

# СТУДЕНТ

# STUDENT

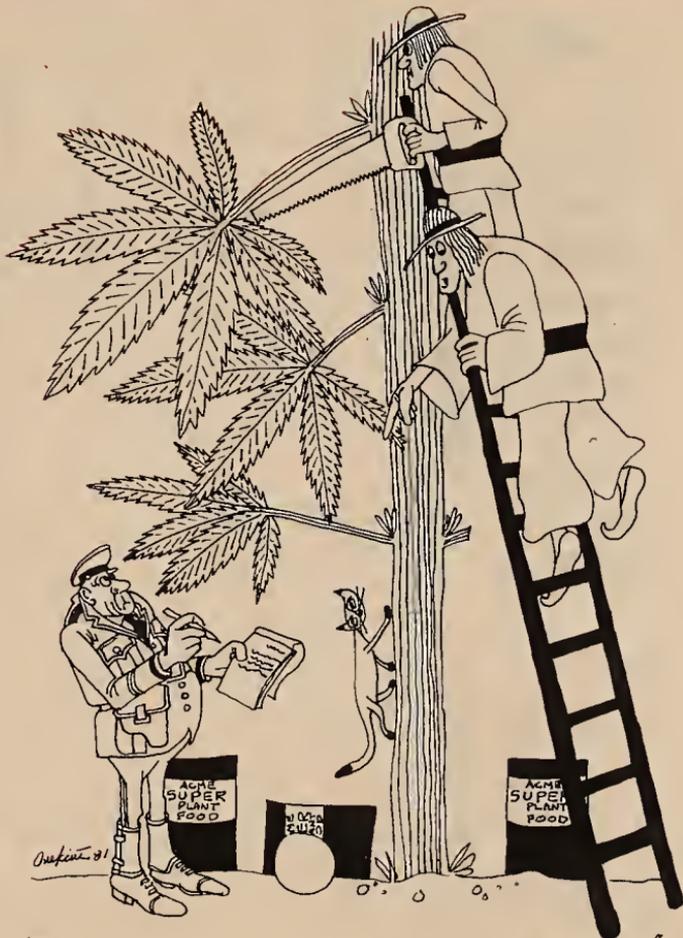
# ETUDIANT

Apr.-May 1981  
Vol. 13, No. 70

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

50 cents

CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS



80 BUT OFFICER, IT'S OUR CULTURE, IT'S OUR HERITAGE!

# Poland's New Fate

To the casual observer, the most striking development in Poland today is the startling breakdown of Communist Party control and the resulting rebirth of meaningful political activity. Evident virtually everywhere in this nation of 35 million is the unmistakable mood of optimism held by the Polish people that they are on the threshold of influencing the future direction of Poland and the balance of politics in Eastern Europe. Their optimism, however, is balanced by the sobering realization that real reform often proceeds incrementally, and not in the grand manner that some would prefer. Thus, it comes as little surprise that an individual like Lech Walesa has stepped forth to symbolize the patient determination of the Poles. But, the sheer momentum of the last nine months has made the moderation and slow reform favoured by Walesa and, in fact, the vast majority of the population, difficult to achieve.

Though Rural Solidarity has made impressive inroads in the countryside, it is in the urban centres that one comes fact-to-face with the undaunting presence of the reform movement. A plethora of posters, communiques and leaflets adorn almost all available wall space, and have become an effective means of circumventing the state controlled media. For example, during the recent Bydgosc crisis and the resulting showdown between the government and Solidarity, reports were often updated three or four times a day giving fresh news of the extremely tense negotiations and developments. Poster campaigns and leafletting have also been adopted by other groups advocating freedom for political prisoners and religious tolerance.

Almost as widespread are the quasi-legal publications produced by Solidarity. The contents of these widely read journals clearly reveal the scope of the Solidarity movement. Articles frequently dis-

cuss the history of popular opposition in Poland; describe the state of union-government relations; and include interviews with people like Walesa and Jacek Kuron, in addition to reprinting the tests of Solidarity demands.

Aside from Solidarity's publications, unofficial journals are readily available to fuel the efforts of the other reform-

tion of Democratic Youth, catering to young people of high school age. Almost over hundreds of its posters appeared throughout the city advertising the first in a series of organizational meetings. Meanwhile, the Independent Students' Union, an organization of University students which advocates support for Solidarity and its demands, now

Party leaders for Party discipline.

The spirit of liberalization has even crept into the official press. Today many people claim that the Krakow Communist Party organ is one of the best papers in the country, and applaud in particular its sharp criticism of the government's handling of the Bydgosc affair. In most typical Polish fashion, a black market has developed with the official newspapers; especially controversial issues can be bought at three or four times the official price after newsstands have sold out of their usual allotments.

Collectively these developments have had an enormous impact in creating an informed and increasingly critical population. Many people report that when the first strikes broke out last summer, it was weeks before they heard anything at all about them.

Today information travels quickly through the incredibly well-organized Solidarity network, as well as through the refreshingly honest official media. Even comparatively small Solidarity offices are now equipped with their own news teletype machines and lines to news agencies like UPI, AP and Reuters.

Most of the unofficial publications appear to reflect the views of the widely respected Walesa and the Polish Primate Cardinal Wyszynski. With reassuring calm they persistently urge moderation and carefully try not to overstep the invisible yet very real limitations facing the reform movement. For the most part the majority of Poles seem to support this moderation, and talk constantly of the need for caution — as witnessed by the relief expressed when the General Strike of March 31 was called off.

Despite the general consensus for moderation, however, there have been a number of alarming developments. Radical calls for a withdrawal from the Warsaw Pact and an anti-Russian backlash are reflected in the



Painting Posters in Poland

mindful groups. Not surprisingly, the Roman Catholic Church has taken advantage of the lull in official censorship to advance its beliefs. But other, less visible bodies (at least in terms of the western media) have also managed to vent their frustrations. One journal even touched on a letter sent by a Ukrainian from Poland to the United Nations complaining about official discrimination against Ukrainians. This letter was followed by other documents pertaining to Ukrainians, including a copy of a letter by Cardinal Jozef Slipyj regarding the state of the Ukrainian Catholic Church.

The rebirth of politics has affected all segments of society. In Krakow, a new organization was formed called the Associa-

claims a membership of over 80,000.

Repeated calls by the government for moderation and increased party discipline have done little to stop the popular reform movement. Even the most inflammatory and radical posters are allowed to stay up and the party does little to halt the distribution of anti-government and anti-socialist materials. What perhaps is most surprising is that party members and local leaders appear to support the reform movement. During the strike alerts of late March, one party member was even advised by the Party representative in his office that as a member of Solidarity he had an obligation to stay off the job, despite the incessant calls by Communist

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appearance of isolated posters and pamphlets. Moreover, leaflets have been circulated which seem to revive the very volatile question of minority nationalism. One such pamphlet allegedly distributed by German nationalists in Western Poland favours the reunification of traditional German territories with Germany. Similarly, leaflets, supposedly written by Ukrainian nationalists, have appeared expressing Ukrainian irredentist claims, as well as complaining about the treatment of the Ukrainian minority of Poland. Needless to say, many Poles remain extremely sensitive to the issue of both German and

(Poland cont'd page 10)

Boris Kamyanetsky

## City of Edmonton funds project

# Ukrainian Daycamp carries on

After a trial period last summer, the City of Edmonton Parks and Recreation department has announced that it has now budgeted money annually to provide for a unique outdoor program in a Ukrainian-English milieu for children between the ages of 6 and 12. The daycamp creates a recreational environment in which children can use the language skills they have acquired during the school year in the Ukrainian-English bilingual programs offered by the school boards. Unlike previous years, the majority of the funding for the daycamp will

now come from municipal sources — a long-awaited step on the part of the city in the direction first taken by provincial and federal governments, which for years have funded projects by ethnocultural and other groups.

The pilot subsidized daycamp in the summer of 1980 was modelled after the many daycamps which the Edmonton Parks and Recreation department runs. The camps stress outdoor camping skills as well as crafts, songs, end games. For the most part they are set in the many wooded ravines adjacent

to the magnificent river valley that runs through Edmonton. The camps usually hire three university students as group leaders, and are attended by anywhere between 20 and 40 children. The campers come on a daily basis for a one-week period that culminates with a special tent camp-over at the end of the week. Because of the substantial per child, per week funding from the city, the cost of attending one week at the Ukrainian Bilingual Daycamp was only ten dollars per child in 1980.

The Ukrainian Bilingual

Daycamp activities draw on all the activities of the regular daycamp program as well as using material that is Ukrainian. Weaving, ceramics, embroidery, dancing and song are only some of the examples of how the daycamp draws on Ukrainian tradition. It also incorporates fantasy themes like "Ivano Kupalo," or "Mevky," which are far more enriching and interesting than the usual fantasy development children receive today a la Battlstar Galactica. The leaders at the camp are all fluent in Ukrainian, having had courses at university. They attempt to develop their program so as to be at some levels of language knowledge as the children, doing as much Ukrainian language activity as can be permitted by any individual group or child.

The camp program originated as a project undertaken three years ago by the Bilingual Resource Centre of the Canadian Institute of Ukrainian Studies, under the initiative of Bilingual co-ordinator Ms. Glenka Blash. The camp was then run as a three-week long session that involved the city children being bussed out to the Ukrainian Cultural

Heritage Village (SELO) and took advantage of federal S.T.E.P. grant money to pay the leaders. The second year the camp was run in much the same way but was moved into the city and did not have any grant money to take advantage of.

Last year the daycamp underwent major changes, much to the credit of the committee organizing it — Patricia Sembiulik, the Ukrainian Consultant for the Edmonton Public Schools, Mitch Wujcik, the President of the Ukrainian Bilingual Language Association, and Dmytro Jacuta of SUSK. The camp was then restructured as eight one-week camps financed with the aid of municipal funding obtained as a result of lobbying efforts at city hall by Dr. Menoly Lupul, Mr. Laurence Decore, and Mr. Bill Pidruchney. The increased funding made possible the much-expanded program, additional supplies and materials, and a pay-scale for leaders that would attract and hold first-class people in the Ukrainian Daycamp. The efforts of these leaders last summer — Terenia Iliw, Darle Markevych, and Ivan Todossjuk — helped establish a solid base that will be continued this summer.

MARIO LUPUL

KAMIT:

BILINGUAL

Inside: Congress, Nymphs and a feature to light up your pipe ....



This year has been designated the Year of the Handicapped and on this matter our Ukrainian community merits severe criticism. Our organizations are disproportionately concerned with ineffectual political activities, which in themselves would not be offensive, but for the lack of concern for the handicapped, elderly, displaced, destitute, and others in our community.

In recent years, the United Nations has commemorated the year of the child and international women's year. In 1981, the United Nations devotes special recognition to the Year of the Handicapped. Our concern for the underprivileged of our society is becoming typical of the seventies and eighties; decades which follow the active involvement and the expression of social concern so prominent in the movements of the 1960s. The activists of the sixties legitimized and gave prominence to what were platitudes of previous generations. The decades of the seventies and eighties have denoted a shift back to platitudes and expressions commemorating events and social concerns. These commemorative expressions are worthless if we as a community do not take an active interest in implementing their avowed aims.

If we are to be a close-knit community, a committed "hromada" that is jointly responsible for the well-being of all its members, then why do we conspicuously lack facilities to provide for the handicapped at our community centres? Those with physical, visual, hearing, and other impairments (of which we may all be afflicted in some measure at some point in our lives) should not be excluded from our midst. The elderly and those with crippling arthritis should not have to be confronted by stairs and other physical barriers at our churches and institutions.

The measure of man's humanity to man is taken not by the way a community idolizes its leaders, and not by the number of politicians that can be elected, but instead by the way the majority in a community treats its minorities. Among these, the handicapped are the most deserving of attention. Our hromada, its organizations, and its churches (which are charged with the special task of ensuring that our community is responsible and compassionate) should perhaps re-evaluate their emphasis on political activities and turn towards new directions.

Indeed, all of us should review our social organizations, our churches, children's camps and other institutions, to see whether we can do things like place ramps for wheelchairs in buildings and provide transportation for the blind or those who have physical infirmities. Special efforts should be made to invite the handicapped to participate in community activities. The fact that we have neglected these people is not only their loss, but ours as well.

Dmytro Jacuta for the Student collective

**Student Editorial Policy:** Editorials are written by Student staff members and are only run if 50 percent of the working members of Student agree to have the editorial run, and it is signed, "... of Student." If two-thirds or more vote to run the editorial it is signed, "... for Student." If there is unanimous agreement on the editorial it is simply signed, "The Student Collective."

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

### Principled opposition

Having once enthusiastically submitted articles and filler for Student, I tend to read it with a critical eye. I tend also not to exempt it from expectations which I extend to other 'alternative' publications that I read. Expectations, for example, that it deal with human issues, that it not exclude lesser-known political, artistic and academic figures; in short that it be an alternative to the profoundly sexist, racist, and politically compromised periodicals of our time.

Student, on the whole, usually meets these expectations for me; however I bring still another expectation to my reading of Student: that it help to redress the traditionally sanctioned sexist bias of Ukrainian culture by a) refusing to print anything oppressive to women, b) consciously giving Ukrainian women a higher profile in articles and as role models (thank you for the Kuchmij article...) and c) by commenting on the struggle of Ukrainian women — here and in the U.S.S.R.

My demands are, admittedly, quite stringent; still, I see no excuse for E.W. Plawiuk's ("Book Review" of Scimitars Over Ukraine, Jan/Feb. 81 issue) offensive ramblings. He eagerly describes a Cossack uprising climaxed by "wenching with buxom, young, Slavic women." What is the point of reviewing a trashy novel (cuz it's Ukrainian?) which perpetuates the rigid stereotypes of class society: "Macho" men, large breasted women, and racial slurs."

Plawiuk applauds the book's "positive features," like violence. That this violence includes women is cheerfully implied. How do you spell Cossack uprising, in Plawiuk's spelling book? A-A-P-E, perhaps?

The drawing accompanying the article is equally offensive. Violence towards women is a universal, daily phenomenon, from the streets of San Salvador to the streets of Boston. Demeaning images of women in the media facilitate this violence. As does Plawiuk's inexcusable ignorance. It is not worthy of Student.

Marusia Bociurkiw  
Boston, Massachusetts

### Enough Said?

With all due respect to Mykhailo Maryn for his efforts on SUSK's behalf during the past two years, I must say that I found his letter in Student (no. 69, March 1981) very disturbing. Let me briefly explain my misgivings.

1) There was no need for a (public) response to D. Lupul's article about the rifts which had developed in the SUSK executive over the issue of the Stanko poster for Ukrainian week. The Student collective had bent over backwards to be "fair" and "objective" in its coverage of the affair, largely in an effort to bury it. There was no need to resurrect it, and even less for Maryn to do so. Furthermore, if Maryn had wished to impress upon Lupul his inability to understand the "full nature of the debate," he had ample opportunity to do this in Saskatoon at the SUSK Western

Conference and avoid a useless polemic in Student. Why didn't he?

2) It is self-evident that Maryn was not without some degree of fault in this entire affair. Yet in his letter to the editor he attempts to rid himself of any blame for it. To make things worse, he even attempts to put the blame squarely on the shoulders of his executive after all fences between them have allegedly been mended. This simply is not kosher.

3) Maryn still seems to feel that the Stanko poster would have "isolated" SUSK from the rest of the community. This is patently absurd. However, this is not the point I wish to make. The fact that Maryn perceived that the poster would cause an uproar seems to indicate that he is overly sensitive about SUSK's "image" (read: Marxists, radicals, internationalists, etc.). To set the record straight, let me point out that SUSK has not had a Marxist executive during the last decade — all have consistently been shades of small 'l' liberal — until this year. I do not think Maryn realizes this and he seems to be developing into a modern Quixote chasing windmills with sickles on them. The main losers in this useless and baseless antagonism are SUSK — which is not getting on with its business — and Student — which came to a virtual standstill while this whole sordid affair was working itself out and which is now finding itself discreetly pressured financially because it has been painted red.

I am writing this letter not with the intention of exacer-

(More Said on page 10)

# СТУДЕНТ

## STUDENT STUDIANȚ

ГАЗЕТА УКРАЇНОКОГО СТУДЕНТСТВА КАНАДЯН

Please address all correspondence to:

Student  
#206, 11751 - 95 Street  
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STUDENT is a national monthly newspaper for Ukrainian-Canadian students, published by SUSK, the Ukrainian Canadian Students' Union.

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

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

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

Staff this issue: Dercle Antonishka, Jers Bafen, Myroslaw Bodnaruk, Chris Burdeniuk, Mark Ferbey, Demjen Hohol, Zorjan Hromijek, Nena Jocić, Vere Loszuk, Dave Lupul, Andrii Makuch, Nestor Makuch, Sonle Meryn, John Melnychuk, Joenne Melnychuk, Bossy Fan, Roman Oleksij, Pointdexter, Boris Radjo, Andy Samoil, George Samoil, Peter Sochen, Paul Teterenko, Pevlo Viraky, Bohdan Zajcew, and Professor Fesole.

Peter Puck sends me

Student as a bonus!

## SUBSCRIBE!

— if you are a paid member of any Ukrainian Students' Club (SUSK) in Canada, then you will be receiving Student regularly.

— if you are not a member, then you stand to miss several issues of Student this year.

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Голова сиві...  
...а розум дуріє.

Доки не намучишся...  
...доти й не навчишся.



Students to meet in Toronto

Dana Boyko  
Congress Co-ordinator

# Synthesis: 22nd SUSK Congress

The 22nd SUSK Congress will be held in Toronto, Ontario at York University, from Thursday, 27 August to 30 August 1981.

The theme of this year's Congress is "Synthesis" - it will attempt to portray the multi-faceted character of the Ukrainian community in Canada as an integrated whole.

There have been three major immigrations of Ukrainians to Canada. The descendants of each of these various immigrations have had diverse experiences, providing a myriad of concepts of what it means to be a Ukrainian in Canada. As well, a diversity exists between Ukrainians who have settled in different parts of Canada and reflect, therefore, the regional differences among Canadians in general.

The 22nd SUSK Congress will offer an intriguing look at the different experiences and expectations of various elements of the Ukrainian community and attempt to develop some ideas as to what we, as a community, might undertake in the future.

## THURSDAY, 27 AUGUST 1981

### 7:00 - 8:00 REGISTRATION

A necessary evil, but fear not! Good organization promises to avoid any potential hitch.

### 8:00 - 12:00 "GET ACQUAINTED" WINE AND CHEESE PARTY

Not just another wine and cheese party! A chance to meet, mix, and mingle with all the exciting people who've been making things happen across the country throughout the year.

## FRIDAY 28 AUGUST 1981

### 8:00 - 9:00 REGISTRATION

For latecomers and single-day participants Not you! You're coming for the whole shot! Yes??!

### 9:00 - 12:00 ALTERNATIVE PATHS TO SYNTHESIS

This session will provide an overview and a starting point for an examination of the questions posed above. 8:00 - 10:00 There will be a presentation of the different situations encountered by the various immigrations of Ukrainians to Canada and how these Ukrainians and their descendants have adapted to the Canadian reality.

### 10:00 - 10:15 Coffee break

10:15 - 12:00 A panel will provide an overview of the present-day Ukrainian community in the following Canadian settings: large urban - east, small urban - east, urban - west, rural - west.

### 12:00 - 1:00 Lunch

1:00 - 2:15 Running concurrently, the following three seminar/discussion sessions:

#### 1. CULTURAL SYNTHESIS I

Is there such a thing as Ukrainian-Canadian culture? What qualifies as Ukrainian-Canadian culture or art? How is the traditional Ukrainian art form being modified? What is the process by which this culture has developed? The state of Ukrainian dance, theatre and music in Canada will be discussed.

#### 2. UKRAINIAN STUDIES IN CANADA: THE PROBLEM OF DECLINING ENROLLMENTS

Recently there has been a decline in the enrollments in Ukrainian studies courses at Canadian universities. How significant and widespread is the problem? What are the causes of this decline? What effects will this have on the status of Ukrainian studies in Canadian universities? How can we counteract the decline?

#### 3. GENERATING STUDENT INVOLVEMENT

Getting the general membership involved in club activities is a perennial problem. This session will focus on methods of effective organizing and group interaction. Participants will get involved themselves through exercises in group dynamics.

### 2:15 - 2:30 Coffee break

2:30 - 3:45 Running concurrently, the following three seminar/discussion sessions:

#### 1. CULTURAL SYNTHESIS II

This session will continue with the questions raised in the first session but will deal with the state of Ukrainian literature and art in Canada.

#### 2. ORGANIZING CLUB ACTIVITY

This session will deal with concrete proposals and advice about what local executive members can do to mobilize their clubs for the following academic year. Seasoned SUSK-ites will be on hand to give practical tips on how to promote your club, both to your own membership and to the community at large. Possible directions and avenues for club activities will also be discussed.

#### 3. COOPERATION WITH OTHER ETHNOCULTURAL STUDENT GROUPS

How does the state of Ukrainian-Canadian student activity compare with that of other ethnocultural student groups? How are our concerns and interests alike? What is the value of engaging in joint actions or activities? Some concrete examples of cooperation between Ukrainian students and students of other ethnic origin will be presented.

### 3:45 - 4:00 Coffee break

#### 4:00 - 5:00 Congress Plenary Session #1

Election of praesidium and committees: nomination, resolution, constitutional and verification.

### 7:00 - 1:00

The social highlight of the Congress, where the wine flows, the mood's mellow and the music lingers on. An event known to have sparked many a romance. ("We worked together all year... he was just a friend... but suddenly at the CONGRESS BANQUET... everything changed!!!!") Could be hazardous. But exciting!

## SATURDAY 29 AUGUST 1981

### 9:00 - 10:00 Registration

10:00 - 11:30 Running concurrently, the following three seminar/discussion sessions:

#### 1. MEDIA: GETTING OVER THAT "LONG-DISTANCE FEELING"

What are the trends in the mainstream media? How does this compare to the Ukrainian-Canadian media? What news does the Ukrainian community generate? Why is there no national Ukrainian-Canadian press? What does the state of the Ukrainian-Canadian media say about the state of Ukrainian-Canadian society? How does the Ukrainian-Canadian community represent itself to the community at large?

#### 2. TRIPS TO UKRAINE AND EASTERN EUROPE

As Canadians of Ukrainian descent, many of us have travelled or will travel to the Soviet Union and Eastern Europe. This session will address the following questions: How should we act when we go there? What can we achieve by travelling to Ukraine? What can we learn? How should we prepare ourselves? What should we expect?

#### 3. IS THERE LIFE AFTER SUSK?

Where do we go from here? After a brief tenure in the student ranks, we move on. What organizations in the Ukrainian community are available to post-SUSK-ites? This session will also look at the difference in available avenues for involvement between communities with a large concentration of Ukrainians and those with a small Ukrainian population.

#### 11:30 - 12:00 THE UKRAINIAN-CANADIAN EXPERIENCE ON FILM

At this time everyone will have a choice of seeing one of three films. Each film highlights the experiences of one of the waves of immigration to Canada. The participants will be encouraged to view a film dealing with an immigration other than the one of which you are a descendant.

### 12:00 - 1:00 Lunch

1:00 - 2:30 Running concurrently, the following three seminar/discussion sessions:

#### 1. LANGUAGE RETENTION AND UKRAINIAN IDENTITY

Is the retention of the Ukrainian language crucial to the preservation of our identity and culture? Or is language but one of many tools that can be used in preserving identity and culture?

#### 2. HOW STUDENT IS "PUT TOGETHER"

Members of the Student collective will offer a multi-

media presentation introducing the various facets of Student and how they are assembled each issue.

An in-depth look into the various functions which are essential to the publication of the newspaper, and how students from across Canada might contribute, will round out the focus of this session.

#### 3. "WINNIPEG IN '83": A DISCUSSION OF THE LEADERSHIP OF THE UKRAINIAN COMMUNITY IN CANADA

Is the Ukrainian Canadian Committee a viable structure? How do they represent the heterogeneous interests of the Ukrainian community in Canada? In what other ways could the Ukrainian community in Canada be represented nationally? What can be done between now and the next UCC Congress in Winnipeg in 1983?

### 2:30 - 2:45 Coffee break

2:45 - 4:15 Running concurrently, the following three seminar/discussion sessions:

#### 1. THE FOURTH IMMIGRATION

We tend to describe the pattern of Ukrainian immigration to Canada in terms of three "waves." There is, however, a growing number of Ukrainians that have recently immigrated to Canada from Eastern European countries and the Soviet Union. This session will deal with the problems faced by the fourth immigration both in integrating into Canadian life and into the Ukrainian-Canadian community.

#### 2. MULTICULTURALISM AND THE CONSTITUTION: DAWN OF A NEW ERA?

The concept of multiculturalism has now been entrenched in section 27 of the Canadian constitution. Why was it felt important to entrench the concept of multiculturalism in the constitution? What is the practical significance of this action? What will be the political, sociological and psychological implications of the entrenchment of multiculturalism?

#### 3. HUMAN RIGHTS: THE RELATIONSHIP BETWEEN THE UKRAINIAN COMMUNITY IN CANADA AND UKRAINE

What are the most effective ways within the Canadian system to promote the cause of human rights in Ukraine? Whom should we lobby? To whom should we send petitions? Where should we demonstrate? Can we utilize the Canadian political and legal systems to promote human rights in Ukraine?

### 3:45 - 4:00 Coffee break

#### 4:00 - 6:00 TOWARDS SYNTHESIS: AGENDA FOR THE 80's

What kind of community do we want to see ten years from now? What can be the future of Ukrainians in Canada? What action do we have to take to realize this future? After having spent the past two days at different sessions, we will all come together for our final session to synthesize all the thoughts and ideas expressed into a blueprint for the future.

8:00 - 11:00 SATURDAY NIGHT LIVE - and it will be! A night to experience, remember, enjoy! You want to know more? Come on down and find out for yourself!

## SUNDAY 30 AUGUST 1981

Sunday is devoted entirely to SUSK business. This is the day that the direction for SUSK activity for the next year is decided. As well, the 1981-1982 SUSK Executive will be elected on this day.

### 12:00 - 1:00 Lunch

#### 1:00 - 3:45 Congress Plenary Session #2

Presentation of reports of 1980-1981 Executive  
Presentation of reports of verification and constitutional committees; passing of constitutional amendments

### 3:45 - 4:00 Coffee break

#### 4:00 - 6:00 Congress Plenary Session #3

Presentation of report of resolution committee

### 6:00 - 7:00 Dinner

#### 7:00 - 9:00 Congress Plenary Session #4

Presentation of report of nomination committee

Election of 1981-1982 SUSK Executive

## MONDAY, TUESDAY, WEDNESDAY 31 AUGUST, 1-2 SEPTEMBER 1981

Come and join the post-Congress bash! Three days of relaxing and partying in Ontario's countryside! This is where we get to reinforce the friendships we've made during the Congress and get a good start off for the new school year.



# PROGNOSIS



## The Chile Deal

"East European countries are discreetly renewing commercial ties with Chile, according to a report by Jean-Pierre Clerc in *Le Monde* (12 March 1981, p. 4). So discreet are they in fact that they escaped the attention of Sergei Svistunov (*Pravda*, 16 March 1981, p. 5), who censured only West European countries for developing commercial ties with Chile. In other developments between Chile and Eastern bloc countries, the February 1981 issue of the Chilean socialist journal *Avenca* (published in Canada) offered readers an anthology of documents from the workers' movement in Poland; and Oclotario Blesit, the 82-year-old head of Chile's semi-legal committee on human and trade union rights, has sent a number of letters of solidarity to the Polish workers.

## Dziuba: Hack Critic?

"Ivan Dziuba, the former dissident who has made his peace with the Soviet regime, has published an article in *Literaturna Ukraina* on the Soviet Ukrainian writer Ivan Senchenko (Mudrist' dobroty), 24 March 1981, p. 4). Dziuba had been a prominent young literary critic during the Ukrainian cultural revival of the early sixties. In response to the arrest of Ukrainian intellectuals in 1965, he wrote *Internationalism or Russification?* — the most solid critique of Soviet nationality policy in Ukraine to have appeared in samvydev. Under pressure in 1969, Dziuba censured "Ukrainian bourgeois nationalists" in the West for using his book as anti-Soviet propaganda. He was arrested in 1973 and recanted his views in 1975. Since then he has published further recantations of his earlier position on Soviet nationalities policy, as well as articles on happy workers and the multinational aspects of Soviet literature. His article on Senchenko, although undistinguished in both form and content, marks a return to specifically Ukrainian literary themes. Its publication in a prominent space on *Literaturna Ukraina*'s back page may indicate that Dziuba will be fully re-integrated into the Soviet Ukrainian literary establishment as a hack critic.

## Ukrainian "Poles"

"The Cracow branch of the USKT (Ukrains'ke suspi'no-kul'turne tovarystvo) has presented a series of far-reaching proposals to the Polish Sejm and to the executive of the USKT. They include the establishment in Poland of a Museum of Ukrainian Culture; the opportunity to respond to any misinformation that appears in the mass media concerning Ukrainians; the protection of Ukrainian architectural monuments in Poland; funding by the Ministry of Culture and Art; the publication of Ukrainian-Polish and Polish-Ukrainian dictionaries. (*Nashe slovo*, 1 February 1981, p. 4). For background on the current ferment in USKT, see Roman Solchanyk, "Ukrainian Minority in Poland Presses Demands," *Radio Liberty Research*, 483/80, 17 December 1980.

## Place Name Games

"The southeastern portion of the Polish People's Republic was once inhabited by Ukrainians, until they were deported from their ancestral lands in 1948. The Ukrainian people left, but the villages retained their original Ukrainian names for almost three decades thereafter. Then, in August 1977, the Polish authorities decreed that the names would be changed, i.e. *polonized*. However, as a result of the current democratization in Poland, it looks like the villages will be returned to their historical Ukrainian names. The re-ukrainianization was championed at the last Polish writers' congress and in the influential Warsaw weeklies *Kultura* and *Polityka*. A committee of experts was scheduled to meet on 5 February 1981 to discuss the reinstatement of Ukrainian place names. According to Radio Warsaw (31 January 1981), the campaign to re-ukrainianize place names "has a chance of ending in success." (Roman Solchanyk, "Ukrainians in Poland Gain Concession on Historical Place Names," *Radio Liberty Background Report*, 50/81, 3 February 1981).

## Check the Czechs

"The number of Ukrainians in Czechoslovakia, according to the census of 1 November 1970, is 47,600, which is 0.3 per cent of the republic's total population. The majority of Ukrainians (37,200) live in Slovakia. They are the sixth largest nationality of Czechoslovakia. There are also 7,600 Russians in the country, the majority of whom (5,100) live in the Czech part of the republic. (*Nove zhyttia*, 6 February 1981, p. 1).

Ivan Hvat', however, has argued in *Suchasnist'* (February 1981, pp. 82-8) that all the "Russians" in Czechoslovak statistics are really "Rusyns," i.e. Ukrainians. His argument rests on clear evidence that at least part of the population formerly counted as Rusyn is now counted as Russian. Earlier censuses showed 67,000 Ukrainians and Rusyns in Czechoslovakia in 1950; 55,000 in 1961; and 58,000 in 1970. By the official estimate of 31 December 1979 (on which Hvat' bases his article, the 1980 census results had not yet been published) these earlier censuses have been revised as follows: 1961 - 45,000 Ukrainians and 10,000 Russians; 1970 - 49,000 Ukrainians and 10,000 Russians.

Unfortunately, Hvat' does not deal with a thorny, but important question: why are the Russians in the statistics so well represented in Czech territory, while Ukrainians are concentrated in Slovakia, which contains the ancestral Rusyn lands? In light of this, can we accept Hvat's proposition that it is simply a case of Rusyns now being classified as Russians? Or were Russians indeed formerly classified as Rusyns? In any event, national minority statistics in Eastern Europe traditionally have been, and remain, notoriously unreliable.

## Working Mothers

"More benefits for working mothers in the USSR were announced on 31 March 1981. Women employees with over a year's work experience will be allowed a year's maternity leave with monthly payments of 50 rubles in the Soviet Far East, Far North and Siberia; elsewhere, including Ukraine, the monthly payments will amount to 35 rubles (in comparison, a Ukrainian worker earns about 150 rubles a month; a collective farm worker — 109). Maternity leave without pay will eventually be extended up to two years. The benefits are not effective immediately, but are to be phased in over the next five-year plan.

Other planned reforms include extending to 14 the number of days working mothers can take off annually (at half pay) to tend sick children and raising payments for single mothers to 20 rubles a month per child.

## Appartchiks Feel the Heat

"All Rise! Court Is in Session" ("Vstaty! Sud ide") is the title of a new column introduced in *Literaturna Ukraina* on 31 March 1981. It features stories on the Soviet judicial system's "struggle against various illegal acts, antisocial and criminal phenomena, which still take place in our life." The premier installment concerned bribery.



## Street Warfare

"An unusual display of photographs was exhibited to the public in Cracow from 18 February to 15 March 1981. Entitled "The Events of 1956, 1968, 1970, 1976, 1980," the exhibition documented eruptions of social conflict in the Polish People's Republic. One photograph, from Szczecin in December 1970, showed the aftermath of street warfare, with a militia jeep overturned in the middle of the road (reproduced in *Tygodnik Powszechny*, 8 March 1981, p. 6). Another photo, from the Baltic Sea coast in the same month, showed a woman kneeling over a worker who had been shot down in the street (*TP*, 15 March 1981, p. 6).

## Canadian Artists

"Ukrainian-Canadian painter William Kurelek is the subject of two short articles in the March 1981 issue of *Vsesvit* (Kiev). The articles are by Petro Kravchuk and Natalia Martynenko. An inset contains seven colour reproductions of Kurelek's art. Also featured in the issue is Canadian writer and fellow-traveller Farley Mowatt; selections of his works appear in Ukrainian translation by Liudmyla Honchar (daughter of the novelist Oles Honchar) and others. Another piece of Canadiana in the same issue is a survey of Canadian theatre in the seventies by Volodymyr levtukh and Natalia Zhlutenko.

## Ukrainian movement surfaces

# Concerning the arrest of Chornovil

The *Herald of Repression in Ukraine*, an information bulletin published by the External Representation of the Ukrainian Helsinki Group, has published a set of four documents of the Ukrainian Patriotic Movement written in Ukraine during 1980 (*Herald*, No. 7, 1980). Student has decided to reprint these documents in a three-part series, beginning with the statement concerning Chornovil's arrest which appears below.

Vyacheslav Chornovil (1937-) has been a leading figure in the Ukrainian dissident movement for over a decade. A journalist by profession, Chornovil compiled a set of documents relating to violations of the law which occurred during the trials of several Ukrainian intellectuals in 1965. For this, he was arrested and sentenced in November 1967 to three years' imprisonment for "slandering the Soviet state." These documents were published in the West in 1968 in a book entitled *The Chornovil Papers*.

Chornovil was released under a general amnesty two years later and his articles continued to appear in *Samvydav*. In January 1972, he was rearrested and received a harsh sentence of six years' strict-regime labour camp and three years' exile for "anti-Soviet agitation and propaganda."

In October 1979, while serving his term of exile, Chornovil joined the Ukrainian Helsinki Group but before his term in exile was completed, he was again arrested on a fabricated charge of rape and sentenced on 6 June 1980 to a five-year term in labour camp. Following his sentence, he commenced a hunger strike

which lasted from June 6 to August 17 — a total of 72 days — before he was forced to break it off.

The most prominent Ukrainian champion of his people's social and national rights has been arrested. He was arrested contemptibly and cynically charged with violating Article 117 of the Criminal Code of the RSFSR ("attempted rape" — ed.). Anyone who has had the good fortune to know Vyacheslav Chornovil knows just how preposterous this accusation is, how incongruous with his shiningly honorable nature. The cynicism to which the punitive organs have resorted cannot sully the crystalline pure name of this unyielding fighter. On the contrary, the cynicism shown in this case by the rulers merely reaffirms the shameful reputation of today's Sudeykyns, who resort to the vilest methods imaginable in their war against defenders of human rights.

Throughout the last fifteen years Vyacheslav Chornovil has been the tireless driving force behind the Ukrainian democratic movement. He has endured all the trials inflicted upon him by fate with honor. More than that, in the labor camps he demonstrated that his weak body contains the spirit of a true gladiator. It would be difficult to find another name in the history of the Mordovian camps to equal that of Chornovil — so much has he done to organize resistance in the camps and to inform the world about the criminal practices of the Mordovian punitive organs. Despite the unbearable conditions, Chornovil has proved to be the most effective Ukrainian dissident author. It is probably too

soon to list everything that he has written. Instead, we will put it another way: all that he has done will become part of the treasury of Ukrainian literary and political writing of the 1960s-70s. Even today Chornovil is assured an undisputed place in the ranks of his nation's most loyal sons, its most steadfast defenders.

Chornovil's arrest is the government's attempt to suppress the Ukrainian dissident movement, to leave it without an acknowledged leader. This attempt has proven unsuccessful. We say to our oppressors: it will not be as you wish. No matter where you hide Chornovil, he will remain with us. New fighters against oppression and violence will take his place. And your measures to defend yourselves against Vyacheslav Chornovil will rise against you in the form of fresh defeats. In response to his arrest, the Ukrainian Helsinki Group has gained several new correspondents and members. We will not, however, announce their names and thus simplify your task.

Vyacheslav Chornovil's fate is to be envied. And each new persecution of him makes his fate more enviable. His destiny is higher than all your prison walls and barbed wire camp enclosures; it is beyond the control of punishers and guards. It is an express indictment of all suppressors of freedom and justice. The life of Vyacheslav Chornovil inspires ever growing numbers of people to fight for human rights and freedoms and for the attainment by the Ukrainian

(Chornovil cont'd on page 10)

# The Polish Situation



Workers Give Victory Sign for Solidarity

The existing situation of 'dual power' in Poland is at best politically unstable. The independent trade unions cannot be integrated into the present system and major economic and political transformations must be on the agenda. Poland has entered uncharted waters and the course taken in practice to resolve the country's basic structural contradictions would outpace any theoretical understanding we can draw upon from the past.

## BACKGROUND

### Economic factors

After an extraordinarily rapid growth in real wages during the early seventies largely fostered by foreign credits, there has been a sharp drop in average real wages since 1976, with negative growth in 1978 and 1979. Inflation is almost certainly in double figures, having reached 8.7 per cent in 1978, although much of this is what economists call 'repressed inflation' and is much higher than the figures would indicate. Associated with this was a shortage of services and consumer goods, aggravated by an explosion in consumer aspirations which in turn was tied to the demographic structure of the population. The subsequent growth in the 'second' or 'parallel' economies, i.e. black market activity, intensified the criticisms by those excluded from it such as the industrial manual workers, of corruption at higher levels. Finally the relationship between effort and reward was made more and more opaque both on the shop floor, where wages lost any connection with productivity and in the system of concealed privilege which pervaded more areas of life as the crisis deepened. Whereas real wage growth bought off the working class after 1970 there was no substitute for a genuine programme of reform once the coffers were empty.

### Political factors

Whatever the Communist Party's intentions concerning internal party reform and external relations with society after the shock of 1970/71, the actual changes were largely cosmetic (i.e. consultations, direct contact of Central Committee with key enterprises etc.). A policy of what can only be termed 'selective incorporation', where the Party sought to recruit key sections of the working class into its ranks, was used as a substitute for internal democracy. Again the opinions of the rank-and-file and lower levels of the Party were ignored by the centre and as the economic crisis loomed, centralist order replaced even the few gestures that had been made in the direction of democracy.

The Party apparatus, particularly at its intermediate levels, is staffed by what can kindly be termed 'careerists' who neither can nor wish to understand the qualitatively new working class which has emerged during the 1970s (no one had, nor in the given conditions could they have had, any real idea of the nature of the young working class which was the motor force of the Polish August). At best ideologically neutral, concerned largely with making sure they are backing the right leader, the middle-apparat of the Party sees current demands for 'democracy' and 'rotation of personnel' simply in terms of their reaching the power centre. During the 1970s the Party came to represent the ascendancy of form, i.e. hierarchical institution of power with little content. To that extent the free trade union movement is the most positive event which could have happened to the Party and how the latter reacts to the present situation will determine whether it regains legitimacy both in the eyes of its members and of the wider society. Needless to say, the current anti-corruption campaign being waged is in part a feature of the internal struggle for power between competing groups within the elite and between the elite and the ascendant local apparat, but it is also a means of channelling the animosity and concern felt at the corruption of most senior figures in government in a *ceuse celebre* (eg. Tyranski and Minex). Apart from this it represents a reaction to the deep-seated system of privilege which the Giersek period had spawned.

### Sociological factors

These are associated largely with the nature and make-up of the Polish working class. It required a cataclysmic event such as the Gdansk-inspired strikes to expose the sophistication, awareness, self-discipline and most importantly, self-assuredness of the Polish working class. The Party leadership had developed its relationship to the working class during the 50s and 60s, when the latter was less educated, less confident and less demanding. The number of young workers, with good educational credentials, (due paradoxically to blocked upward movement and failed 'co-optation') skilled, often Party members, who dominated the strike committees indicated not just the breadth of the generation gap (i.e. older workers tended to control the union structure) but the gulf between the official view of the working class which informed the decisions of the leadership and the reality.

### THE FREE AND SELF-MANAGING TRADE UNIONS

Organised under the umbrella of 'Solidarity' into 17 territorial associations, in this form the new unions can only be political. The horizontal territorial link provides strength to such groups as teachers and academics who have little independent muscle. At the same time there are vertical, branch groupings which are engaged in the grass-roots conflict for membership, representation, etc. with the transformed official (but now independent) of the all-but defunct Central Council of Trade Unions) trade unions. The problem of legally institutionalising the unions has not so much been resolved as postponed by a compromise until a future date. Whilst Party members are urged to join the free unions the attitude of the latter to the Party is more problematic. The Party has attacked the exclusion of its own officials from holding office in the union, calling it discrimination. (Of course, under the old system of the nomenklatura controlled by the party, office in such organisations was the exclusive gift of Party officialdom.) This represents the tendency amongst unionists to by-pass or make irrelevant Party control within the trade union and is indicative of the deep-seated disenchantment felt by these activists towards the Party and towards socialist ideology, as the latter is presented in Poland.

The effect of the last twenty years has been the effective 'de-ideologising' in this sense of the working class. Evidence of the latter is the symbolism of Church allegiance, which is not so much a sign of the positive mobilising potential of the Church amongst the working class but more of the latter's rejection of the Party as it stands. It is impossible to underestimate the cynicism and suspicion with which the workers treat the manoeuvres of the Party, aimed at satisfying working class demands but which fall short of institutional changes — a repeat of the post-1970 rituals is not possible.

The membership of Solidarity, 6 million or so, represents the core of the occupationally active population outside of agriculture, the rest being the fragmented and auxiliary occupations as well as sections of the white-collar and clerical staffs.

### CONCLUSION

Short of external intervention, this is only the beginning of a protracted struggle for which the Solidarity movement is prepared. Every point of the Gdansk agreement, the eventual parliamentary legislation concerning trade unions, will provide new foci for conflict between the apparatus and State bureaucracy and the union movement. The significance of what will emerge for the future of the Soviet bloc countries is inestimable. However, the movement towards free trade unions and the aspirations which have been released will not disappear and any external policy must recognise the permanence of the legacy of the summer of 1980.

(Originally written for the British Labour Party's European Affairs subcommittee. Reprinted from Labour Focus on Eastern Europe, Vol. 4, Nos. 1-3, Spring-Autumn 1980).



• One of our agents has passed on reports from southern California that Ukrainian "traditional" Easter culture has suddenly become the "in thing" in the Los Angeles media. The *L.A. Sunday Daily News* of 19 April 1981 carried a feature on "Easter Eggs: Ukrainian Style" by a Ms. Carrie, Bos, who concluded that "compared to the barrage of quick-dyed eggs and chocolate bunnies on the market right now, pysanky remain a reminder of the ancient roots of the modern-day Easter celebration."

And the *L.A. Times* magazine carried an article on Ukrainian Easter breads, alongside features on such other counterculture fads as decorative stained glass, hand-painted fabrics and growing flowers. What can we expect next from cult-crazed Southern California: perhaps the emergence of a cult of hot tub, pysanky-worshipping hedonists?

• A less traditional Easter appeal was made by another group of Ukrainians in California, who have formed an "Initiative Group for the Formation of a Ukrainian Ad Hoc Committee Opposed to U.S. Intervention in El Salvador!" The authors of the appeal distributed a petition outside the Ukrainian Greek Catholic Church in Los Angeles which called upon Ukrainians "to declare their support for the El Salvadorean people in their struggle for self-determination and independence, and to join the committee in calling for an end to U.S. intervention in El Salvador."

Citing the long history of foreign domination and occupation of Ukraine, the Ukrainian Ad Hoc Committee calls upon Ukrainians to oppose the militaristic activities of both Superpowers — the U.S. and the U.S.S.R. — and to express solidarity with all nations and groups attempting to achieve their own self-determination. The appeal described the current U.S.-supported regime as "brutally repressive" and responsible for the deaths of over 10,000 El Salvadoreans in 1980, including that of Archbishop Oscar Romero, who was assassinated by the security forces last year.

The response of the Ukrainian community in Los Angeles is reported to have been less than enthusiastic — it could, perhaps, best be compared to the Roman experience of feeding Christians to the lions.

• Jamaica's *Bob Marley and The Wailers* have risen over the last decade to prominence and respect throughout the international music community. On 11 May 1981 the group's founder, writer, and lead singer, Bob Marley, died in Miami, Florida after a seven-month fight with cancer. In his thirty-six years Marley introduced the people and the problems of the Caribbean to North American and European music lovers. The heavy, rhythmic beats of Marley's reggae music became a social voice to Jamaicans, rallying forceful songs of protest ("Get Up! Stand Up!", "War," "Rebel Music," and "Revolution") against the racist and economic oppression of peoples throughout the world.

Marley's use of ganja (marijuana) as a spiritual implement to his Rastafarian religion fascinated admirers and influenced many young people abroad to smoke it and to braid their hair into lengthy "dreadlocks" in celebration of the Jamaican phenomena. In the name of love, Bob Marley visited diplomat and political rallies together raising the hands of both of Jamaica's 1980 election campaign candidates — Prime Minister Edward Seaga and former Prime Minister Michael Manley — in a desperate attempt to calm political violence between the two factions. Most of us will remember Bob Marley at many *Zabawy* in the future; we will rock to his song "Lively Up Yourself" and walk to "No Woman, No Cry." After all is said and done, we can only hum and whisper Marley's words: "... in this great future you can't forget your pest, so dry your tears I say."

• One of the results of the prolonged struggle in Poland between the workers and the government has been the appearance of a kind of 'strike folklore' about the abysmal working conditions which have prompted the recent strikes. The English-language bulletin, *Labour Focus on Eastern Europe*, Vol. 4, Nos. 1-3, (Spring-Autumn 1980) has translated and reprinted some of the poems and songs which flooded into the office of the Solidarity strike bulletin, *Solidarnosc*, since the beginning of the strikes last summer. Also reprinted were copies of the strike bulletins of last August, which began with a series of primitive leaflets announcing the strikers' early demands, and progressed into a four-page newspaper which appeared on a daily basis during the height of the crisis last year. An example of the spontaneous creativity of one worker was published in the 26 August 1980 edition of the *Solidarnosc* bulletin:

One day a woman goes to the doctor:  
'Doctor, give me an examination!  
'You've come to the wrong place, I'm afraid,  
I am just a vet.  
I don't look after humans.'  
'O, that's all right, doctor,  
I feel just like an animal.

'When I get up in the morning  
I dash through the house,  
Pentling like a dog or a cat,  
I gallop to work like a horse,  
I cling to the bus like a monkey,  
Loaded up like a camel,  
Defending my marriage like a lion,

'I'm already asleep when  
I get back from work in the evening, and  
Then I hear my husband whispering  
Above my head, "wake up, owll!"

Perhaps you have some miracle cure  
which will make me a human being.

# Going to Pot or Not: The

One of the most pressing legal issues today is that of whether cannabis, or marijuana, should be decriminalized, or even legalized. Student has chosen to print the article below as a contribution to the discussion. The federal government has indicated that it will introduce legislation designed to greatly reduce the penalties for possession of cannabis, in view of its periodic usage among over 3,000,000 Canadians as a "social drug." Here is one student's view of the issues involved in the current debate.

"Do it," reads the editorial headline of an article calling for the introduction of amendments to the Narcotic Control Act which would greatly reduce the penalties imposed on people caught using marijuana. The article goes on to describe the enforcement of cannabis laws as "haphazard" and argues that the law is in "disrepute" because "the punishment is so far out of proportion to the act." It also states, "the proposal (decriminalization) is so sensible, and its arrival so long overdue, that it deserves the support of all parties in Parliament..." and ends by concluding "... will the Parliament of Canada finally translate those promises (of decriminalization legislation) into a respectable law." The source of this opinion is not a radical journal or underground newspaper, but *The Globe and Mail* (2.4.81) — Canada's most respected and influential newspaper.

In a similar vein an article in *Maclean's* magazine (3.30.81) entitled "Towards joints without jail" reads, "... Unless the Liberal government loses its nerve for the third time in six years, Justice Minister Jean Chretien will table, by June, the long overdue (our emphasis) legislation to eliminate prison sentences for simple possession of marijuana. More importantly... the bill will also include a blanket pardon for all previous offenders." *Maclean's* quotes a policy advisor to Solicitor-General Robert Kaplan (the man likely to be responsible for carrying the bill through the House) pointing out that "It's an unfair law that draws the whole administration of criminal justice into disrepute." South of the border the prestigious *New York Times* Book Review recently printed a review, titled "Dedicated to Dope" (12.4.81) of the book *The True Story: NORML and the Politics of Marijuana*, by P. Anderson. Both Anderson and the *Times* book reviewer characterize NORML and its founder, Keith Stroup, as fighters for 'personal liberty,' and cite American conservative William F. Buckley Jr. as one person who is concerned about the issue of decriminalization.

*If your birthday is on June 24th you can be sure it will be a happy one, as the birthday flower for that day is — you guessed it — konopli!*

Most recently one can find an article in *Today Magazine* (18.4.81) — Canada's largest circulation weekend supplement, entitled the "Politics of Pot." The story is about Andy Rapoch, Ottawa's Marijuana Man, who is a civil servant by profession but is also the national president of NORML (the National Organization for the Reform of Marijuana Laws) Canada. The obviously sympathetic account considers the position of Rapoch and NORML on cannabis use in the light of contrasting legal and social attitudes towards marijuana in society.

Seeing that the official and acceptably conservative press of North America lends its support to decriminalization legislation it seems high time that the public at large — and that includes Ukrainians — take stock of the situation and also lend support to the reform of marijuana laws. But as the issue has become somewhat clouded in the context of contemporary society, it would perhaps be useful to consider some of the other aspects of marijuana use before dealing with the legal and social questions it raises.

## 1

### Histories of the Folk Remedy

People have been aware of the medicinal and recreational advantages of marijuana for centuries, if not millennia. References to marijuana use can be found in the cultural histories of many diverse societies. To get some indication of the role of marijuana in the past one need go no further than our own ancient Ukrainian history. References to marijuana use in the region that became known as Ukraine are made by the Greek historian Herodotus in his *Histories* (Book IV). Called the "Father of History" by Cicero, Herodotus recorded the fascinating practices of the Scythians and other tribes living near the Black Sea. The Scythians were naturalistic worshippers of Zeus, who were said to have successfully united with the neighbouring Amazons. In addition to being skillful goldsmiths the Scythians were also known for their unmatched ferocity and skill in battle, as well as their cunning. Herodotus describes how in 512 B.C. the Persian army under Darius was intimidated into fleeing Scythia without doing battle by the wily political and military manoeuvring of the Scythians and their undisputed contempt of all things foreign. More to the point of this

*According to Ivan Franko, the Ukrainian folk saying "Dai sobi radu, iz u konopli!" — namely, give yourself a break, crawl into a hemp field — stems from the fact that a field of konopli provided one with an excellent hiding-place because the scent of the plants befuddled even the noses of dogs.*

article, however, is Herodotus' description of how the Scythian men would relax after battle and after burying their dead, by "partaking of vapour baths." The men would erect small cloth tents inside which they placed a dish of red-hot stones. Herodotus then describes how the Scythians threw hemp (marijuana) onto the stones, noting that "at once it begins to smoke, giving off a vapour unsurpassed by any vapour bath one could find in Greece..." The Scythians enjoy it so much that they howl with pleasure. This is their substitute for an ordinary bath in water, which they never use." Also of interest is the fact that Scythian clothing — like that of Ukrainian peasants — was made of cloth woven from hemp. But contemporary Ukrainian history has even more to offer in terms of

marijuana lore.

Ukrainian folk medicine, harmonious with the principles of Hippocrates in eliminating the unnecessary, and adding the needed to the body, used marijuana for a wide variety of purposes over the centuries. For instance, lovers will be interested to know that marijuana seeds fried with salt were long considered to have a powerful aphrodisiac effect.

A strongly brewed tea of marijuana flower-tops (*verkhivky*), with leaves and seeds sometimes added and sweetened to taste with honey, was used regularly as a pain reliever and sleep inducer. This tea was also employed to alleviate coughs and hoarseness. In the case of dropsy, a gastro-intestinal disorder, flower tops were brewed in hot milk and hot water. And for various urinary tract disorders a brew called "marijuana milk" (*Konopliens molocho*) was used. Bladder stones, blood discharges through the urine, and

*Konopli ere used symbolically to signal that a wedding is imminent. Moreover, during the wedding itself the groom carries some konopli in his sleeve, while the bride carries some in her belt. Finally, there is this well-known Ukrainian wedding song, which is sung as the bride leaves the komora:*

*So the crane became accustomed,  
To the greengrocer's konopli.*

*Refrain:*

*So, so, was the crane,  
So, so, was its chirping,  
So, so, was its long nose,  
So, so, they came across it,  
Plucking the little hemp plants.*

*Oh, by hook or by crook,  
I will break the legs of that crane.*

*So that I'll never run into it again,  
So that it will never again pluck hemp.*

*This is what I'll do to the crane,  
So that it doesn't occupy itself with the hemp.*

spasmodic or hysterical retention of urine, were treated with a mixture of ground marijuana and pumpkin seeds brewed with water. The 'milk' produced was strained and consumed daily until symptoms disappeared. For variety, this 'milk' was sometimes mixed with black coffee, cacao, fruit juices or barley porridge (*hrachena keshe*). 'Marijuana milk' was also used by women during childbirth, to assist in the procedure (*nyisia polove vydiennia*) and to prevent any post-natal complications. Continued use thereafter was said to increase the amount of lactation in breast-feeding mothers.

In the case of mastitis, erysipelas (*beshykhha*), a highly infectious and painful skin disorder, chronic rheumatism and various other inflammations, a poultice of marijuana seeds, that was combined with cambium (inner bark) of elder trees (*chorna buzyna*), was mixed with water and successfully employed. Thus it would appear that the healing powers of marijuana (discovered no doubt through the trial-and-error method) were successfully tapped even though the practitioners of folk medicine did not fully understand the chemical make-up of the plant. Today, however, some of the chemical properties of marijuana and their clinical effects have been verified and accepted as conventional wisdom.

## 2

### The Chemical Properties of Cannabis

The active drug contained in *cannabis sativa* — a.k.a. marijuana, hemp, pot, grass, dope, 'konopli,' and the derivative hashish — is the mild psychotomimetic, delta-9-tetrahydrocannabinol, popularly known as T.H.C. The chemical structure of T.H.C. is different from that of the other psychotomimetics and other neurochemicals, and the effects of T.H.C. have not been known, to be reversed by any known pharmacological antagonist as other psychotomimetics may be. The technical grouping of T.H.C. with other psychotomimetics is therefore somewhat misleading. Just as peacocks and vultures are both birds but are birds characterized more by their differences than by their similarities, so T.H.C. is most strongly identified by its distinctions from the psychotomimetics family. Some basic properties and mechanisms of other better-researched psychotomimetics will be discussed, however, so as to give readers an idea of how T.H.C. works.

Included as psychotomimetics are the drugs: a) psilocybin, derived from the mushroom *Psilocybe*; b) mescaline, the active component of the peyote cactus (*Lophophora williamsii*) and c) d-lysergic acid diethylamide, L.S.D., a synthetic drug extracted from a fungus (*Cleviscops purpurea*). The method of action of these drugs is either to minimize the effects of certain amines, or interfere with their normal metabolic inactivation. Thus, mescaline and psilocybin have marked similarities to the neurotransmitter, epinephrine, as does L.S.D. to serotonin.

The net effect of the psychotomimetics, shared to a lesser degree by T.H.C., is to enable the user to detect and to respond to sources of stimuli input that might otherwise be too subtle to discriminate. The consequences of this enhancement are new perceptions, greater incidence of illusions and occasional hallucinations (the latter two being rare in marijuana — T.H.C. use).

This has led, for example, to the use of the psychotomimetics as religious or spiritual implements. In some regions of North America, mescaline and psilocybin continue to be used by Amerindians in their religious ceremonies. In a similar way, Western youth in the 1960's and 1970's used L.S.D. almost as a 'sacrament' in the sub-culture which they created within society. Moreover, marijuana and hashish have been used as *kiif*, or *ganja*, throughout the Caribbean (particularly by the adherents of the Rastefarian religion), in the Middle East, Africa and Asia as part of the religious, social and cultural customs of a variety of societies. The widespread ceremonial application of psychotomimetics

*Konopli, or marijuana, has been used by Ukrainians from the days of their ancestors. The leaves of the plant are sometimes brewed into tea to cure minor ailments and the stalks beaten into a porridge. In Ukrainian literature are reprinted an entertaining poem "Koonohple" by Andriy Biletskyi and a ghost story "Konopli" by Andriy Biletskyi. Both are reprinted from the book "Konopli" by Andriy Biletskyi, published by the Ukrainian Cultural Centre of Toronto, Ontario, Canada, 1978.*

## Koonohple

*for myrnye kostesh*

mother enjoying some tea  
end remembering how they grew koonohple  
tells of babe kerassinski planting the seeds  
in the spring  
end how she later coddled the young grass  
the male and female plants growing side  
from a single seed  
baba wanting only the best always weeding  
so the female could grow tall end strong  
there was never any difficulty telling the  
though the male plants grew first  
the females always flourished taller in the  
"why bother with the runts" baba must  
"they're only like some geedo... an obect  
she probably assumed that in one's gerd  
things could be perfect  
and anyway it was the female who bore  
she could survive alone

when the crop was ready  
baba end geedo would harvest it with sickles  
and tie small bundles  
later buried in a muddy trench near a creek  
where they were left to rot for one week  
and taken to the creek to rinse  
finely koonohple were hung on a fence  
and a few days later geedo battered them  
till only the strong hemp thread within them  
then baba's final delicate work began  
using a huge piece of circular wood with  
she would comb and comb the threads  
until they became almost as fine as gossamer  
then on winter nights baba and other women  
got together with their bundles of combed  
to tell stories while they spun by hand  
spun every bundle into fine thread wound  
they called "vahrantmoos"  
end mother says  
their arms and hands were their spinning  
the thread was dyed with beet plum or  
and woven into cloth becoming  
table clothes towels curtains  
and clothes for a whole family

fascinated I ask mother  
"what did you do with the seeds leaves a  
after you flatter koonohple?"  
mother sipping her sweet tea slowly remarking  
"vee kept seeds thort nex year  
an throw strath to dha peegz."  
dhey vez shure like dhet sthoif"  
I ask if she grew koonohple on the farm  
she smiles  
"shomtimes...ohny leedly bit thorr bursts  
I gif dhem seeds in veenterr  
oh dhey shurr like dhem...sing soh nice"  
she tells how in the old country  
geedo used to press oil from koonohple  
and she wistfully recalls how good it was  
a bit of chopped homegrown onion and  
a tad of pepper and salt  
"smell soh goot...dhat oil  
vit leedly veynyegerr  
nnoting else now soh goood"

smiling I ask mother  
"you know what koonohple are mom?"  
as she eyes me suspiciously  
I tell her  
"grass mom 'travhek' that's the stuff the k  
she lifts her braided fingers high above her  
rolls her eyes heavenward  
and exclaims  
"oooh my God...marnyynahh dhat's be r  
and now that I mention to mother  
how the kids often grow their own hiding  
she slowly remembers how her father  
grew his illegal tobacco at the turn of the  
and hid it at the centre of his koonohple c  
that always grew taller all around  
she remembers that when the first world  
tobacco was scarce everywhere in the old  
and geedos suffering withdrawal beat the  
the old women scuttling to neighbours ev  
to beg for a bit of tobacco  
geedos tried bulrushes end nettles and si  
and mother recalls how her grandfather s  
in his corner of the living room  
was often lost in a cloud of rising smoke  
like a chimney on a cold windless winter  
baba coughing and chiding geedo  
"dheetko...vahrystelov  
ahbed tbehek shlock trefhogh"  
geedo always mumbling between well spa  
and keeping his secret  
"fynoo baba...fynoo...Ichoh budeh yek zof  
"beautiful old woman  
"beautiful...everything will be like gold" "

# The Question of Konopli

Volodymyr Koskovich

a, has been used as a folk remedy among of their ancient ancestors, the Scythians. Sometimes brewed with tea as a cure for wicks beaten into hemp. Some references are reprinted below, including the Konopli by Andrew Sukneski, from the Sukneski's latest book of poetry, in the Name blessed by The Porcupine Press.

ey grew koonopli back in Galicia planting the precious round seeds and the young green leaves plants growing side by side best always weeded out the male tall and strong duty telling them apart crew first shed teller in the end ts' baba must have thought eado ... an obedient shadow of babe' et in one's garden at least mele who bore ell the seeds harvest it with sickles rench near e creek ot for one week before being dug up rine ng on a fence to dry to battered them with a flail thred within the stalks remained work began ular wood with many spikes b the threads as fine as gossamer a and other women ndles of combed koonopli pun by hand e thread wound onto big wooden spools e their spinning wheels beet plum or carrot juice oming ins family seeds leaves and stems e? tea slowly remembers year egg... thiff" le on the farm bit thorr burds rrr ...sing soh nice" untry om koonopli seeds om good it was on salads own onion and sliced cucumber od" e are mom?" sly s the stuff the kids smoke mom" s high above her head mah! dhet's be marryyohneh?" mother heir own hiding it with corn stalks her father the turn of the century his koonopli crop around the first world war came where in the old country drawl beat their babas neighbours everywhere d nettles end simply anything er grandfather silent es granite room f rising smoke windless winter morning g geedo ight" between well spaced blissful eternities e budh yak zohlotoh e like gold" andrew sukneski the ghosts call you poor

eside, recent scientific research gives some indication as to the clinical effects of cannabis. One study (*Psychological Reports*, 1977, 41) found that marijuana use can lead to slight improvement on tasks designed to measure originality, cognitive flexibility and general cognitive functioning. In the same study, aspects of independence and the control of attention processes were also judged to be higher in marijuana users than in non-users. However

*Konopli are blessed, along with other fruits, vegetables and herbs, on the holiday of Makviia. The blessed plants ere then hung in the home to keep away evil spirits.*

In a different study reported in the *Journal of Abnormal Psychology* (1975, 84(4)), the influence of T.H.C. was measured against performance in standard intelligence tests. It was found that subjects who received a high dose of T.H.C. showed some impairment, which was reflected in their scoring lower on the WAIS (Wechsler Adult Intelligence Scale), Block Design Test and Memory for Designs Test. On the other hand, on some cognitive tests measuring divergent production and oral fluency, subjects receiving low doses of T.H.C. achieved higher results than those who received high doses or none at all.

Although experiments verifying improved sensory acuity are contested by some scientists, such behavioral effects as distortions of time, perception and memory, feelings of euphoria and well-being, and a stimulated appetite are widely recognized as common results of cannabis use.

But it is rather pointless to continue citing all the findings of cannabis research, as most experiments do little more than verify the original thesis of the researcher. Obviously, one's interpretation of the effects of marijuana, as being positive or negative, is largely a subjective one. However, the deleterious aspects of marijuana use should not be dismissed or treated lightly. For instance, marijuana smoke leaves tar and oil residues in one's respiratory tracts and lungs, just as tobacco smoke demages the lungs. In addition, chronic use of marijuana can lead to psychological dependency, although it is not physiologically addictive as are nicotine (in tobacco) and alcohol. It would thus be naive and dangerous to assume marijuana is good for one's health, or that it is even relatively harmless. There are clearly some perils in smoking pot, and one would have to be a dope not to recognize them.

### 3 The Law As It Presently Stands

It is puzzling, however, that the substances psycho and psychoin (psychotomimetics mentioned before) — both containing drugs of more powerful and, potentially, more dangerous than marijuana — are placed under the Food and Drug Act (F.D.A.) rather than the Criminal Code. In fact, both are legal, as recent court rulings have determined. Marijuana, on the other hand, is categorized in legal terms as a narcotic, despite the fact that the Canadian Medical Association does not classify it as such. Thus, possession and distribution of marijuana is dealt with by the police and courts as a criminal activity, and dealt with under the Narcotic Control Act — an act described in the previously cited *Maclean's* article as a "draconian law that gives police greater powers of search and seizure than they have in a murder case."

Against whom are the powers of the Narcotic Control Act aimed? According to studies done by the Addiction Research Foundation, discussed in *Cannabis Criminelis*, more than three million Canadians (other sources estimate closer to four million), one third of whom are teenagers, used cannabis in the sample year of 1979. The book also notes that 56,833 individuals were charged for cannabis offences in 1979. This represents nearly a twelve-fold increase over the 4,756 charges laid in 1969. In this ten-year period, over 200,000 Canadians have been charged with cannabis offences. Furthermore, charges for simply possessing marijuana, comprising about 90% of all cannabis convictions, account for 10% of criminal charges laid against adults, excluding highway traffic offences. The Addiction Research Foundation estimates the total annual cost of processing cannabis offenders through the legal system to be between \$60 million and \$100 million dollars yearly.

Interestingly, a survey quoted in *Maclean's* magazine indicates that half the Canadian population between 18 and 29 believe marijuana possession to be legal, or just a minor violation. But possession of marijuana is neither legal nor a trivial offence. Under the present law, which came into effect in 1923, a prosecutor has the option to proceed either summarily or indictably against an offender. The maximum sentence for a summary conviction is six months in jail, or a \$1,000 fine. If an individual is charged and convicted with having committed an indictable offence, he can be imprisoned for up to seven years for simple possession. A person convicted of trafficking (that is selling, or giving away) marijuana must serve a minimum of seven years for importing or exporting the plant, and can be sentenced to life imprisonment for trafficking.

Of course, in recent years, the courts have rarely sentenced individuals to the legal maximum penalty. Conviction on a charge of cannabis possession rarely results in imprisonment; yet the combined costs of legal fees and fines assessed by the court often total in the thousands of dollars.

What is most frightening, however, is that under the general scope of the Narcotic Control Act, simple possession of marijuana can easily be escalated into trafficking, since no commercial transaction or intent to sell need be established by the police in order for the courts to convict an offender. Since "trafficking" includes the act of giving marijuana as a gift or simply possessing it for personal use, the mere act of passing a joint between two people can be defined in legal terms as, technically, trafficking. Very often the police will lay the charge of possession with the intent to traffic, in addition to the charge of simple possession, so as to ensure the conviction of the accused on the latter charge, by encouraging him to plea bargain. The courts are directed by a statutory presumption regarding the charge of possession with intent so that the accused must refute intent to traffic once possession has been established by the prosecution. In fact, the accused is considered, in the eyes of the court, guilty of possession with the intent to traffic until it can be proven otherwise by the accused and his counsel. The "Catch-22" wording of the Narcotic

Control Act, regarding "possession with intent," forces the accused into a role where he must either lie and perjure himself (a very serious offence) or admit that he is a social boor, by claiming that the cannabis in his possession was strictly for personal use, and that he had no intention to offer it to someone else in a social setting.

*The Ukrainian writer Mykola Hohol (Nikolai Gogol) provided this useful footnote in his story "St. John's Eve":*

*Hemp is burnt for sickness or stomach complaint. A piece of hemp is lighted, thrown into a mug which is turned wrong side upwards over a bowl of water stood on the patient's stomach. Then, after repeating a spell, a spoonful of the water is given to the patient to drink.*

*One wonders if the medical profession is aware of this particular application of the konopli plant.*

These legal landmines notwithstanding, a conviction on a cannabis offence results in a criminal record for an individual, which restricts his travel, educational, and employment opportunities. People with criminal records are denied passports, and visas, as well as entry into some foreign countries (e.g. the United States). They are also denied entry into the civil service, legal, medical, and other professions; they may even experience difficulties in negotiating financial transactions.

### 4 The Organized Crime Connection

If marijuana were a drug which was restricted to a fringe minority, then one might expect greater control over it. The image of marijuana being pushed on school children by Hell's Angels or sinister, perverted hippies, is hardly a realistic depiction of how marijuana is marketed in our society. Bikers and "freeks" can hardly afford the high cost of bringing in several hundred tons of high grade marijuana by freighter; these are deals usually arranged by organized crime. But the thousands of dollars invested in such operations are small amounts compared to the millions that can be made tax-free.

There are those of course, who are even willing to pay taxes on their ill-gotten gain, to spare the hassle of eluding the police. Indeed, with increasing frequency, one can find reference to farmers listing their chief cash crop as marijuana, without penalty as information submitted in tax returns cannot be used in criminal proceedings against them. It should also be noted that cannabis tops coffee as the chief cash crop of Columbia, and it is often a large export commodity for other underdeveloped countries. There are numerous stories about how the governments of various third world countries instruct their military and police forces (who receive a portion of the profits) to turn a blind eye to, or even assist in, the activities of major smuggling operations.

Domestically, smugglers sometimes solicit the assistance of local coastguards and police officers to ensure that their cargo safely finds its way into middle class homes, with some success. The scale of such operations requires large financing that is well above the capacity of most small-time dealers, no less hippies or students to arrange. However, the large-scale operators are a growing sector in the business world, as our profit-oriented society tends to accept all money, regardless of whether it comes from legal or illegal sources. As is the case in other illegal business activities, such as the Mafia are commonly known to operate, a good part of their funding comes from legal financial institutions who are bankrolling these operations.

### 5 Marketing the Product

The lengths to which some operators are prepared to go in order to conquer the market is astonishing. Recently, newspapers carried the story of an unlikely coalition of white Ku Klux Klansmen, black Rastafarians and several mercenary financiers who tried to overthrow the government of the Caribbean island of Dominica. Although part of their objective was to establish illegal casinos, they were apparently even more interested in cornering the lucrative marijuana trade from Dominica, which they reportedly foresaw as a prize which they would obtain from a successful coup.

*Here's an interesting Ukrainian folk saying: "Never walk in a field of konopli when the sun is at its zenith."*

It is also no secret that major tobacco companies have already patented and placed copyrights on appropriate advertising schemes for marijuana marketing, preparing for the day when the legal, political and economic interests of society will reconcile themselves to the idea of offering marijuana as a consumer item, legally for sale. In a market society, it is the early bird that catches the worm. Thus, Rothman's Imperial Corporation, with its vast holdings in South Africa (where tobacco is grown by blacks at severely depressed wages), has been buying up huge tracts of land in Mexico in order to bring large scale production of marijuana as soon as it becomes legal to do so. Clearly, it takes no imagination to compare the status of marijuana with that of alcohol during the days of prohibition in North America. Nor does it seem far-fetched to foresee the day when government itself might decide to put independent entrepreneurs out of business and acquire a monopoly on the distribution of marijuana, just as they did with alcohol, encouraging its use as a social and recreational substance.

The problems relating to the decriminalization and, even, legalization of marijuana are many, yet within the context of our times these problems must be tackled through an honest and forthcoming approach to the contradictions inherent in its current prohibition. For instance, the state and business sectors in Canada

*(Konopli cont'd on page 10)*

## Zeleni Sviata and Rusalnyi Tyzhden

## Week of the Nymphs



## Edmonton's Ukrainian Radio Program

"Vitaamo vos do nashoi prohramy!"

There were the words with which Roman Onufriychuk, host of the Ukrainian radio program on Edmonton's fledgling multilingual radio station, greeted his listening audience every evening, Monday through Friday at 5:30 on "radio stantsi CKER."

Unlike most other Ukrainian radio programs, Roman Onufriychuk's show had the ability to electrify the airwaves, bringing many positive reviews from listeners throughout the Edmonton area. Roman's show brought out the soul of Ukrainian music in a commercial format in a way which his former competitor, Dan Chomlak's program on CFCW in Camrose, Alberta, could not. Unlike most of the volunteer efforts presently on the airwaves, Roman delivered captivating entertainment which was attractive across generational and denominational lines. He succeeded in playing more than simply "middle of the road" Ukrainian music without alienating his audience, as had happened to Winnipeg's CKJS program. In short, Roman's performance retained a standard of excellence above that of any of his colleagues in Ukrainian-language radio presently on the airwaves.

Roman Onufriychuk, executive producer for the past four years of a variety of educational radio programs at the University of Alberta's RTV (Radio and Television), has compiled a remarkable record in his radio career, which belies his cheerful manner and youthful exuberance. Roman began his career in Yorkton, Saskatchewan, the small prairie town where he was born thirty years ago and where he has his roots. He did a stint on the local radio station in Yorkton before moving into English-language broadcasting in Winnipeg. Having paid his dues on the commercial radio market for English-speaking audiences, Roman jumped at an offer in 1974 to host a Ukrainian radio program on CKJS, Winnipeg's multilingual station. The program was initially very successful and the lessons learned during his Winnipeg experience proved to be of crucial importance in enabling him to produce the format which has proven so popular in Edmonton's CKER.

When Roman was approached in the fall of 1980 by CKER's owner, Roger Charest, to do the Ukrainian radio program he agreed to take on responsibility for getting the show established and signed a contract with Charest to host the show for a trial six month period. The program went on the air in November 1980 and he has continued to play the role of "disc jockey" until the end of April of this year.

Recollecting the first broadcast on CKER, Roman recalls the herd work which went into establishing the program and the nervous jitters which he faced before his initial appearance on the air, despite his professional experience in radio broadcasting. But once again at home in front of the microphone, Roman won over his audience with his sense of humour and entertaining blend of music, both old and new. Within weeks, commercial sponsors began to sign up for advertising spots on the Ukrainian program, and enabled it to retain a one and a half hour segment daily, five times per week.

What were the secrets of the program's success? First, one must give a great deal of credit to Roman's skills as an announcer. Inevitably, he brought out the best in the music which he played, the individuals who he interviewed or features which he presented. Each segment of the program received equal attention, presenting the music in a form which gave an immediate presence to the listener and the regular features provided continuity to the show.

Perhaps the most appealing aspect of Roman's show was the introduction of the full range of Ukrainian music to Edmonton listeners. From the haunting voices of choirs such as Lonok, Varioukha, and Dumka to the get-down boogie beat of Oleksa and Sorinashnyk, Roman led his listeners through the various genres of Ukrainian music. He also played classical Ukrainian instrumental and choir music which, in combination with the various styles of music, provoked some criticisms of his mixed repertoire. But in reality it never appeared that way. The magic in the show was its careful blending of sound and presentation.

On a typical day Roman would begin with an uptempo folk song performed by a choir, soloist or pop group. He would follow this with some Ukrainian Estrada, and then, some light pop or instrumental music. Between songs, Roman would tantalize his audience with hints of what was coming up next on the program. Roman's first set ended with the Ukrainian-language news at ten minutes to six. Following the news, at six o'clock — bang, on would go a tight set of three or four pieces which were synthesized together by their theme, content or musical style. Then he would tell a children's story, followed by another tight set, another feature, and finally, a concluding set. With this standard format, full of variety and entertainment, the show lost few listeners. Roman continually fed one's expectations with more tidbits of upcoming features.

What sustained the listening audience was not only the careful blend of music and features, but the careful radio craftsmanship exhibited in the program. Roman never missed an opportunity to explore the full range of the Ukrainian experience, whether in Canada or Ukraine, in history or mythology. Each day would bring a reminder of some aspect of the Ukrainian experience. The most memorable being the special broadcasts of heavenly, and rarely heard, Ukrainian liturgical music. The music almost transported your soul back to the early Christian period of Volodymyr the Great.

Each exploration of the Ukrainian experience brought out another facet of Roman's radio personality. His exploration of the folk customs associated with the spring and winter cycles brought out his love for the Ukrainian word and folk wisdom. From zehedyk to talk sayings, each break between the music was sustained with some aspect of our culture. The greatest aspect of the program was its ability to showcase so many worthwhile aspects of

(Ret Sends Ya continued on page 10)



The first major celebration of the Summer Cycle in the Ukrainian Ritual Calendar is a series of separate holidays combining to make up Zeleni Sviata (Green Holidays) — or Rusalnyi Tyzhden (Week of the Nymphs). These celebrations, which the church did not approve of, had their beginnings in the distant past, when our early Slavic forefathers lived in clans scattered over the lands we now know as Ukraine. Even the names Zeleni Sviata and Rusalnyi Tyzhden give insight into the pre-Christian belief in the deification of nature. The strength of this belief is evident in the fact that fragments of the derivative celebrations have survived to the present. The church, which intensely opposed these ancient beliefs, substituted a number of their own holidays during Zeleni Sviata — Rusalnyi Tyzhden and tried to change the name to Sviato Troitsi (Holiday of the Trinity) and Pliadzesiatnyts (Holiday of the Fifty). These efforts did not succeed, however, and the holiday remains known as Zeleni Sviata.

Zeleni Sviata take place when the earth is in full bloom and the zhyto (rye) is in blossom. The holidays began with a ritual meal on the eve of Zelena Subota (Green Saturday), after the day had been spent preparing the home for the celebrations of the rest of the week. Early on the morning of Zelena Nedilia (Green Sunday), the married women and men would take food and drink to the sites of their family graves. At the graves the women would begin with a remembrance-celebration,

lamenting and incanting to the departed spirits, sprinkling dead ancestors and asking questions of them: whether they were lonely for their loved ones, if they had met the recently dead, and what it was like in the other world. They also asked them to come and visit as birds in the family orchards, and to join their kin for a meal, but most importantly they requested that the departed spirits watch over the fields. The celebrants would then eat and drink on the graves, sprinkling drink and burying morsels of food in the grave, to feed the dead. The unmarried would arrive later in the ritual, dressed in masks, playing musical instruments, laughing, singing, dancing, and generally making merry. This was done because people believed that the dead rose to walk the earth on this day, and that like their living ancestors the dead liked to be happy, to laugh, dance, and engage in merriment.

While the married people gathered at the graves, the young maidens would call on the young men, and teking with

them various foods they would go singing and dancing into the forest, to take part in a ritual called Zavyvaniya Berezly (The Wrapping of Birch). First the young people played games, danced, sang and ate the food. The girls and boys would then separate, with the girls going off to select a young birch with long thin branches. As they sang appropriate songs, each girl would weave a wreath of the living branches until the boys showed up to interfere with the wreath-making. Eventually, however the horseplay and teasing would stop and the boys would help the girls finish. Upon completing the wreaths the boys would carefully break them off the tree, and the girls would take them home so that they could float them on the water — as was done during Kupalo — later that evening. On this and on other nights during this festive week, the young people stayed in groups; for if alone, they could meet a Rusalka or Mavka and suffer unfortunate consequences.

In Poltava they didn't do the rite of Zavyvaniya Berezly but in its place performed a rite called Vodny Topolu (Leading the Poplar) which took place on Zeleni Ponedilok (Green Monday). Also in Volyn a very ancient rite called Liali was performed, on either the Sunday or the Monday, depending on the place. These rites were similar in that only the youth took part, and green leafy branches were used in the ceremony; and the ritual always took place in a forest or field, accompanied by food, song and a spirit of merriment.

Another spring rite that was celebrated in several Slavic nations was Pikhhoron laryly, larylo was the Slavic god of vegetation, the sun's warmth and young love. P. Etymenko described this deity as follows:

"He spreads spring — the earliest flowers — and wakes up nature's strength in the grasses and trees; and he has a great love of people, plants, youthful freshness, strength and the will of man."

A straw effigy, dressed in male clothing and decorated with greenery, was made before the beginning of the week. One maiden was picked to lament over the effigy as it was carried to the forest or water's edge. Following in a procession, everyone sang mournful songs until the effigy was buried, at which point everyone would cry "Pokhovaly larylia" (we have buried larylo). After burying larylo everyone would make merry, singing, dancing, and playing games. The ritual represented the death of Spring and the birth of Summer.

During this week of Zeleni Sviata, our forefathers believed

that the souls of the dead, released from the earth and waters, were allowed to roam the fields and forests at will.

Among these spirits were the souls of young maidens that had died unnatural deaths — namely by violence, drowning, suicide, at birth, etc. These became Rusalky and Mavky, hence the name Rusalnyi Tyzhden.

People imagined Rusalky to be supernaturally beautiful girls with white or slightly blue-tinted skin; they were said to have magnificent, long, free-flowing hair, and were either naked or dressed in white, long, loose-fitting robes. Rusalky lived in the forests, fields, or waters. Those that lived in water would come out by the light of the moon and sit on the shore combing their hair, playing games or dancing. The Rusalky of the forest would swing in the branches of trees, dressed in wreaths of flowers; they were always laughing, playing and dancing. They were believed to be able to transform themselves into minor animal forms — birds, squirrels, rabbits, frogs, mice, etc.; — sometimes using these harmless forms to draw children into the forest or waters. They had no fear of humans, though if caught by humans, they would live with people and do their bidding or one whole year before they would once again vanish. Rusalky only leared the Lisovyi (forest deity), the Vodanyyi (water deity) and the cross. If the shadow of the cross fell upon their face they would immediately turn to stone.

Mavky were similar to the Rusalky, the only difference being that Mavky were of both sexes, and that the Mavka's back, between the shoulders was transparent, giving view to the inside. Being very swift, they enjoyed running through the forests, singing and dancing. In some parts people were sympathetic to these deities, thinking them lost souls, while others thought them evil and unclean. Therefore these spirits had to be pampered with gifts, or they would destroy the blossom of zhyto, by bringing hail, or heavy rains.

The oldest most perilous day of Rusalnyi Tyzhden was Zeleni Chetyre (Green Thursday) also known as Mavskyy Velykyden (Mavka's Easter). Only on this day would Rusalky walk in the village until the setting of the sun. This is with the understanding that on this day their souls were completely free allowing them to feel human, and to be able to eat human food as well as their regular food of flower nectar

(Nymphs cont'd on page 10)



# Konopli

(cont'd from page 7)

reflect a hypocritical approach to the problem. Some would suspect that the only real impediment to the legalization of marijuana is the inability of the state and big business to control the marketing of marijuana for their own profit. This hypocrisy is also reflected in the government's failure to abolish the harsh and discriminatory laws concerning marijuana possession and cultivation, despite its own promises. It is essential to distinguish three basic levels involved in the marijuana discussion. The eventual cultivation and marketing of marijuana, in whatever form, must be preceded by its legalization. If this takes place, marijuana will be no different than a host of other consumer items, such as coffee, tobacco, alcohol, valium or interferon. In any case, the average citizen's involvement with marijuana will largely be that of a consumer, since large scale cultivation, importing, and distribution of marijuana will be a major business concern and not some clandestine operation. Until then, we have to face the first and most pressing reform to the existing marijuana legislation; that being its decriminalization.

6

## The Decriminalization of Marijuana

It is shameful and, in fact, a travesty of justice to retain severe criminal penalties for possession of marijuana while plans go on within the business world to prepare for its eventual entry into the marketplace. It is this element of hypocrisy which breeds an anti-establishment, anti-police, and anti-authority attitude amongst its users. It is a travesty to force people, who would like no more than to spend their leisure time partaking in a recreational substance, no different than many others, to enter criminal circumstances to do so. The disruptive effect of marijuana on our society is more a reflection of the way in which the establishment forces users of the weed into the position of being "criminals" and degenerates in the eyes of society, rather than the physiological or psychological effects of cannabis on the user.

Thankfully, for every conservative, church-going, supporter of the Moral Majority, who imbibes alcohol and beribituates and who objects to the decriminalization of marijuana, there are responsible bodies such as the Canadian Bar Association, the Law Reform Commission, and civil liberties associations who recommend decriminalization. The National Council on Alcoholism and the use of marijuana by the LeDain Commission, in the late 1960's, already recommended more than a decade ago that marijuana be decriminalized. As of the spring of 1979, all three major Canadian federal political parties were on the record as having indicated that they would support legislation to abolish criminal penalties for the simple possession of marijuana (only Social Credit opposed the proposal at that time, and it has not since been introduced).

What then are the remaining impediments? Certainly not lack of precedent. In the United States, 48 states have changed marijuana possession from a felony to a misdemeanor (the Canadian equivalent of reducing it from an indictable to a summary offence). More significantly 11 states have already decriminalized possession and in several instances, legislation has been introduced allowing for the legal cultivation or possession of up to one ounce of marijuana for personal use.

The proposed legislation introduced by the Liberal government in Parliament in 1979 would have shifted the regulation and control of marijuana usage to the Food and Drug Act, thereby reducing the maximum penalty for possession to \$500. Since the offence would no longer be indictable, no fingerprints or photographs could be taken or legally kept. Concomitant changes to the Criminal Records Act would prevent the retention of criminal records of possession provided under the former Narcotic Control Act. A blanket pardon would be issued for all previous offenders, and their files would be ostensibly removed from the record offices of the police. However, since local police records are not the jurisdiction of the federal government, provincial or local police forces, or for that matter international police, could not be compelled to release these records and would likely retain many of them. In fact, some of these records might be used in an illegal fashion, just as confidential medical records have been used by the police in the past for "dirty tricks," as the MacDonald Commission's investigation into police wrong-doing has recently documented.

However, since marijuana possession would no longer be a criminal offence, then travel, employment and educational opportunities would no longer be restricted by conviction on a minor marijuana-related charge.

However, the state will likely continue to deal severely with other aspects of marijuana. The importing or exporting of marijuana, and trafficking in cannabis, will likely continue to remain criminal offences, especially as 90% of marijuana users or simple possessors will be legally protected from the scheming of the police after the proposed decriminalization legislation.

Clearly, there are inadequacies in the proposed legislation. The fact remains that people who choose to smoke or brew marijuana will still be liable to disproportionately large court proceedings and fines for what has become a socially-acceptable activity, causing financial and emotional anguish to the unfortunate victims who are caught with cannabis. Why should not marijuana be treated in the same way as alcohol and tobacco, accepted as one of the many social conventions, which are punishable when abused but perfectly legal when used in moderation? This would reflect the fundamental principle of a society which allows individuals the right to choose and pursue their own personal lifestyle, so long as they are careful not to injure themselves or others in the process.

Although the introduction and passage of legislation to decriminalize cannabis is likely to take place in the near future, social attitudes toward the usage of marijuana and other mild mood-altering drugs will have to change with the times. Some current attitudes towards marijuana, nurtured by hysterical and distorted views which can be traced as far back as the trashy 1930's movie, "Reefer Madness," must begin to change and accept the current reality that marijuana is being used by all classes of society.

In this, as in other areas, the Ukrainian-Canadian community, sometimes known for its conservatism on social issues, must keep step with the rest of society. For instance, why shouldn't we expect to see the day, in the near future, when individuals will be able to choose to participate freely in the social custom of their choice at Ukrainian festivities, whether it be drinking *chorky* of *horilke* or passing a joint of *konopli* amongst one's friends? To do so is to recognize that each individual has certain personal rights — among these, freedom of choice as to how one decides to live one's life being of utmost importance — which should be inviolable. It is the obligation of our community and our society to pay more than lip-service to this fundamental-principle of human freedom.

# Poland

(continued from page 1)

Ukrainian nationalism, which they feel is directed specifically at the Polish people and threaten the sovereignty of their state.

The fact that such radical demands and militant expressions of nationalism go far beyond popular sentiment has led many people to believe them to be deliberate acts of provocation by the numerous enemies of Polish reform. The very existence of such materials, however, does little to help balance the delicate situation. Ukrainians are especially worried about such disinformation as they wholeheartedly support Polish liberalization and see it as a positive step on the road to reducing traditional animosities.

The confidence shown in the reform movement by the Poles has clearly taken on a snowballing effort of its own. With one Solidarity victory following another — the latest being the recognition of Rural Solidarity and free election of party delegates — the momentum for change has clearly been sustained. Most people dismiss lightly the possibility of armed Soviet intervention. Instead, they talk fondly of Western support for Poland, especially by prominent Poles like Pope John Paul II, Zbigniew Brzezinski, Richard Pipes and Edmond Muskie.

Undoubtedly, the floodgates of change have been flung open and talk of the need for moderation has done little to contain the spirit of the movement. Such monumental developments only beg the often-asked question: how much tolerance will the Soviet Union exhibit toward the ever-changing circumstances in present-day Poland?

# Nymphs

(continued from page 8)

and dew. People would leave them food in a yellow coloured *krashanky* in the fields surrounding the village. People did not work on this day and would stay in the village, celebrating quietly. *Rusalky*, on this day would try and attempt to entice the youth with trickery, leading them to water and drowning them. During this time, the girls would carry *lubystok* (lovage), the boys would carry *polyn* (wormwood) to protect themselves from the *Rusalky*. *Rusalky* *Tyzyher* ended on the following Monday with the rite of *Prosvody Rusalok*. This was an exuberant, joyous celebration that all the women of the village took part in. The women would decorate themselves with greenery and in carnival fashion would leave the *Rusalky* back to the forests, not returning until late in the evening.

In this article I have only mentioned a few of the many festivities that were once celebrated and have survived time and the purges of the church. Some of the other holidays, known from fragments of information, included celebrations of flowers, forests, trees, ponds, wells, streams, fields, valleys, growth, ancestors, the sun, etc.

# Kolumn-eyka

(continued from page 9)

her autograph as she tried to get her hair done and make-up on. Anne Murray casually left her dressing room door open as she practised with her guitar, allowing many to come in for a chat, autographs, or just to listen. They were all just as hungry and tired of travelling, rehearsing, marking the stage and waiting to rehearse, perform, and sleep as we were. There hadn't been any time to eat, end now we couldn't leave. That fifty dollar food allowance we had each received was certainly going to waste. My friend's vitamin stress-relieving pills and my protein tablets, were going like hot cakes.

Yet our appetite for meeting and getting to know people was satisfied. It had to be. We were so bored from having nothing to do backstage, we couldn't help but strike up conversations with the other performers. Their attitudes towards Shumka certainly had changed since the night before. A respect had developed for our performing abilities, and we in turn had developed an appreciation for the abilities of our fellow troupers. We shared stories of past tours, emphasizing, of course, the humorous times and the moments of sheer glory. The fifty-odd "new Canadians" — those who stood on the risers in vibrant ethnic costumes for the last six minutes of the show — felt slighted at not being able to perform at all. These people, who had been flown in the night before from all over Canada, came from all walks of life: active musicians, dancers, singers, business people, and various other professions. They were hoping that it would be worth it. We also discovered that we might soon be touring with the Charlottetown Festival Dancers. Some of us traded steps with "Les Sorillieges", searching for words in our long-lost, high school French vocabulary. The Good Brothers hung around the girls' dressing room in hopes of getting us to laugh at their terrible puns and jokes. We were fortunate that we were able to relax before the show.

Dressing and adjusting costumes wasn't quite so routine this time. We felt a tremendous sense of pride; not just because we were performing or because we were representing our ethnic group, but because we felt proud in our hearts that we were Canadians. We were about to go on stage, on behalf of Canada, to perform for the President of the United States. What the Presidential entourage and the television viewers saw was a unified exhibition of diverse Canadian talent. What they had missed was the \$250,000 worth of altered engagements, the last minute flights, the backstage differences, the lost wages, the editing of the performances, the long waits and misplanning, the exhaustion ...

# Ret Sends Ya

(continued from page 8)

Ukrainian culture from the *bandura* to the *symbaly*. Unfortunately, Roman's stint on the Ukrainian program on CKER has come to an end. The essence of radio is fleeting; you cannot repeat it in the same way in which you can replay your favorite record. That is why reviewing someone who is no longer on the air is like trying to catch a memory.

Unlike most reviews, this one has not featured negative criticism. It is not that the show was perfect or beyond improvement; yet what I wanted to convey, in a medium more lasting than radio, was the flavour of a warm memory. It can be remembered but never captured.

# Chornovil

(continued from page 4)

nation of its lawful demands. We call upon Ukrainian organizations abroad to raise their voices in protest against the arrest of Vyacheslav Chornovil and to demand his release. Until Chornovil is released, boycotts must be organized of all collectives, delegations and representatives of the Ukrainian SSR that visit abroad. It is essential that this policy of boycotting the Ukrainian SSR be implemented not only in the realm of cultural exchange, but in all other spheres of exchange as well. Freedom for Vyacheslav Chornovil — One more victim of official lawlessness!

Ukrainian Patriotic Movement

## Our Mistake

Our apologies for omitting the credits on the following articles in our Jan-Feb. 1981 issue: "Update on Dialogue" - Danja Bojetchko "An Extraordinary Koliade" - Mykhailo Bociurkiv "Operation Mykolejko" - Greg Hamara

## Letter

(continued from page 2)

bating any existing tensions. I like Mykhailo and will even tolerate his cigars. But, I felt that his letter to the editor demonstrated a lack of good faith to *Student* and indicated that the problems generated by the rift over the poster were not being solved. This situation cannot continue indefinitely and I feel it is Maryn's duty to clear the air rather than to foster new antagonisms, so that the student movement can once more function in a spirit of goodwill.

Andriy Makuch  
SUSK President 1977-78  
Saskatoon, Sask.



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або ваші предки, вибрали Канаду,  
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Країна свободи та сприятливих умов.  
Країна, яка приймає і шанує людей всіх рас,  
відовизнань і культур.

Ось чому ми канадці.

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