackboot

(continued from page 1)

factory. The senior Sichko has written a letter of protest and has also declared a hunger strike in response to the move.

Vasyl Sichko was thrown out of university in retaliation of his father's refusal to cooperate with the KGB. After many unsuccessful attempts to fail Vasyl in his examinations, A.H. Pohribny, Party secretary, ordered the Komsomol not to issue Vasyl community assignments and thereby deprived him of the opportunity to fulfill his Komsomol obligations. Pohribny then failed Sichko in the course he was teaching him and ordered the Dean of Journalism to do the same. Unable to complete his education,

Sichko has asked permission to emigrate to the USA.

b) Oksana Meshko, a member of the Ukrainian Helsinki group, was mugged in her apartment 3 November 1978. Because of the highly suspicious circumstances surrounding the mugging, Meshko maintains it was orchestrated by the KGB.

c) In preparation for Human Rights Day, on 10 December 1978, the KGB summoned a number of civil rights activists to their offices for discussion. Among those summoned were: Vera Lisova, wife of the imprisoned philosopher Vasyl Lisovy; Olha Heyko, wife of Mykola Matushevych. They were

warned not to take actions to mark human rights day.

d) Vasyl Stus is a Ukrainian poet now exiled in the Tenkevsk region of Magadan oblast, where he works in coal mines. In various public meetings and in the press, the KGB has orchestrated a campaign against him.

e) Hryhorij Tokaiuk is a 30 year old engineer from Kiev. At a recent press conference held in Ginzburg's Moscow apartment, he claimed that the KGB has been pressuring him since 1972 to abandon his civil rights activities. Tokaiuk described himself as a supporter of political pluralism with sympathy for the ideas of Eurocommunism.



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Sept 1979



PLAYWRITING COMPETITION

The Ukrainian Theatre of Winnipeg, Canada is sponsoring a playwriting competition on themes related to the Ukrainian community.

The Competition is open to all creative writers who show a high standard of work or exceptional promise.

All entries will be reviewed and adjudicated by a panel of judges chosen by the Board of Directors of the Ukrainian Theatre. The decision of the judges will be final. Prizes will not necessarily be awarded if submissions do not attain standards of quality established by the panel of judges.

Two prizes of \$2,000.00 each will be awarded. One prize will be for a play written in Ukrainian. The other prize will be for a play written in English on a Ukrainian theme.

Plays must be of a feature length (2 - 3 Acts) and may include musical arrangements.

The Ukrainian Theatre reserves the right of first production of the award winning plays.

Competition deadline is September 1, 1979.

Applications and competition regulations are available from:



КОНКУРС ДРАМАТИЧНИХ ТВОРІВ

Український театр у Вінніпегу, Канада, спонзорює конкурс драматичних творів з українською тематикою.

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Реченьє конкурсу: 1 серпня 1979

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