

# СТУДЕНТ

# STUDENT

JANUARY, 1978

Vol. 10 No. 42

# ETUDIANT

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

THE BASIC ISSUES

Lubko Szuch

## HELSINKI & BELGRADE: PART I

This article is the first of a series of articles STUDENT will publish on the Belgrade Conference. This month we present a basic introduction to the issues being discussed.



U.S.'s Arthur Goldberg (left) meets the U.S.S.R.'s Yuli Vorontsov at Belgrade's Sava Center

On August 1, 1975, 35 European countries including Canada and the United States met in Helsinki to sign a document that emerged only after two years of deliberations. The document contained a statement of principles which all signatory States agreed to implement in their relations with other states and is known as the Final Act of the Conference on Security and Co-operation in Europe.

In numerous articles written in the North American press in 1975 on the topic of the Final Act (which was still to be signed in Helsinki), the view was taken that the West had betrayed the Eastern European countries and was partner to a sell-out for detente. One paper carried the following view of Helsinki which was echoed by many others: "Prime Minister Trudeau is off to Finland for the sugar-spun diplomatic carnival opening tomorrow in Helsinki... Canada will be participating with the U.S., Soviet Russia and 32 European

states in celebrations of the biggest Soviet diplomatic triumph in a generation..." In another story, we read: "Russia has got what it mainly wanted: international confirmation of its empire in Eastern Europe, whose frontiers are now declared to be 'inviolable'. The West has got little or nothing in return except vague promises of greater freedom of movement and information between East and West."

Some other headlines that were visible just before the conference include: "Helsinki buried"; "Sanc-

tifying Soviet Tyranny"; "What price freedom?"; etc. The only valid argument to be found in these articles concerns the fact that the Helsinki agreement was drafted in such a way as to allow for greatly differing interpretations. This means that both super powers could use the Helsinki Final Act to further their own aims contrary to the spirit of the Act. The idea that the Helsinki Final Act had been one-sided in favour of the USSR underestimated the American Secretary of State and the "long-run

nature of his foreign policy". As some journalists have pointed out, the Soviet Union, dependent on the USA for the supply of necessary goods and finance had to agree to accept all aspects of the Helsinki accords.

"The Helsinki agreement provided a diplomatic cover for the provision of Western technology and consumer goods, with appropriate loans, in return for concessions which were and are political. This involves respecting the US sphere of influence by chacking any local communist parties who might have designs on power."

President Carter's recent letter to Andrei Sakharov is portrayed as a clear concern about the Soviet Government's continued violation of human rights. He writes: "Human rights is a central concern of my administration... You may rest assured that the American people and our government will continue our commitment to promote respect for human rights not only in our own country but also abroad." To understand the United States' position on the violation of human rights in the Soviet Union, we must not forget that the American ruling class has no interest whatever in promoting socialist democracy in the USSR. This goes hand in hand with the need on the part of American firms to insure their monopoly in Europe. The United

States has no desire to lose markets that are due to increased Soviet competition.

Some political analysts believe that the continued US-USSR confrontation on the issue of human rights and the free exchange of people end information i.e., emphasis of Basket III, will cause the review meeting at Belgrade (which began in October, 1977, and will continue until Feb., 1978) to end in a mud slinging match and thus rendering the Final Act useless. However, there is evidence to suggest that previous U.S. attacks on the Soviet Union were only a masquerade and that now the U.S. can expect an actual relaxation of tensions in Europe and a decrease of arms build up in that area. If this should prove to be the case, it could be said that the U.S. has won a major political victory and will have little need to continue its human rights crusade. An agreement to prevent the arms race from escalating to giant proportions is after all a victory for everyone. The governments of all countries, even the US and the USSR feel the financial burden of continued accelerated build up of highly sophisticated equipment in Europe. The whole question of U.S. support of dissidents must be seen in light of U.S. foreign policy considerations.

(BELGRADE continued on page 10)

## STUDENTS CHALLENGE BREZHNEV

### BRITISH NUS STEPS UP ACTION

National Union of Students (Britain) president Sue Slipman has written to Soviet leader Leonid Brezhnev, demanding action in the case of NUS member Andriy Klymchuk. Below is her letter.

Dear Mr. Brezhnev,  
A member of the National

Union of Students in the United Kingdom was arrested in the Ukraine in August.

Mr. Andriy Klymchuk has now been held beyond the two-month period of arrest after which, under the Soviet constitution, charges must be made.

No charges have yet been made

public; nor has the date of the trial been set.

NUS has already written to the Soviet Ambassador in London and the Student Council of the Soviet Union putting forward our demand that the date of the trial be set, that charges be made, that the trial be an open one and that Mr. Klymchuk be

represented by a counsel of his own choice.

I am writing to you as president of the Supreme Soviet to demand that either charges against Andriy are dropped now, or our earlier demands met.

At present there are large doubts in the minds of British students over the practice of the Soviet authorities in relation to those Soviet citizens who wish to express views which differ from orthodox.

If a member of our organisation is not accorded democratic rights, this will confirm for British students that both Soviet democracy and Soviet legality are being undermined.

In this instance, it appears that the Soviet constitution is not being implemented and that Soviet justice leaves much to be desired.

Our 800,000 members are extremely anxious to hear your answers to the questions posed in this letter and are waiting for a reply.

On behalf of NUS,  
Sue Slipman.

NOTE: At press time we were informed that the Soviets have informed the British embassy that they will expel Klymchuk from the country without charging him with anti-Soviet activity and currency smuggling. More on this next month.

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### AND MORE!



Sue Slipman



Leonid Brezhnev



# СТУДЕНТ

## STUDENT ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

Please address all correspondence to:  
**STUDENT**  
 11246-91 St.  
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**STUDENT** is a national, trilingual and monthly newspaper for Ukrainian Canadian students, published by the Ukrainian Canadian Students' Union (SUSK).

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

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

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

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# LETTERS TO THE EDITOR

## MORE ON PLYUSHCH

Многі літа, на славу нашій України!

Щиро Ваш,

Микола Приходько

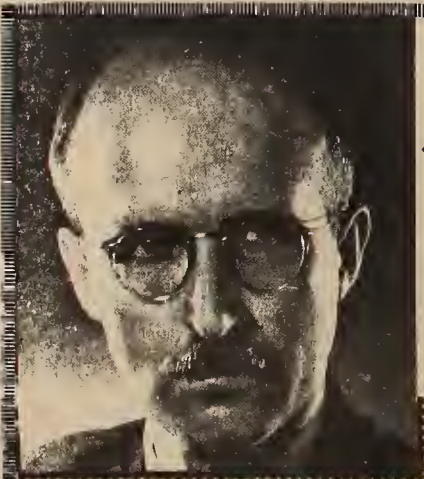
(More LETTERS on page 10)

Юрій Українських Студентів Канади,  
 Едмонтон, Альберта

Дорогі мої юні Українці!

Сердечно дякую Вам за Вашу Резолюцію 12 в справі дурного бойкоту Леоніда Плюща. Не мав нагоди зустріти його особисто, але знаю, що він є український патріот, дарма, що має якусь закукуричення з утопічним сьогодні марксизмом... Я лиш дивуюся, що деякі наші партійні діди з нової еміграції є абсолютно нетолерантні до іншого переконання — ніяк не можуть зрозуміти, що кожний має право в демократичному суспільстві висловити свою думку і переконання. То є "табу", бо не збігається з їзбою партійною (сталинською) лінією. Домагаються звільнення патріотичного Мороза, Шухевича й інших, але обляють Плюща, що впривас яюся на волю, що обстоює публічно незалежність України. Ганьба тим вузькодумним дідам! Може не знають, що творять. Агенти КГБ можуть легко всунутися скрізь, де ланус партійна конспірація, підшептати, спровокувати, ось так приміром як в очорнюванню українського Плюща. Добре, що Ви дали їм по носі. Добре, що ви почали вчити наших старих дідів, які деклярують себе демократами, а насправді культивують у своєму середовищі сталинські методи придушення якоїсь іншої думки.

Сердечно бажаю Вам успіху у Вашій Патріотичній акції!



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## EDITORIAL

# ZHYTTIA I SLOVO: STILL LIFE AND EMPTY WORDS

(All the news that fits)

The reaction of the Ukrainian press in Canada to the 12th Congress of the Ukrainian Canadian Committee (held in Winnipeg, October 7-10, 1977) has been rather varied. Some accounts have been critical, others sycophantic; some have been interesting, others boring. The coverage given by **ZHYTTIA I SLOVO** (Life and Word), the organ of the Association of United Ukrainian Canadians (AUUC), is especially deserving of comment.

**ZHYTTIA I SLOVO** has been publishing a series of articles in which various aspects of the Congress are explored. Of particular interest is the article "Zasudzhenyi Na Smitnyk Istorii" (December 19, 1977) which uses SUSK's role in the Congress and the coverage of the Congress given in the November issue of **STUDENT** as the focal point of an attack on the Ukrainian Canadian Committee (KYK). The AUUC's "competition" in Canada. The author of the article can barely restrain his glee.

**ZHYTTIA I SLOVO** and the AUUC have little cause to rejoice over KYK's problems when their own state of affairs is not much better off. The membership list of the AUUC resembles a mailing list for Geritol advertisements since they have found their youth, disillusioned by the decrepit "Stalinist" policies of their elders, even harder to retain than have constituent members of KYK. Furthermore, it is hypocritical for **ZHYTTIA I SLOVO** to use the action to democratise KYK as a tool in its vendetta with KYK when in virtually every issue they devote copious amounts of ink and paper to slavish praise of the Soviet regime, which violates almost every human right and civil

liberty possible. While we welcome allies in the movement for KYK's reform, the solidarity should be on a principled basis. **ZHYTTIA I SLOVO**'s is not.

At least the discussion of KYK's ills is allowed to surface and even finds its way into the pages of the Ukrainian press. No such parallels can be found in the AUUC where dissenting opinions, particularly on the situation in the Ukraine, are frowned upon and information detrimental to its interests (especially as the Soviets' mouthpiece in the Ukrainian Canadian community) suppressed.

Perhaps the best example of this is the Communist Party of Canada's (CPC) report on its investigations in the Ukraine, which was released by the Central Executive Committee of the CPC in its bulletin **VIEWPOINT** in January, 1968. The investigating commission urged that its report "be made public through meetings, press, articles, interviews." Little effort was made in this direction by the AUUC.

And it is no wonder. The report was a frank admission of violation in the Soviet Ukraine of even elementary democratic rights and the gross violation of Soviet legality. Branding as "bourgeois nationalism" demands for greater use of the Ukrainian language in public institutions in the Ukrainian SSR was cited as being a carryover from the Stalin era. Great Russian chauvinism was identified in the Soviet Government's downgrading of the Ukrainian language and culture and in the widespread arrests of Ukrainian intellectuals. The report caused a large decline in the Ukrainian sectors of the CPC.

Yat today, in its recent issues, **ZHYTTIA I SLOVO** pompously celebrates the 60th anniversary of the "Great October" and the establishment of the Soviet Ukraine and praises the contemporary agrima for its "tramandous" achievements. But explain, **ZHYTTIA I SLOVO**, why after sixty years of "socialism" Great Russian chauvinism continues to exist in the Soviet Ukraine and why the rights of the Ukrainian nation, supposedly a free associate member of the USSR, are everywhere violated.

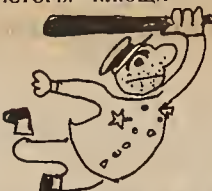
The AUUC is by far not as harmonious as **ZHYTTIA I SLOVO** paints it and strong divisions do exist. Many of the rank and file, and even some of the leadership, are genuinely concerned over Russification and the lack of democratic rights in the Soviet Ukraine today. Yet none of this is reflected in the activities of the organization's hierarchy nor in the pages of **ZHYTTIA I SLOVO**. **ZHYTTIA I SLOVO** should take note that the "dustbin of history" is an industrial modal, large enough to accommodate more than one organization.

The campaign to democratise KYK is one which should be of concern to each member of its constituent organizations. **ZHYTTIA I SLOVO** should first of all clean its own organization's closet before joyfully rummaging through another's. And even then, the criticism should be on a principled basis, not out of raving opportunism.

If you want to play the game, **ZHYTTIA I SLOVO**, where is your ante?

N.M.

### ІСТОРІЯ ПЛЮЩА



Комуністи били за націоналізм...



Націоналісти б'ють за комунізм...



(ДЖЕК МАКАТІ)

# ЯБИЦЬОГО НЕ ЧИТАВ!

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—If you are not a member, then you stand to miss several issues of **STUDENT** this year.

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# ЗАЯВА В СПРАВІ ЛЕОНІДА ПЛЮЩА

Від деякого часу, явно і триховано, громадські та політичні організації об'єднані в "Український Визвольний Фронт", а також ті установи, які є під його впливом, ведуть пропаганду, скеровану на ізольовування Леоніда Плюща від українського суспільства. Це виявляється так, що проголошується бойкот його виступів, відмовляється поодинокі організації від того, щоб вони запрошували його з доповідями тощо.

Ми, Український Демократичний Рух (УДР) і незалежні громадські й культурні діячі, вважаємо, що такі дії з національного і політичного погляду є шкідливі, а з людського становища неморальні.

Леонід Плющ, один із видатних діячів сучасної України: з професії математик, він був співробітником Інституту кібернетики Академії наук у Києві. Ризикуючи своєю науковою кар'єрою, Плющ 1964 року влючається в активну боротьбу з режимом в Україні і в цілому СРСР. Пише листи

до ЦК Комуністичної партії та до пресових органів з домаганнями запровадити демократичні вольності в СРСР. Одночасно протестує проти арештувань людей за їхні національні, політичні і релігійні переконання. Стає співробітником Івана Дзюби, Валентина Мороза, Вячеслава Чорновола, Івана Світличного і багатьох інших українських патріотів. Допикує до позанеурного "Українського вісника" і до "Хроніки поточних подій". 1972 року стає співзасновником "Ініціативної групи для боротьби за людські права" в Москві, яку очолив Андрій Сахаров. За це його заарештовують і без суду саджають до психіатричної тюрми, де йому довелося перебувати повних три роки разом із божевільними людьми. В таких макабричних обставинах Плющ виявляє надзвичайну твердість характеру. Він не зрікається своїх переконань, ані своїх друзів. Не зрадив таємниці і нікого не обтяжив своєю зізнаннями.

Леонід Плющ звернув на себе увагу досліпно цілого

світу. В його оборону виступили найвидатніші люди Заходу. Тисячі протестували проти його ув'язнення. Так прийшло до його звільнення в січні 1976 р. А коли Плющ переступив австрійський кордон, на запит журналістів відповів, що він стоїть на становищі відділення України від Росії та її державної самостійності з демократичним устроєм.

Відтоді промилуло мало-що більше як півтора року. А скільки він за той короткий час зробив! (Хоч утратив здоров'я на службі своєму народові). Написав книгу спогадів про свої переживання в тюрмах французькою мовою, а тепер готується переклад на англійську і німецьку. Надрукував десятки статей у міжнародних журналах. Виступав на дискусіях в радіо і телебаченні. Розмовляв із десятками провідних людей сучасного світу. Два рази складав свідчення пере Комісії американського Конгресу. Дав багато доповідей для українців і неукраїнців. Його слухали десятки тисяч людей, а кожен вра-

хувати телевізію і радіо — але росіяни, євреї, поляки, грузини й інші. З його думкою рахуються в СРСР і в західному світі.

Завдяки його діяльності Україну, ніж знав перед його приходом. Французька преса (традиційно русофільська) пни більше пише про українські справи, як коли-небудь перед тим (Плющ Л. Плющ марксист і невірний в Парижі). На міжнародному конгресі в Гондололо, завдяки його свідченням, схвалено резолюцію із засудженням уряду в Москві за надужиття психіатрії для політичних цілей. Комітети сприяння виконанню постанов Гельсінської конференції в Україні, в Росії, Литві і Грузії дали йому повноваження заступати їх інтереси на Заході і особливо на Београдській конференції.

Така є роля Леоніда Плюща в житті сучасної України і нашої закордонної української громади. Він став одним із найбільш відомих українців у світі і одним із передових борців за праву України. Він виріс до символу української гуманності в думці і в дії. Його шанують не тільки свої,

але росіяни, євреї, поляки, грузини й інші. З його думкою рахуються в СРСР і в західному світі.

І от, якраз тоді, коли Плющ почав ще ширше розгортати свою діяльність, його проголошено бойкот. За причини подається те, що небудь перед тим (Плющ Л. Плющ марксист і невірний в Парижі). На міжнародному конгресі в Гондололо, завдяки його свідченням, схвалено резолюцію із засудженням уряду в Москві за надужиття психіатрії ніщо влючає попану до релігії інших і допомогу в'язням за релігійні переконання. Але бойкот Леоніда Плюща це проблема не тільки одної особи та її особистих переконань, на які він має право, як і кожна особа. Це ширше питання, яке затронує основи суспільної етики і нашої національної політики. На Україні у визвольному процесі беруть участь люди різних поглядів, різних філософських переконань, віруючі і невірні. Цей факт, сам по собі,

(PLYUSHCH continued on page 12)

## ВІДКРИТИЙ ЛИСТ ВСІМ "—ІВЦЯМ" ВІД ДОСИТЬ ЩЕ МОЛОДОЇ УКРАЇНСЬКОЇ ЛЮДИНИ

### ГОЛОС НАБОЛІЛОГО СЕРЦЯ

*Нижче публікуємо відкритий лист молодій українці, що живе в одній із західних провінцій Канади. Авторка листа, на тлі конфлікту, який виник довкруги плянваного виступу Л. Плюща на XII Конгресі Українців Канади, звертається до цілого українського політичного світу.*

*З огляду на його ширше спрямування, лист цей є не лише так званим документом часу, але також цікавою ілюстрацією до поглядів і відчуження нашого молодого покоління.*

Пишу від щирого серця. Я — Ваша дочка. Таких, як я, багато. Ми народилися в час останньої еміграції — ще в Україні, в Словаччині, Німеччині, Англії, а молодші з нас, вже в Америці й Канаді. Ви, мої батьки та виховники, виховали мене в патріотичному українському дусі. Все українське — мені дороге. Через нас, ваших дітей, що виховуємо наших канадських та американських вчків в такому самому патріотичному дусі, можете бачити українську майбутність в Північній Америці.

Не вищій цієї майбутності вашим наставленням та поведінкою супроти своїх братів-українців. Нам, молодшим, ваша поведінка незрозуміла. Найвишій приклад — ваша акція проти Л. Плюща та відсутність від Конгресу КУК. Чому? Чому відкадані, бойкотувати, та загрозувати? Якщо не помянається, клич наших націоналістів був: "Свобода народам — свобода людині". Навіть якщо ваша ідеологія та політика не змінилася за останні 35 років (а повинні були), то хоч дотримайтеся свого гасла. Заради Бога! Тепер живете в країнах свободи, де кожного дня бачите свободу волі і слова. Однак, в своєму українському суспільстві переходите на совєтську та фашистську систему однопартійності. Та ж ви проти того боро-

лися і від того втікали! Чому тепер диктуєте та загрожуєте другим, своїм же українцям, що або так, як ви хочете, або ніяк? Відколн тільки ви — українці? По тому боці залізної заслонки було б вам дуже добре — існує тільки одна партія, одна думка, ніхто не сміє критикувати або виступити проти партійної лінії, нема свободи ані слова, ані думки.

Ми, молодші, що виховувалися в ваших організаціях, відходимо від вас, не хочемо диктатурн, партійності, ненависти між своїми людьми. З амер. та канад. життя бачимо, що може бути здорове партійне життя. Дискусія, вибори — нормальний демократичний спосіб життя здорової країни. Але вас демократія страшиє. Але протилежність до демократії — диктатура. Чи може, по-вашому, — якщо ваша диктатура, то все в порядку, а як не ваша, то треба виступати.

Ви за Плющем розпинулися, а коли його випустили, ви його відкинули за його вільно висловлені думки. Він сидів у пенсуюшій, а ви (чи між вами би знайшовся тепер такий незламний герой?) — ви заслужили собі на свободу слова й думки. Бог дасть, випустять Мороза, Караванського, Світличних, Калішів, Шухевича й других — чи їх також забойкотуєте й назвете зрадниками, коли вони висловлять одну-дві думки, протилежні до ваших? Посмієте? А хто живе більш правдивим українським духом — ті, що в найтрудніших обставинах (до смерті) лишаються українцями, чи ті, що у вигоді бавляться в партійних політків і своєю ителерайтністю та исаиєвстю загрожують українській майбутності? Плющ і другі виступають на міжнародних аренах і ширять правду про стаї в Україні — це робота иеобхідна. Ви на своїх сходинах та академіях говорите, самі собі, як то було та має бути.

Ми, ваші діти, залишаємося українцями, бо ви нам дали український дух. Ми хочемо бути українцями, але будемо безпартійними українцями, бо бачимо, що наша культура

та ціла українська справа занепадає через вашу "патріотичну партійність". Україна та українство такі сильні та багаті, що проіснують багато довше ніж ваші партії. Україна шораз більше знає в світі — не через всяких "—івців", але через працю укр. музеїв, красивого та народнього мистецтва, музики, укр. жіночих та других культурно-освітніх організацій — і через дисидентів. Розумію, ви вірили в ідею, боролися за справу — ми вам вдячні, але тепер вже 35 років пізніше. Моди змінилися, світ змінився, але ваше думання залишилося 35 років в минулому. Тепер треба всім укр. партіям знову боротися за ідею — але другі, бо без другої не дійдемо до першої. Без єдності, вірогідності, браку диктатурн одної партії над другою, любови одного українця до другого, та спільної праці, не можна буде осягнути першої ідеї — вільної України. Так побожю сповісте "Боже, нам єдиність подати", та нарікаєте на "ворожежівків" — загляньте в дзеркало. Застановтеся, який приклад дає нам. Скільки часу та енергії витрачаєте на між-українські політикування та сварки — а як мало часу та енергії тоді залишається на дійсно корисну працю серед нашої молоді, в культурних справах, та в дійсно політичній акції на північно-амер. арені про сучасний стаї в Україні.

А може до останньої точки не беріться, бо почите обороняти та голодувати за одну особу (одною) з укр. політ. в'язнів-героїв, чи особу можуть звільнити, вона висловить вільно свої погляди, і тоді хіба змусите її відсилати назад до концтабору, бо вона не буде вам потрібна, якщо не говоритиме те, що хочете чути. І знову пощитесь в дурні перд вашими дітьми.

Благу вас в імені цілого молодшого укр. покоління — будьте поперше людьми, тоді українцями. Наша праця для спільного майбутнього не залишає нам часу бути ще й якими "—ІВЦЯМИ".

У К Р А І Н К А



# MULTICULTURALISM'S HIS BUSINESS

INTERVIEW WITH NORMAN CAFIK, MINISTER OF STATE FOR MULTICULTURALISM

A new minister was appointed in September 1977 to assume responsibility for the oft-neglected portfolio of multiculturalism. Norman Cafik has since emerged as a visible and, often, contentious figure within the Cabinet. He has made several speeches which have been highly critical of the Soviet government's treatment of political dissidents within the Soviet Union and has indicated that he intends to give the multicultural policy a more substantial impact on government policy in general. The minister was interviewed recently by David Lupul, SUSK's Vice-President Responsible for Multiculturalism, as an exclusive for STUDENT. Below is Part One of the interview. The second part will be printed in the February issue of STUDENT.

**STUDENT:** You came to the multicultural post at a time when there were serious concerns being expressed by many ethnocultural communities as to the permanence and depth of the federal government's commitment to the concept of multiculturalism. What indications can you give that the multicultural policy will be placed on a more permanent basis?

**CAFIK:** Well, it always has been permanent but I think that there has been a perception that it has been a bit of a token effort on behalf of the ethnocultural communities of Canada. I view my appointment as being a reaffirmation of the permanence of the approach which I'm very much committed to myself. I would like to see a legislative base for multiculturalism in Canada — there's been some talk about whether it ought to be enshrined in the constitution, there was some talk about whether it really ought to have been included

in the Immigration Act. For instance, there was a lot of discussion and a lot of interest in the ethnocultural communities in doing that ... My personal view, and I'm now talking in retrospect (from when I was a backbencher, with respect to that question — I really didn't care if it was mentioned in the Act or not. I thought that it was tokenism to have it put in there — it may have made a few people happy, but I didn't think it had very much meaning and I've felt and I've expressed it since. The fact that a few words of gesture toward our multicultural society were not included in that Act were of tremendous benefit, because it now provides me with a springboard to give it a much more substantive legislative base than I would have had had that gesture been accepted.

It seems to me that cultures under attack often survive better than those that are not under attack. I'm not suggesting that we ought to attack them but I am trying to illustrate a point — heritage is so great that it cannot be destroyed very readily and therefore I don't think that we need to have government policy in the sense of just specifically preserving that culture. We want to have conditions where it can thrive and grow on its own without having adverse impact where it's healthy, where it's comfortable and it can expand and group and reform itself in whatever shape it chooses to take. It doesn't have to be a frozen, fixed thing — it's a living, breathing thing. And our policy is not so much, at least in my view, designed for the preservation of those cultures per se but for the creating of conditions in society where they will preserve themselves and they will remain healthy by themselves. And I think that that's more important — where they are accepted by other people, where other people will gain strength from those diverse cultural backgrounds and we all begin to share in it. And our policy to a large extent is one of the integration of cultural groups within our society, not their isolation into strict, frozen cultural forms but to where we have a society that is open, free — all of us are free to retain that which is best in our background and to build on that to create our own futures.

You know, I would think that every culture that comes into Canada to some extent, quite naturally and not by policy, it's going to change, it's going to adjust, it's going to accommodate and it may well end up being a little different than what it was back home, but it still is the same in the sense that it has drawn its strength from that root, that origin, from the soil as it were. And it may take diverse forms, it may evolve in different ways, but all living cultures do that. You know, a culture is not like a photograph that once taken is fixed forever. If that were true, when the English had Shakespeare, I suppose because Shakespeare was so great we should have written nothing but Shakespearean plays. But that's not the way it is. The English have managed to change and accommodate and adjust. You move from the great works of art to the Beatles to a million other things. It is a living, growing thing.

As for assimilation, I don't view it as a bad thing; I don't view it as a good thing. I view it as an indifferent choice that people can take. I would be hopeful that most of us, and I think the present moment proves this point, that most of us, today, perhaps more than at any other time in recent years — our young people, all of our people are beginning to turn their eyes backward like Alax Haley with his book *Roots* and begin to look at our origins, take pride in them and try to resurrect them and to build from them. That's a natural, human thing. We simply want to create a condition where those who want to integrate without being assimilated are free in this land of ours to do that and all of us will benefit from it.

**STUDENT:** I accept your premise that cultures change — the perfect example of this is the culture of the Quebecois which has changed considerably from that it was in New France.

**CAFIK:** Right.

**STUDENT:** I think also, taking that example as a point of departure, that the government has attempted to foster certain supports for it. Both the provincial government of Quebec and the federal government to some extent have attempted to enshrine the concept of a bilingual and, originally, a bicultural society —

**CAFIK:** A multicultural one.

**STUDENT:** Yes, but it was only out of the Bilingualism and Biculturalism Commission that the multicultural policy emerged, in which it was recognized that Canada cannot simply be a bicultural nation. Now we have a Commissioner of Official Languages who is monitoring the implementation of the government's policy in this area in the various government departments. What kind of impact do you think that you, as minister of multiculturalism, can have on the implementation of multiculturalism in various departments within the government?

**CAFIK:** The impact, I suppose, could be on a number of levels. Let's talk on the community level. There was a case in point here this morning. We were talking about advertising of our program and the advertising was directed toward the ethnic press of Canada. Now there's no question that the ethnic press require advertising in order to survive, to a large extent so from that standpoint it's important. But the contents of the ads — I was saying, okay, what are we trying to do with these ads and are we really preaching to the converted? The question of multiculturalism has to be understood by our ethnocultural communities but even more importantly, they have got to be understood by the rest of society who don't comprehend it. So, in a sense, the target group that I'm working with, the ethnocultural communities are the very ones who are already converted to the concept and if we want our ethnocultural backgrounds to be preserved we have got to create a better environment for the preservation and mutual awareness on all sides of the benefits to the whole of society by that being preserved. And that is done probably with the English and French groups more than with the ethnocultural ones, so we have to create a broader understanding of this whole policy by all people in Canada so that all of us will benefit from it. I think that's important.

Secondly, I have said that multiculturalism is a horizontal department — it should have a horizontal impact on all activities of the federal government. A good example of that occurred the other day at a meeting in Quebec with the Federation of Ethnic Communities of Quebec. I was speaking to them and someone asked me if I thought that wouldn't be

good idea of Citizenship and Immigration were brought into Multiculturalism because it impacted very heavily. And I said, well, suppose that you want me also to be Minister of External Affairs because the human rights question is of a paramount concern to a lot of our communities. And you can go on and on. But if you make me minister of all of those other things that impact on your life, after we get it all put together, then you're going to say, "But what happened to our Minister of Multiculturalism? Now he's got too many other things to do." So I was using that as a springboard to get across a point. That in terms of external affairs, they impact upon our people a great deal. In the case of immigration, that policy has a great deal to do with our ethnocultural communities. The policies on citizenship — and you can go right across the horizon and you can see that we touch on them all. So one of the most important things that I've got to do is to get the right kind of input from the communities, from the Consultative Council on Multiculturalism, from the leaders of the ethnic communities themselves, from all the people affected — to identify the areas where government activities are maybe not going in the direction that they would like. And I have to be primarily a minister who has impact in the cabinet to ensure that those other areas of activity out of my jurisdiction take into account the legitimate interests of the people that I represent. So that's as important, if not more fundamental and more important, in terms of a healthy integration in society, the creating of the right kind of milieu and condition and environment for the growth of our cultural communities as the grants themselves that we would give it, maybe much more important.

**STUDENT:** I think a prime example of the kind of impact that multiculturalism has lacked in the past can be seen in terms of the multilingual broadcasting issue. The mandate of the CBC expressly states that it should promote national unity and, in a sense, an instrument of the national identity. Now, in the past they have refused to recognize the legitimacy of broadcasting in languages other than English or French on the CBC with the exception of the languages of certain native peoples in the Canadian North. No attempts have been made to allow for the broadcasting of other languages, even on a regional basis, where people have shown that they desire such broadcasting such as Gaelic in the Maritimes and Ukrainian in Western Canada.

**CAFIK:** Well, I had lunch with the President of the CBC the other day. I've had two meetings with him now since I've become minister and I don't think that there is any doubt at all that our national institutions and even the private sector, whether it be CTV or Global or whoever — that all of the media have an obligation, in my view to reflect the Canadian reality to Canadians. And I think that there's been a short fall in that respect. And it's my intention to meet with them.

But the same thing is true on the educational side with our educational institutions. This again is part of that global impact of having a voice, a position and hopefully getting somebody to do something about it on every level, whether it be education, communications, the media, the government policy itself, federal, provincial or municipal. All of that, I think, is going to help to try to create the condition that is essential to a healthy environment for Canadians to be able to hang onto that which they wish to hang onto and flower themselves as individuals and have a cumulative impact on society. I agree with that.

I'm working in those areas and they are also terribly important, more important in many ways than what might be the moment considered to be my mandate.



Lupul

... We're not trying to form a multicultural society; we are a multicultural society ...

in the Immigration Act. For instance, there was a lot of discussion and a lot of interest in the ethnocultural communities in doing that ... My personal view, and I'm now talking in retrospect (from when I was a backbencher, with respect to that question — I really didn't care if it was mentioned in the Act or not. I thought that it was tokenism to have it put in there — it may have made a few people happy, but I didn't think it had very much meaning and I've felt and I've expressed it since. The fact that a few words of gesture toward our multicultural society were not included in that Act were of tremendous benefit, because it now provides me with a springboard to give it a much more substantive legislative base than I would have had had that gesture been accepted.

So, I would like to see a legislative base for the program. I think that it's quite important, which would mean that it would be enshrined as a permanent fact of Canadian life — a recognition of our reality. But I've made a distinction and I think it's an important one — we have institutional bilingualism in Canada stemming from a lot of historic facts which I think we all accept, but multiculturalism is not institutional at all and in that sense it may appear to be a weaker policy. But I think in a sense it's a firmer and more real policy in the sense that multiculturalism is a pragmatic policy in that it is based upon the realities of the nation by virtue of numbers, by virtue of its cultural makeup, and its diversity and the mosaic in Canada. The policy didn't create it — the policy is a reflection of that reality. And the reality is there whether the policy remains or not. And in a sense it's more important that way than being institutionalized.

We're not trying to form a multicultural society; we are a multicultural society. And this policy recognizes that fact of life and that fact is going to be here as long as Canada is here, so it's not on a shaky basis on that account because the reality is more important than the legislation.

**STUDENT:** However, aren't those tremendous forces of assimilation in this society? Many people feel that if the public institutions do not reflect the recognition of multicultural factors such as language, religion and culture — then how one to preserve it in this kind of society. Won't it just disappear melted down?

**CAFIK:** Okay, well, let me address myself to that. My concept of culture is that it is real and living — it's not artificial. Cultures are not retained very well under glass — I don't think that we can hot-house cultures. Now I think that the Ukrainian culture is a perfect example of the strength and vibrance of the human spirit end of their cultural background. I think that it can be



Lupul

... You know, a culture is not like a photograph that, once taken is fixed forever ...

**STUDENT:** How would you reconcile the CBC's policy with your department's increasing support for the non-official languages in the form of providing funds for minority language teaching aids? (e.g. funding for the publication of teaching materials in the Ukrainian language.)

**CAFIK:** Well, you're trying to draw me into the language question and I've said this: no matter how much we like multiculturalism, we're not going to end up with multiculturalism. You know, we have a bilingual nation. It is structurally that way, it is constitutionally that way, it is historically that way and it's going to remain that way. That's fundamental. Now in terms of third-language training, and we

(CAFIK continued on page 11)



# BRIEFS ON THE USSR & EASTERN EUROPE

FROM INFORMATION BULLETIN (VOL. 1, NO. 2) PUBLISHED BY THE COMMITTEE IN DEFENSE OF SOVIET POLITICAL PRISONERS (EDMONTON)

## HELSINKI GROUP MEMBER ARRESTED

According to a report received from Oksana Meshko, a member of the Kiev Helsinki Monitoring Group (Ukraine), Levko Luklanenko, a fellow member of the Kiev Helsinki Monitoring Group, was arrested in the city of Cherniv, Ukrainian S.S.R., on Monday, December 12, 1977.

A lawyer by profession, Luklanenko was originally sentenced to death in 1961 for setting up an organization called "The Ukrainian Workers and Peasants' Union." The death sentence was later changed to a sentence of 15 years imprisonment. He was released from imprisonment early in 1976, and had been continually harassed since that time. This raises to 3 the number of members of the Kiev Helsinki Monitoring Group who have been arrested and detained in recent months; 2 additional members of the Group, M. Rudenko and O. Tykhyi, have been sentenced to 7 years imprisonment plus 5 years exile and 10 years imprisonment plus 5 years exile respectively.

## SOVIET CONSTITUTIONAL AMENDMENT PROPOSED

A group of political prisoners in Sosnovka, Mordovia, have written an open letter to the General Secretary of the Communist Party of the Soviet Union, L. Brezhnev, condemning the cant and hypocrisy surrounding the preparations to and declaration of the new Soviet constitution. They propose that the following article be added to the Constitution:

"Every employee of the massive apparatus of repression to be allowed, unhindered, to seize every Soviet citizen who expresses (even to his wife) his thoughts, writes, reads out loud a poem, or expresses his convictions contradicting a leading editorial in the newspaper Pravda. For all such "activities" to be imprisoned and sentenced to 10 years in concentration camps and 5 years exile in Siberia. Each person so sentenced to be deprived of all his civil rights, to be tortured by all those who contributed toward his conviction, and by those who are to carry out the sentence. The con-

victed to be tortured with hunger, his health undermined by compulsory hard labour, and destroyed spiritually and physically. This is to apply not only to the convicted, but also to members of his family and to those who show any human feelings towards him."

Signed: Nikolai Evgrafov, Eduard Kuznetsov, Oleksa Murzhenko, Mykhailo Osedchy, Bohdan Rebyrk, Petro Saranchuk, Yuri Fedorov, Danylo Shumuk.

## ROMANIA'S 'LIBERAL' POLICIES

Paul Goma, a writer and leading figure in the democratic movement in Romania recently gave an interview in Paris. Goma is the author of an open letter to the signers of Charter 77 in Czechoslovakia, and co-author of an appeal addressed to the Bigrade conference to review the Helsinki accords.

Goma described the character of the co-called "liberal" Ceausescu government. After coming to power in 1965, Ceausescu used nationalist policies plus some political concession to develop a "kind of legend" about himself. Since 1968, according to Goma, the conditions under the regime have steadily gotten worse. "We realized that Ceausescu could not and would not really liberalize," said Goma.

Goma described the situation of the working class: "What's really bad in Romania is to see how the government has open contempt for the working class, perhaps even more than in Poland or Czechoslovakia. The most cynical measure was taken last year, when Ceausescu named the same person minister of labour and president of the unions. "It's unbelievable... The workers don't have even a token means of defence. They are entirely at the mercy of the state plan and the way it is carried out. Sometimes workers do not get paid for four or five months, even if the set-back in the plan is not their fault but results from an earlier stage of production."

Goma explained that in Romania, workers are a large part of the democratic movement. During the August 1977 miners' strike, Goma said, Ceausescu went to talk to the miners. "When Ceausescu arrived... the workers asked him how much he made — the official wage scale in Romania is from one to five. "Even if you make five times as much as we do, we want to know how Mrs. Elena Ceausescu can

have so many furs, which she wore walking through the ruins of the earthquake." After the earthquake, you see, the Ceausescus were shown on television several times a day in one or another part of the city, giving orders for the rebuilding work, and each time the TV showed that Elena Ceausescu was wearing a different fur."

Paul Goma is abroad on a one year travel permit.

## RELIGIOUS REPRESSION IN HUNGARY

Twelve members of the Hungarian Methodist Church, in Hungary, have recently protested the repressive measures stepped-up against the church. The twelve sent a declaration to the First Secretary of the Hungarian Socialist Workers' Party, Janos Kadar.

## EAST GERMAN STRIKES

Strikes and protests broke out in East Berlin, last October, after a price increase on coffee was announced. At least fifty persons were arrested in connection with these strikes.

## REPRESSION CONFIRMED

Smoloslky Information Service has received information that a recent Soviet Politburo session dealt with dissent and tactics to be used in combating it. Although there was some disagreement among Politburo members on this topic, the position taken by KGB chief Andropov was adopted. This called for the expulsion of the more troublesome Russian dissenters (which would explain the large numbers of Russian oppositionists who have recently left or who are now being pressured to leave the U.S.S.R.), whereas Ukrainian and other non-Russian dissenters would be "crushed" or discredited.

## GRIGORENKO IN USA

General P. Grigorenko, a prominent Soviet Ukrainian Human

Rights activist, arrived in New York on November 30, 1977, to undergo surgery for a prostate condition. He was accompanied by his wife Zynaida and his 37 year-old son. Grigorenko is an active member of the Moscow Helsinki Monitoring Group, and a representative of the Kiev Helsinki Monitoring Group. He was allowed to leave the USSR for "humanitarian reasons" on a six-month visa. To date, Grigorenko has refused to make any political commentary on the democratic movement in the USSR, so as to avoid endangering dissidents in the USSR.

## PRISONER SOLIDARITY

Several political prisoners, among them the Ukrainians V. Chornovil and Vasyli' Stus, the Estonian S. Soljaitov, Jewish activist M. Khetits and Russian dissident P. Sartakov have signed a document calling for the "de-imperialization" of the Soviet Union. The document states that "the democratic movement in the USSR cannot hope for success if it ignores the national question (and) no patriotic movement can do without a consistent program of democratic transformation." In order to show their solidarity with fellow American prisoners, the above have applied for membership in the National United Party of Armenia.

## SHCHARANSKY DEFENDED

A letter signed by thirty Leningrad Jews demanding an end to the illegal interrogations connected with the upcoming trial of Anatoly Shcharansky, was recently sent to the presidium of the Supreme Soviet. The signatories demanded that Shcharansky be immediately released and allowed to emigrate.



## U.S. LAWYER DEFENDS SERHIYENKO

(CDSPP-NEW YORK) Burton H. Hall, U.S. Attorney and Counselor at Law is presently active in defending Oleksander Serhiyenko, a Soviet Ukrainian political prisoner. In defending Serhiyenko, Mr. Hall was recently expelled from the Soviet Union. Subsequently to his trip to the Soviet Union, where he met with his clients' mother, Mrs. Oksana Meshko — member of the Ukrainian Public Group to Promote the Implementation of the Helsinki accords, Mr. Hall testified on behalf of Serhiyenko at the Sakharov Hearings in Rome, which were held in late November of last year. In further attempting to defend Serhiyenko, Mr. Hall petitioned numerous Soviet authorities.

Oleksander Fedorovych Serhiyenko was born 25 June 1932 in Ukraine. He was active in the Ukrainian dissident movement since the 1960's. He was first repressed for his involvement in an evening commemorating the Ukrainian poet Ivan Franko in 1968. At that time Serhiyenko was arrested and imprisoned for 2 weeks as well as expelled from the Kiev Medical Institute. His dissident activities continued into 1972 when he was arrested during the mass round-up of Ukrainian dissidents. He was charged under article 62 of the Ukrainian SSR Criminal Code ("anti-Soviet propaganda and agitation"). He was accused of having read the first 33 pages of I. Dzyuba's book *Internationalism or Russification?* and for writing his comments on the margin of these pages. Likewise, he was charged with making statements against the Soviet invasion of Czechoslovakia and with reading the Ukrainian *Herold*, a samizdat journal which circulated in Ukraine from 1970-1972.

The trial took place in the Kiev oblast court in June 1972. He was sentenced to 7 years imprisonment and 3 years exile. Initially he was imprisoned in a labor camp, but then was later transferred for punitive reasons to Vladimir Prison for 3 years. Serhiyenko is known to be suffering from tuberculosis. Presently he is in a labor camp in Perm (camp no. 35).

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# AND NOW FOR SOMETHING THE COMPANY OF YOU

## EDMONTON: BILINGUAL ACTION

Yuriy Stebelsky

The partial immersion English-Ukrainian School Program in Alberta is a unique phenomenon - it is not common for governments to finance education in languages other than the official ones. This style of education reflects Canadian society's growing recognition that its own composition has changed from predominantly French-British to now include a third element (numerous groups of peoples, most of whom have immigrated to Canada since Confederation). The policy of multiculturalism is the

possible summer grant projects, resulting in a grant submission to the Student Community Services Grant Program under the Secretary of State. It was approved, in modified form, and work commenced on May 2nd.

Two particular activities were stressed - visiting parents in the home and preparing a study of the reasons they do or do not enroll their children into such a program. The method ultimately settled on was uncomplicated - sending parents an information kit and following up on these with a

ject of debate.

As the project drew to a close, we were unable to finish all of the prospective house visitations and time did not allow for a systematic study of the data gathered in the course of the study. However, a brief analysis yielded the following observations: fluency of the child as well as the parents in Ukrainian was found to be positively correlated with economic status of the parents whose children were enrolled was slightly higher than those who



A grade 2 English-Ukrainian bilingual class in action.

long-overdue official recognition of this fact, but as yet is largely undefined. Thus, Canada is still in the state of discovering her identity - this search having started in earnest with the Centenary

Education in a non-official language represents the most practical and progressive implementation of multiculturalism into the fabric of daily Canadian life. Language is the key attribute of any culture; while learning in their mother tongue, a child develops his own particular identity. And by doing this in an everyday setting, a child realizes both the Ukrainian and Canadian aspects of his heritage. This is a precedent-setting program and, as such, its importance should be self-evident. It is with this in mind that we undertook our Student Community Services Grant Project.

In the spring of 1977, the Alberta Minister of Education announced that the Ukrainian Bilingual Program had passed the "pilot project" stage most satisfactorily, and that it was to be institutionalized and expanded to the Grade 6 level.

With the expansion of the Program, concern was expressed by students and the community at large that a solid base of support be retained and further developed. Our BILINGUAL SCHOOL PROMOTION AND STUDY project came about as an offshoot of the Ukrainian Students' Club's commitment to bilingual education. A joint meeting of Edmonton's Ukrainian youth groups was held in January, 1977 to consider

visitation. The kit consisted of a form letter explaining that a project worker would be visiting soon, a brochure outlining the project, the synopsis of a School Board study about the Bilingual Program, and a questionnaire prepared for the study.

Children entering Grade 1 became the main focus of attention for two reasons. First, the bilingual program is based on a direct enrollment principal, where a child enters at the most elementary level (Kindergarten or grade 1) and progresses each year in an unbroken chain. These two years of direct enrollment are, thus, the most important. Secondly, a ready source of names was available from the Kindergarten class lists of the previous year. Ukrainian-sounding names had been marked and contacted so as to give the study some consistency and because they were the people who most likely would have a direct interest in such a program.

Through the course of the summer, approximately 300 homes were visited. The stress in these visitations centered on the dual benefits of a bilingual education. The first - pedagogical - concentrating on theories surrounding this practice, most notably those of Dr. Wilder Penfield. The second - cultural - showed language as the key to the repository of a child's culture. In practice, the first point may have quelled some fears that these classes might be inferior to others, or that his education would suffer, but it was generally met without reaction. The second, more often than not, was the sub-

ject of debate. As the project drew to a close, we were unable to finish all of the prospective house visitations and time did not allow for a systematic study of the data gathered in the course of the study. However, a brief analysis yielded the following observations: fluency of the child as well as the parents in Ukrainian was found to be positively correlated with economic status of the parents whose children were enrolled was slightly higher than those who

requirements of the program), and they are given access to the students' job applications. From then on they are relatively on their own to hire, fire, and proceed.

Anyways, that's how it works in theory. Last April I got a phone call from someone in the Ministry of Culture and Recreation, Multicultural Branch. I've never met the guy before but he tells me he has money allotted for summer projects, yet no one has applied for it! He knows my mother, he heard somewhere Ukrainians are reliable. He asks me if I'd like to organize a project. I am in first year university. I'm about as reliable as a wine at a grape-stomping festival; I'm leaving for Europe in two weeks. I tell him none of this. I say yes. His name was Lucio.

Two weeks later, my grant proposal (written during the wee

hours of a Saturday morning over a bottle of vermouth) has been accepted. I've "hired" my buddy Nadia, who never even applied. As a sponsoring organization I've chosen S.U.S.K., though I'm not even a paid member. Nadia and I leave for Europe like guilty fugitives; for six weeks we avoid mention of this weird job we have gotten ourselves into (Except once, in the catacombs of Rome; somehow catacombs and doom go together...). What follows is a report of what happened during the ten weeks after we returned.

We're sitting in a bus, twenty-five kids of various ethnic origin,

begins to cliche singing "If You Know It Shake Your Neighbour". (black hand brown one almost lost grin...Nadia ar seats, laughing award winning the bus st photographer down murtifer whatta picture We nam "Operation T what do you

## A PRIMER FOR SUMMER FUN

Well-paying and appropriate summer employment perhaps you, Ukrainian students, should consider the merit project. Why not do something spiritually rewarding this summer? It's an opportunity to stay active in the community, but also develop work skills. Being directly responsible for a project of your own gives you invaluable learning experience. You should start thinking now, because submission deadlines will be coming up soon. The way, we have included the following guide.

- 1) Compile a list of possible projects. Consider what sort of projects are in the community and ways in which it could be. As the Student Community Services Grant Program indicates, each community has different interests. The most appropriate projects can be recognized by the community.
- 2) Select one or more projects for submission. Try to choose those who might work on a given project, its priority, and its funding. To date various federal and provincial are the main funders of (non-academic) student summer projects. The most common of these are Manpower's YOUNG CANADIANS, the Secretary of State's STUDENT COMMUNITY SERVICE PROGRAM. Guidelines for these are published by each department and cover a wide range of possible activity. If your project does not fit the guidelines, do some hunting - an appropriate institution does exist and can be approached.
- 3) Prepare a project outline. BE SPECIFIC! Know what you want to go about it. Include details about the idea of the project, a plan of action, cost breakdown, and the expected results. Your submission has a much better chance of being approved. Discuss with the details of your project idea even before you set up an application form.
- 4) Gather support for your submission. Approach your (sympathetic) community figures, and interested organizations. An indication of interest from within a given community increases your chances of having your application go through. (You may require a sponsoring body.)
- 5) Submit your application to the local project officer - Explain what it entails, a good way to remove any ambiguity. In fact, it is a good idea to set up an appointment with you even fill out your grant application. He or she may have you, you can confirm if your project is in line with the guidelines, and perhaps get an idea of its chances for approval. If you approach a governmental body for information; this is a case where the bureaucracy is supposed to serve the people.
- 6) Wait for a reply. If there is a delay beyond the notification period, contact your project officer. GOOD LUCK for an active summer.

four volunteers in varying stages of adolescence, and me and my fellow staff-members, Nadia and Uyen (we hired him upon our return from Europe). The kids are singing, "If You're Happy and You Know It, Punch Your Neighbour".

The bus driver's neck is turning red. The passengers are getting homicidal. I am exhausted and catatonic, as are both Nadia and Uyen, and the kids' singing has degenerated into a musical gang-war. Frankie, now in tears, has once again been coerced into giving his cookies away. Someone is sitting on Munal. Munal is sitting on Frankie's peanut butter sandwich. I hear shrill, unceasing shouting, and realize it's me. Suddenly, a photographer appears on the scene. Frankie swallows his sobs, sits up and grins. The lighting magically ceases, and the photographer

Saturday morning recreation. Bringing together immigrants and their resources, and migrants were primarily from and Uganda. to Canada as well within their circles saw the great involve our because I felt "cle" - a week which could out to other, - but didn't "camp for help for 13 ethnic groups, parents, caregivers, and teenagers, as the Ukrainian. We decide



# ING COMPLETELY DIFFERENT — F YOUNG UKRAINIANS

## FUN IN THE SUN

## WINNIPEG: DAY CAMP

Mykhaylo Iliniuk

morning over  
has been ac-  
my buddy  
n applied. As  
nization I've  
ough I'm not  
Nadia and I  
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jobs we avoid  
job we have  
n (Except on-  
os of Rome;  
s and doom  
follows is a  
ened during  
e returned.  
bus, twenty-  
ethnic origin,

begins to click madly, as the kids sing "If You're Happy and You Know It Shake Hands With Your Neighbour". (There's Frankie, his black hand grasping Alkarim's brown one "Dat in the background, narrow Oriental eyes almost lost in a huge happy grin...Nadia and I falling out of our seats, laughing, and...SNAP! An award winning picture). We leave the bus still singing, with photographer leaning out of window muttering "Whatta picture, whatta picture..."

We named our project "Operation Togetherness" (well, what do you expect at 2 p.m. on a

the daycamp, on the premise that children are much more open to new ideas and people, yet at the same time most vulnerable to prejudice and bigotry - than their elders. And, we thought it would be a lot of fun. Well, it was, at times, but it was also exhausting and draining. It ran four days a week for the month of July and two days per week during August. We had the usual quota of outings to museums and parks, as well as cultural activities within the community centre lent to us by the city. We gave them lessons in Ukrainian dancing, Vietnamese karate, taught them how to make

Marusia Bociurkiw demonstrated a dish from their native land. We had Lesia's tortilla, Sofia's souffle... varenyky, nalynsky; even Lucio came, to demonstrate lasagna, bringing with him Italian records, books and anecdotes about his mother. I believe it was his way of atoning for that frantic phone call, months before. The ambience of those cooking nights was such that coming regularly - to watch and taste, trade recipes, and make friends. It was the project's only unqualified success.

Then there was the camping trip with the volunteers, during which we all regressed about five years, played long an intricate game of hide and seek, and gathered at night around the campfire, with Ukrainians from nearby cottages, singing for hours and gazing at stars. The Ukrainian newsletter I remember with somewhat less nostalgia; by the time we finally got it out, half the activities announced within were already history.

And that, more or less, was our project. It all sounds quite exciting and laid back. Visually, it was very nice: ladies in exotic-looking saris tiling varenyky; little girls sitting beneath tree embroidery bookmarks. But as the vignette with the photographer on the bus demonstrates, putting together some brown, black and white kids, and mixing well, may be picturesque but it's no guarantee of harmony, let alone of understanding. There were many problems. I found that the Vietnamese have a very skeptical, almost cynical attitude towards projects of this sort. It's understandable: picnics and potluck dinners do nothing to help their divided country, nor do they reunite families. Perhaps we chose too needy a community; perhaps they saw us as rich middle class kids polishing our halos. They were grateful for our daycamp, but it was just a place to leave their kids, and that was all.

We found that Ukrainians don't like to be lumped with immigrants; perhaps we would have seen more of our people had we labelled our program as "ethnic". The newsletter was appreciated, however; there was general agreement that there is a communications gap between churches and clubs. Those Ukrainians that did attend our cooking sessions, or our final picnic, were, without exception, glad they did. Those that ignored our posters and newsletters, seemed rather bewildered: "Why attend an event that isn't Ukrainian?". And so the circle remains closed, but maybe we loosened it a bit, and maybe next time it will be easier.

Our greatest regret is that we tried to do so much for so little salary. A better idea would have been to open the program to all ethnic groups and then to concentrate on one thing - daycamp. OR teen program, or something else. We did gain from the experience: Nadia discovered in herself an amazing affinity with kids; my organizational abilities have improved. And Uyen, in his zeal to avoid children for the rest of his life, has become a fantastic waiter.

For those who are interested in establishing a summer project, I'd advise you to start planning now, especially hit the multicultural programs; and find out about the Secretary of State grant program. As you can see, the money's there for the asking, and it's not very difficult to get a grant. But stay off the vermouth until AFTER you've mailed your proposal.

To those students who are continuously looking for ways to extract government funds, the Young Canada Works Program (Canada Manpower) provides a convenient vehicle for such activity. This federally sponsored summer work program provides the opportunity for students to benefit financially and educationally from a project conceived, for the most part, by their own ideas. The benefits incurred from such a program are two-fold in that they may also provide a service for the community.

The official name of the project, initiated in Winnipeg by Ukrainian students, was THE UKRAINIAN CANADIAN CHILDRENS' IMMERSION DAY CAMP. The \$5,000 grant utilized for the wages of four workers and one manager/worker (who were to be drawn from the Ukrainian Students' Club at the University of Manitoba) for a 7 week period; the remaining funds were to be used for project materials and general administrative costs.

Any proposed projects must meet specifications outlined by the government agency involved. This obstacle can be easily overcome by a number of individuals taking a little time and collective effort in carefully wording the project proposal. It should strive to be original in content and ultimately, of some value to the community. The information describing the scope of the proposed venture is important because it will determine not only the acceptance or refusal of the proposal, but also the amount of money which the sponsor of the project will receive.



The Ukrainian - Canadian Children's Day Camp was original in that it did not duplicate in whole any existing service. The basic philosophy behind the project was to provide assistance for children in the healthy development of a Ukrainian Canadian identity and self-image which is reflected in the diverse multicultural society in which we live. In this case, language was stressed, as it is also a factor of culture identity. Since the day camp for the most part operated outdoors, the children were able to extend their vocabulary. In addition to the everyday utensil language used at home. Parents

were at a loss, because their children were not being watched by hired babysitters, but by students who were willing to teach in a fun-filled atmosphere. Activities included were: Ukrainian children's songs, stories, games, dances; nature hikes; athletic activities - swimming, sports; tours of museums and other places of interest - all in the Ukrainian language.

The project provided an opportunity for unemployed students interested in such an endeavor to participate in a program that was representative of potential career responsibilities. Such a project required much research on the part of the students in order to put across what they would like the children to learn; therefore, they themselves were able to broaden their own spectrum of knowledge and further develop their own identity as Ukrainian Canadians.

The individuals working on the project occasionally met on weekends or evenings and discussed a tentative schedule of activities to be employed. This aspect proved to be essential. It was necessary that the children be kept constantly occupied by an activity where their physical and creative energies could be spent in a productive and beneficial way. Working with children whose ages ranged from 5 to 11 years proved to be highly rewarding. The diversity of personalities with which the workers were confronted, was at times, quite challenging. One inquisitive young man was curious to know 'how sex worked'. Being totally unprepared but searching for an ac-

## PRIMER FOR ER FUNDING

appropriate summer employment being difficult to obtain, students, should consider the merits of working on a grant (something spiritually rewarding this summer? This is not only active in the community, but also develop your independent responsibility for a project of your own doing can be an experience. You should start thinking about the possibilities and deadlines will be coming up soon. To help you along I've included the following guide.

1. Consider what sort of work needs to be done and ways in which it could be. As the Student articles about last year, each community has different needs and different projects can be recognized only at the local level.

2. Try to consider the interests of the community on a given project, its priority, and its feasibility. 3. Contact various federal and provincial agencies that have been the source of various student summer grant programs. The programs are Manpower's YOUNG CANADIAN WORKS and the STUDENT COMMUNITY SERVICE PROGRAM. 4. The programs published by each department and they give the applicant the details of the program. If your project does not fall under these programs - an appropriate institutional source of funding should be approached.

5. (Line. BE SPECIFIC!) Know what you want and how you plan to do it. Details about the idea of the project, the needs it fulfills, a breakdown, and the expected result(s). A credible grant proposal has a better chance of being approved. You should be familiar with your project idea even before you set about to fill out a grant

6. For your submission. Approach your local MP, prominent community figures, and interested organizations for endorsement of interest from within a given constituency will better your application go through. (N.B. Your project may be costly.)

7. Attention to the local project officer - preferably personally. 8. As a good way to remove any ambiguities about the project and to set up an appointment with a project officer before grant application. He or she may have some suggestions for you. 9. If your project is in line with the stated departmental objectives get an idea of its chances for approval. Do not be afraid to ask for information; this is a democratic country and you are expected to serve the people.

10. If there is a delay beyond the notification date, check with your project officer for an active summer.

Starting Saturday mornings?). It was a summer recreational program, bringing together newly arrived immigrants and Ukrainians, through a sharing of traditions, resources, and activities. The immigrants we worked with were primarily from South Viet Nam, and Uganda. These people came to Canada as refugees, and it was within their communities that we saw the greatest need. I chose to involve our Ukrainian community because I felt it to be a "closed circle" - a well established group which could now afford to reach out to other, less fortunate groups - but didn't. We organized a daycamp for children aged 5-12, with help from volunteers aged 13+. We had ethnic cooking seminars for parents, camping trips for teenagers, and a newsletter for the Ukrainian community. We decided to work primarily on

"pysanky", had seminars on the Communist takeover of Viet Nam, and learnt about the Ismaili religion, which our Ugandan contingent belonged to. Each week had a theme; for nature week we made cornhusk dolls; too week was highlighted by a tour of MacDonald's, and during International Week we visited a Ukrainian Church, ate eggrolls and holubtsi, and tabasco sauce. And once a week, we rented a van and visited the Ukrainian Catholic Church Camp in the Gatineau Hills outside of Ottawa, where our kids learnt Ukrainian songs, threw each other out of rowboats, and taught Ukrainians a few things about Vietnamese and Ismaili customs.

On Tuesday nights through July and August, a crowd of women would gather in the kitchen beneath the Ukrainian Catholic Church, and watch as someone



# PROFILE: ANDY SUKNASKI

"My writing is a search for self, something to do with identity, what I have grown out of. I ran away from home at 16 and ever since then I've been trying to come to terms with myself and with the prairie experience.

"A few years back I read an article about the Vietnamese and their image of self. The Vietnamese people believe that when they leave a village they leave something of their self behind. The self includes you and your extensions which are your community, both the living and the dead ... They believe that when they leave their village and go to live in Hanoi or Saigon then they become a faceless person and there is always that longing to go back to be yourself again, to be what you truly are.

"That's what the Vietnamese believe but that's probably essentially what most people believe when they leave a rural area; they believe that they have left something behind. In my case that's the belief that works ... Now when I go back it's to re-discover myself, but in a multi-cultural context, because the place I come from is all sorts of people — Indian, Matis, Rumanian, Serbian, Ukrainian, English, Irish and Dutch. I return to find something within which to define myself and ... to try to establish roots in an ancestral way to the Indian and the immigrant ..."

## KOSMACH, HOME TO VALENTYN MOROZ IN MOSCOW'S VLADIMIR PRISON NO. 2

I will return to these mountains more than once  
to renew my strength, to learn Resistance,  
to understand myself, and to search for an answer  
to the question, "Who am I?"

Valentyn Moroz speaking of Kosmach, village and heartland  
of the Hutsuls of the Carpathian Mountains in Ukrainian SSR.  
(trans. John Kolasky)

1. Kosmach

Kosmach ... In my boyhood slavic memory  
I reach out to you like a small child reaching  
for the brightest and most beautiful easter egg  
that bears the colours  
of some babah's lost dream

Kosmach  
you a wild red rooster's cry beyond  
tintinabulations of goat bells  
in high mountain clearings  
where old hutsul ways never die  
some bright mountain day  
an old gaado leads a wedding procession  
a gaado riding his best stallion  
and carrying a bright green branch down a mountain trail  
and young groom dressed in pure white  
following behind  
the old hutsul hatchet in hand  
sun illuminating engraved icons  
the ancient gods  
and the new

Kosmach  
I reach out to you  
the way light touches the dark forest heart  
poppled by all the figures of dovbush stories  
my mother told me in my youth  
here in wood mountain  
where I am always returning  
to another self  
when nothing was divided  
into good and evil  
before I discovered the cult of the axe  
and claft toot

## 2. hungar strike

ukrainian pride  
and hoping for the survival of a country  
you moroz  
today bid farewell to your wife  
young son  
and your father

thin faced  
and sunken dark eyes  
you said  
"I am finishing myself off"

while you kissed your son's thin hand  
to say goodbye  
the two guards jumped you  
believing you passed something onto him  
with your mouth

moroz  
these men fear not what you might pass on  
they fear most  
what you stand for  
the simple truth  
your act of love mirroring all  
kosmechian things  
that cannot die

this your son carried away today  
soon it will be spring  
in Kosmach  
soon it will be spring  
in wood mountain

1975/1976

the other janitors are throwing away christmas trees  
that brightened government waiting rooms  
for the last three weeks

tonight is ukrainian christmas eve  
according to the julian calendar  
I decide to leave mine for one more day  
my tree with its thirteen gingerbread men gazing out  
over an acre of welfare offices  
and I am haunted by thoughts of the ukrainian dozan  
thirteen gingerbread men  
like the thirteen eggs that made a dozen  
for my father's mother  
twelve being what one bought  
and one given as a gift for good luck

near midnight and the work done in my area  
I pilfer one gingerman  
justifying my action by an ancient ukrainian custom  
where back in wood mountain  
our family always left something  
out on the table overnight  
after the dishes were cleared away  
and table cloth straightened  
over its fine layer of grass and straw

we always believed some relative would return  
from the dead  
to stand at the edge of the table  
listening for voices of past christmasses

## WEST TO TOLSTOI, MANITOBA (CIRCA 1900)

the story of the young ukrainian immigrant  
imprisoned in his language and ghetto  
his name no longer remembered  
but an aging woman in assiniboia tells the rest  
him spending those lonely winters in montreal  
with nothing to comfort him  
except a friend's letters from tolstoi a ukrainian hamlet  
and rural community in southeastern manitoba  
whitewashed straw and mud shacks with thatched roofs  
the way it was done in the homeland

others who related the story are not certain  
how many times he left montreal on foot each spring  
with never more than a couple dollars change in his pocket  
and how he always followed the railway tracks west  
often stopping at some station to check a map  
to sea where he was  
occasionally batriendad by some station agent  
who offered food and a bed  
to be finally interrogated further on by railway officials  
who always failed to understand him  
and each time sent him back on an eastbound train  
free

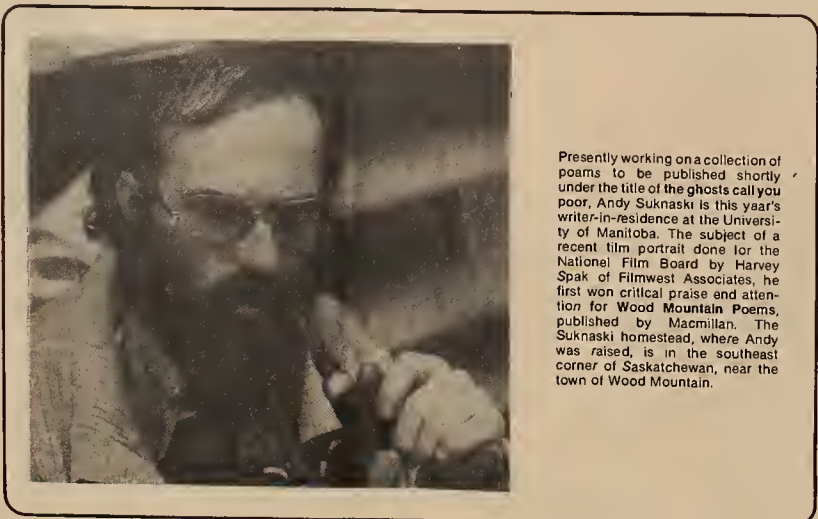
no one knows how far he got each time  
until one year he met some ukrainian immigrants  
at a station in central ontario  
where he embraced one of them and told his story  
pleading  
"please take me with you  
I never want to speak to another englishman  
for the rest of my life ..."

## UKRAINIAN CHRISTMAS EVE/JANUARY 6TH 1976

believing the spirit must never go hungry  
we always left a small place of white fish  
the northern fisherman sold to the villagers  
when he came to wood mountain each winter  
and we always left a spoonful of koolye  
in a small dish  
as the signature of our scattered family in this field  
of slavic memories

old bill hanowski and I waiting for the rest to be through  
stand by our table in the book bureau  
pulling the gingerbread man from my pocket I ask him  
"you remember the old custom bill  
leaving something behind for some spirit  
after ukrainian christmas eve supper?  
I stole this one from my tree still up in welfare tonight"

I then break off the head with its raisin eyes  
and hand it to him  
he smiles and savours it like a sacrament  
and finally says  
yup  
well like I said before  
those were the good times ... it's all different now



Presently working on a collection of poems to be published shortly under the title of the ghosts call you poor, Andy Suknaski is this year's writer-in-residence at the University of Manitoba. The subject of a recent film portrait done for the National Film Board by Harvey Spak of Filmwest Associates, he first won critical praise and attention for *Wood Mountain Poems*, published by Macmillan. The Suknaski homestead, where Andy was raised, is in the southeast corner of Saskatchewan, near the town of Wood Mountain.



Україно, Ти, мамо, тільки  
Ти з усіх націй,  
Ще скучно ридасяш,  
Самотньо плачеш.  
Світ тебе зраджує,  
І зовсім не дбає,  
Хто тебе зневажав,  
Безуланно побивав,  
Хто тебе гвалтує,  
Ще й потім сміється.

Сини твої рідні  
Гинуть в чужині,  
Богаті, це правда,  
В Канаді свобода.  
Ці внуки рідненькі  
В чужій полі заможні,  
Мов буряні у городі  
Так так збагатілись...

А предків забули,  
На них, ба, сплювали,  
Мову рідну кидали,  
Наші церкви лишали:  
"Хіба ж мені треба  
Це гниле? — То ваше!  
Іх поклик до бою,  
"Ще скарбів, більш-більше!"

В змаганні поліпшитись,  
Свій стан підійняти,  
Загнули серця, та уми, та мрії,  
Замерзали квітки любови й надії:  
Душі на сторожі?  
Ні! — Тепер у болоті  
Недоречної сумності  
І моцної слабости.

Ті, що тримали  
Свої залі та церкви,  
Хоч щодня молились,  
Првцювали, сходились,  
Зв'янули без молодших  
В будинок порожніх.

Канадійське студентство  
лежить погуляти,  
В них ти не знайдеш  
такої ревної щирости,  
Ані відважності козацької,  
Ані маминих сліз.

Організації наші  
Та преси емігрантські,  
Даремно ридать,  
Спокійно кричать  
Про долю страшеньку  
та славу колиську:  
Ой, як не показують  
Звичайного змісту,  
Слабосильного боку  
Українського народу.

Чи можна провести  
такими думками,  
Невиявлену людину  
З дитячими жахами,  
До перемоги над журбою,  
Над долею до успіху?

Ні! — Це не можна,  
Це голе старання,  
Цим браком не можемо  
Зі сну люд збудити,  
Старими журбами  
На верх люд провести.

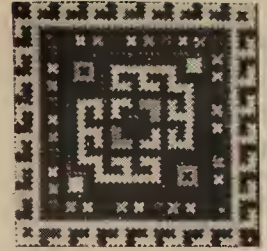
Упевність — це тріска  
Чимсь запалювати полум'я.  
Надія — це нива складнішого плану  
На чім утворити моцнішу будівлю.

☆

Хоч Бог ще не дав нам  
летіти до верху,  
Цей брак кривд Лесиних  
оплакати не буду,  
Бо чую у грудях,  
як волю збудити,  
Ісус у меке  
Завданка старатись!  
Народженим в Канаді,  
В Буковці мої корні,  
В однім я ступаю,  
І другому співаю,

Мамо старенька, ніжнєв ти,  
Ти, та мила,  
Помагаєш ти Канаді,  
Хоч сама ти в тюрмі.  
Канадо, дитинко,  
На світі не довго,  
Поможіть, допоможіть!  
Твої рідкій сестрі...

15-го червня, 77



Дем'ян Гоголь

### ОСТАННІЙ ВІДВАЖНИЙ

Лист одинокий  
На гилі китас,  
Грас, забавляється,  
Лоскочиться вітром,  
Зелекий, здоровий,  
Тіско зав'язаний  
Зо деревом-матір'ю:

Спужлений приклад;  
Інші листочки  
Без соку вмирали,  
Додолю давно впади  
З розпачу вмиравшиє;  
Літають, тикають,  
Аж денкі гниють —  
Перед каладом смерті  
Метелицею в зямі.

3-10-ого жовтня/77

Олександр ДЕ

### ПОЕМА ПРО МОРОЗА

Із-за подертих хмар вранішній промінь  
Стрілою вдерся крізь ґрати, Розбудив  
Смердючий ранок. Ласкою на скроні  
Приніг і сивину позолотив.

У Володимирській тюрмі вночі не спали.  
Із сонцем — розбудили дрімоту.  
Навіть кістки в захованих підвалах  
Скрипіли під тюремну сугуту.

Понад тюрмою прослизнув зі свистом  
Винащувач й подерся у височині.  
В тюрмі — убитві глуходохум хнстом  
Стріляли в шию третім поколінню.

Мороз дививсь крізь ґрати в очі сонця.  
Думками по Україні пробігав:  
Всім побратимам, Правди оборонцям,  
Зі свого серця дужу піддавав.

☆

У Мороза Валентина думи:  
Скитська січ, Сармати, Русичі...  
Деє далеко Ярославна з сумом  
Ігоря опланус вночі...

Кірів ріс і золотились бані,  
У Купальських яочах плівся сміх...  
Правдоносці грілись ка змаганках  
І кучались в пісії ради вітх...

Січ на Хортиці сміялась в славі;  
За Хмельницьким строїлись полки;  
Соловейки по садах сівали;  
На діваках горіли полки...

У Мороза Валентина мрії  
Заплелась в симфоніях поем...  
— Мій народ! Не губи надії:  
Свою волю в боротьбі знайдем!

☆

Розкотилась полями відвага  
Із тюрми, із-за ґрат.  
Про Мороза розіслалась слава  
Через степ до Кврпат.  
Голос Правди — голосна октава! —  
Заглушив гул гармат.

☆

Піднялись смільчачки по континентах:  
За честь люднин прапорні цвітуть;  
Мільйони голосів без деригента  
Поему Волі для насліддя тчуть.

Із степу, з прерій, з міст і з передмість  
У пововодя наплинає гнів.  
"За волю Ватківщини! — кличе "Вісник" —  
П Мороз за ґратами насив!"

☆

У Мороз Валентина думи  
З думами в'язались і плвли.  
Радості зплітались із сумом,  
Із Надії зводились орли.

В сонці ґрати розпливались в росі,  
Розсипался фундамент тюрми.  
По долинах такцювали грози,  
Передвісник на Веску сурьяв.

Не здаватись! До Сонця й Волі!  
До розквітлих червків в майбутті!  
В боротьбі за Правду лишень кволи  
Гіבלять честь на життєвій путі.

У Мороза Валентина мрії  
Заплелась в симфоніях поем:  
— Мій народ! Не губи надії!  
Свою волю в боротьбі знайдем!

☆

Щойно недавно із "психушки" везля...  
Колеса потяга настукували ритм...  
Із відстані доносились тверезі  
Пісні присяги, закликів, молитв:

"Нам допоможе Святий Юрій і Пречиста Мати  
Волю здобувати!  
Ой, чи пак чи пропав — двічі не вмирати:  
Нумо, хлопці, до зброї!"

Мороз відчув, як малювались взори  
Від виликли і вимоги життя:  
У свіжих ритмах духу кепокори  
Нашпаував кародній паронг.

Під нові ритми в'язуються колони,  
Під нові ритми стукують серця.  
Під нові ритми веселючим дзвоном  
Лунає нісія нашого Співця.

Хочь ще ніч тривогами голосить,  
Хоча зима під чоботами скрипить, —  
Народ наснаги у чужих не просить:  
Весни своєї вранці не проспить.

Під нові ритми стукують машини,  
Під нові ритми дихають сяди.  
Із піснено мугтєя свого сна  
Напрошує із першими іти.

☆

У Мороза Валентина думи  
Голубами лінуть в майбуття.  
Радість виплітається із суму  
І гнитує рушнички життя.

Не зкорити духу вольового!  
На полях збудилася Веска.  
На Вкраїні кожний хоче свого:  
Вільну — в Волі! Рівну з усіма!

Не здаватись! До Сонця й Волі!  
До розквітлих червків в майбутті!  
В боротьбі за Правду лишень кволи  
Гублять честь ка життєвій путі.

У Мороза Валентина мрії  
Заплелась в симфоніях поем:  
— Мій народ! Не губи надії!  
Свою волю в боротьбі знайдем!

Лондон, лютий 1977 р.



# OSEREDOK: HERITAGE CHERISHED

Boris Gengalo

The Ukrainian Cultural and Educational Centre (Oseredok) was founded in 1944 in Winnipeg. While it served as a cultural adjunct to the Ukrainian National Federation (UNF) in its early years, Oseredok has developed an increasingly independent identity. At present the Ukrainian Cultural and Educational Centre is an independent organization, and its membership includes most segments of the Ukrainian Canadian community.

Oseredok serves as a resource centre for the entire community. This is an ambitious task, the success of which is dependent on many factors. Oseredok is developing and attracting an experienced and optimistic staff. Its facilities, when current renovations are complete, will allow for easy and rapid access to its collections. However, the key to Oseredok's success lies in the collections, which it has to offer.

These collections are divided into four major parts: museum, art gallery, archives and library. The museum artifacts include pioneer items, ethnographic materials and historical artifacts from both Ukrainian and Canadian-Ukrainian history. One of the less-known parts of the collection is a large group of French silks, which had been imported into Ukraine during the late Cossack era by the nobility used as wall-coverings.

The art gallery collection covers the period from the late 19th century to the present. Artists represented include Archipenko, Hnizdovsky, Muckin, Mol, Grischenko and others. The major portion consists of paintings and prints, but the plastic arts and photography are also represented.

The archives, including an historical photograph collection, are one of the largest groupings of manuscript material in North America dealing with Ukrainian affairs. Included are the papers of E. Konowalets, I. Bobersky, the St. Raphael's immigrant, Weltar, Ass'n, and other groups and individuals. The archives also hold an extensive collection of posters and broadsides from the 1920's to the present and materials from the Displaced Persons' Camps of the post-second World War period. The archival collection is still only partially catalogued, the progress of this work being dependent on grants covering the salaries of archival personnel.

Oseredok's library holds a collection of over twenty thousand volumes dealing with all aspects of Ukrainian life. There is also a collection of rare books, some of them dating back to the

17th century. The most interesting part of the library for researchers is its periodicals collection, which is perhaps the largest such collection of Ukrainian periodicals in the Western world.

Oseredok tries to reach the

Other activities are more restricted in scope, being confined to the vicinity of Winnipeg. These include school programmes such as the circulation of films and visits from the extension officer, Easter Egg workshops for schools and the general public, courses on em-



A display from Oseredok at a local Credit Union



Staff member working on a model for display

public by a variety of means. One of these was the sponsorship of a film, Slavko Nowytski's "Reflections of the Past", which tells the story of Ukrainian pioneers in Manitoba from the initial settlement to the present. Traveling exhibits with such themes as "The Cossack Era", "Poltava", "Bukovina", "Ukrainian Pioneers in Canada" and others have gone to cities and towns across Canada, including Toronto, Sudbury, Thunder Bay, Tenors, Brandon, Saskatoon, Vegreville and Dauphin.

broiderly, and talks on various subjects before community groups. It is expected that these activities will be expanded in the future.

Oseredok is a unique institution in Ukrainian-Canadian society. Its history, its accomplishments, the collections it holds and its non-partisan nature combine to put it in the forefront of organizations designed to serve Ukrainians in Canada, which it will hopefully do for many years to come.

## BELGRADE

(Continued from page 1)

In order to insure the implementation of the Helsinki Accords by the Soviet Government, and to further the democratization of Soviet society, various people came together after Helsinki and formed citizens' groups throughout the Soviet Union. In Moscow, under the leadership of Yuri Orlov, a Public Group to Promote the Observance of the Helsinki Agreements in the USSR was formed and stated its primary aim as promoting the observance of the humanitarian provisions of the Helsinki Final Act by means of informing all signing Heads of State and the public about cases violating the provisions of the Final Act. In a short period of time the Moscow group of eleven people produced over 20 formal reports documenting the violations of these provisions by the Soviet authorities.

Encouraged by the work of the Moscow group, similar groups were formed by concerned citizens in Ukraine, Lithuania, Georgia and Armenia to monitor and publicize violations of the principles of the Final Act in their own republics. The members of the Ukrainian group declared in addition their intention to demand that the Ukr.SSR, a founding member of the United Nations and formally a sovereign state, be represented by its own delegation at all international conferences dealing with the implementation of the Helsinki Accords. Although the Ukrainian Public Group has been able to pass relatively few documents to the West, what has been received offers a revealing account of the continuing violation of basic human rights and fundamental freedoms by the Soviet bureaucracy.

The Helsinki Monitoring Group members can be said to constitute a democratic opposition which advocates the cessation of violations against political democracy, socialist equality, national rights and human rights. The people involved in producing documents

for the Monitoring Groups have raised issues such as the violation of fundamental freedoms, the persecution of religious believers, government abuses in the economic and social sphere, and the quality of Soviet life. It is also important to note that the various members of these Helsinki groups were previously involved in other actions and organizations such as the Human Rights movement and Amnesty International.

The importance of the Helsinki Groups' documents lies not so much in that they bring to light violations of political rights by the Soviet Union (since other samizdat literature has continuously kept people informed) as in that there are signs that the oppositional movement (which has hitherto remained the almost exclusive domain of isolated intellectuals) is beginning to encompass other groups of society in the Soviet Union.

The problem with the intellectual opposition of the 1960s revolved around the nature of its social base — the intelligentsia. The oppositional movement of the '60s based its actions only on the intelligentsia and held an "elitist" attitude which eliminated any possibility of its expansion to other layers of society. This resulted in a movement which in fact was incapable of forming an alliance with the Soviet working class. There is no lack of evidence which reveals the antagonism to and at times the contempt for the working class which existed in the oppositional movement.

After 1972 intellectual and even nationalist dissent assumed different forms. We see within the intellectual opposition at this time a search for new political perspectives. With workers' interests being taken up by intellectuals, the basis for a potential mass movement was created. As an example, there is document #13 of the Moscow Group which details the cases of workers who have expressed a desire to

emigrate from the Soviet Union for social-economic reasons. The members of this group received numerous reports of worker and peasant discontent. Document #13 contains reports of workers' complaints concerning their indifferent trade unions and violations of their basic human rights and fundamental freedoms.

Since the formation of the Helsinki monitoring groups and the distribution of their documents, leading members of all these groups have been arrested or are under the threat of arrest. In Moscow, Yuri Orlov and Alexander Ginzburg were arrested early in February 1977 for their participation in these groups. On March 15 Anatoly Shecharansky, a mathematician and a member of this group was arrested after the Soviet Government newspaper Izvestia accused him and two other Jewish activists of being agents for the C.I.A. Other members of the Moscow group include Malva Land, Elena Bonner, Ludmila Alekseeva, Petr Grigorenko, Aleksandr Korchak, Yuri Mniukh, Anatoli Marchenko, M. Bernshtram, Vitali Rub, Vladimir Slepak, and Naum Meiman. Many of these members have either emigrated — willingly and unwillingly — or else are subject to police harassment.

Of the Ukrainian Group members, Oleksii Tykhyi, Mykola Rudenko, Lev Lukianenko, Oles Berdnyk, Myroslav Marynovych and Mykola Matushevych have been arrested. Other members of the group include Nina Strokata, Oksana Meshko, Petr Grigorenko (rep. from the Moscow group) and Ivan Kandyba. Similar groups in other republics and in Poland, Romania and Czechoslovakia continue to publicize reports of violations of provisions of the Helsinki Final Act.

## LETTERS

(Continued from page 2)

### THE NORTH CRIES FOR VANILLA

In my last letter to STUDENT (November), I criticized the present student leadership for not suggesting any creative policies with which Ukrainian students could sympathise, and around which the movement could act. I believe the time has come for some concrete criticism.

To begin with, all ethnic minorities are facing the problem of implementing concretely the federal government's commitment to 'multiculturalism'. The solution proposed at the SUSK Eastern conference was that at our next national students Congress we should discuss what needs to be implemented.

What I would propose, in place of this bland suggestion, is the following:

- 1) Develop an adequate critique of the government's ambiguous commitment to multiculturalism in contrast to its concrete commitment to national unity.
- 2) Attack that split to bring out the concrete commitments our community has to its own survival. A critique of the government is useful because it brings out our own commitment so that we as a community can act. And not for the purpose of pleading for more government funds and programs. Let us realise once and for all that the Canadian government is a body of political men who are interested in what is politically expedient. They welcome all our talk of preservation, for they too are committed to preservation. The preservation of things as they are. God forbid the free development of a nation like the Ouebeccois, or even less of a 'Ukrainian Community'.

The second problem that needs

to be addressed is the 'new' solution of dealing with the problem of Ukraine. We sponsor a speaker. This alternative has been tested in the past and has proven to be effective in generating meetings and the collections of funds. It has also proved that people's commitment usually dies right after a meeting. Some become like the converted, the rest, well let's forget about the rest.

The problem is not to sponsor speakers, which I do support, but to develop a systemic approach to the problem of the Ukraine so that every Ukrainian student can feel he is participating in solving this problem. The solution is obviously that we build a mass movement that has enough weight that it can propose solutions with a social force behind the solutions. Speakers are great, but let's utilise them and our capacities to build a movement, and not for gratification of the empty people feel in regards to their isolation on the problem of the Ukraine.

Finally the problem of funds, and credibility. To think that by gaining an image of respectability and a few dollars in the bank we are going to put the movement on a sound footing is to misread the situation. Perhaps I am too harsh, and it so I regret sounding this way. But I am motivated by a deep concern for us. Funds and credibility will come to the student movement only if something is being done. Our activity should be concrete, critical and activist. On the other hand we can participate in back alley speculations and pass the bottle of vanilla round to kill the senseless speculation.

J. Strybunetz





# THE UKRAINIAN CANADIANS:



## MYTHS, HISTORY AND CULTURE

1. Calgary - January 10
2. Saskatoon - January 13-14
3. Winnipeg - January 16-17
4. Toronto - January 18-21
5. Edmonton - January 27 & February 5

Myrna Kostash, author of 'All of Baba's Children' and freelance journalist, is travelling across Canada speaking on the "Ukrainian Canadians: History, Myths and Culture," throughout January and February of 1978. This theme is relevant to Myrna because the

question of what is a Ukrainian-Canadian or the Ukrainian Canadian community is not settled for her.

Her tour is organised nationally by a group of Ukrainian activists from Edmonton who have come together in a loose discussion and

action circle called Hromada. One of the foci of the group has been to conduct discussions aimed at stimulating action within the Ukrainian-Canadian community. Amongst the most serious discussions conducted to date within the Hromada concerns the nature of

the Ukrainian-Canadian community. Myrna stimulated this discussion through her article entitled 'Baba was a Bohunk,' which appeared in Saturday Night, February 1977.

After discussing this theme within the Hromada, and after the appearance of her book, Myrna has come to some conclusions concerning the nature of the community

And since the opportunity existed for her to travel across Canada to publicize her book, the Hromada asked Myrna to bring up her questions and thoughts within the Ukrainian communities in the different cities she will be visiting. Times and places will be posted in each community.

### CANADIAN INSTITUTE OF UKRAINIAN STUDIES SEMINAR SERIES

UNIVERSITY OF ALBERTA

12:30 P.M. — 311 Athabasca Hall

Thursday,  
January 19, 1978

Dr. Peter Rolland

"Ukrainica Mediaevalis in the University of Alberta Library, or 'You Mean We Have That in Our Collection?'"  
"Ukrainian Canadian Art"

Thursday,  
February 2, 1978

Jars Balan

## EXECUTIVE EXPANDS

The SUSK National Executive has acquired two secretaries. They are:  
Olenka Lupul — Recording Secretary  
Marusia Yanush — Corresponding Secretary  
We welcome Olenka and Marusia to the SUSK team.

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## SHORT STORY CONTEST

The Alpha Omega Women's Alumnae (University graduates of Ukrainian) are sponsoring a Canada-wide short story competition on the subject, "A human interest story of Ukrainian life in Canada." They would like these stories to be true experiences of life in Canada of Ukrainian people.

Rules are as follows:

1. Applicants should be 18 years of age and over and a resident of Canada.
2. This story should be memorable experiences or happenings but pseudonyms may be used.

3. The length should be not less than 3000 words and more than 4000 words.

4. The story may be written in English or Ukrainian. All English entries must be typewritten, double-spaced and typed on one side of the page only. Those written in Ukrainian will be accepted handwritten if legible and also double-spaced and written on one side of the page only.

5. Three prizes will be awarded.

1st Prize - \$200.00

2nd Prize - \$100.00

3rd Prize - \$50.00

6. If you would like your story

returned, please enclose a stamped, self-addressed envelope.

7. Entries must be submitted before January 1st, 1978, and must include name, address, postal code, and telephone number. They should be addressed to: Alpha Omega Women's Alumnae, Study Group, care of Mrs. Darcia Ratuski, 50 Hillhouse Rd., Winnipeg, Manitoba. R2V2V9

If the stories are judged to be worthy of publication, we intend to have the winning entries published at a later date.



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## CAFIK

(continued from page 4)

have a program which is being more broadly funded all the time in respect to that, I think it is important, I think that largely it's a regional question. I'm happy in the case of Alberta — and some other provinces are moving more fully in that direction with our co-operation and I intend to meet on those levels to broadcasting on radio and television. And that arises from the reality of the community that it is serving and I think that it is a far better way to do it than to try and have some national multilingual programming which may have a boomerang effect and create the condition in our society where the vast majority of people would think we were trying to create cultural solitudes end, you know, they think we've got enough problems with two languages without ending up with seven and that may be counter productive to the very thing that we're trying to achieve. So, third language training is good, it's something that we support but it's something that I don't think has to be done on a national basis through a national broadcasting system. I think that it could boomerang and have the absolute reverse effect from what is desired by the people who want third-language training.

(To be continued)



# STUDENT PRESS FUND

(contributions this month)

\$10: Z. Zwarych  
\$7: M. Spolsky, A. Zwozdesky  
\$2: L. Pastuszenko, M. Yurkevich

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НАША СПРАВА: СЛУЖИТИ ЧЛЕНАМ

# PLYUSHCH

(Continued from page 3)

повинен сповнити пас усіх радістю, бо він вказує на те, що визвольна боротьба України дуже широка, загально-народна. За права нації бореться не якась одна ідеологічна група, а весь народ, усі його духовні і людські резерви.

А тим часом тут, за кордонами України, є, на жаль, такі українські політики і політичні організації, що хочуть тотувати українське визволення на базі тільки однієї ідеології, однієї політичної програми, а то й однієї тактики. Це помилка. Бо гарантії української перемоги треба шукати не в ідеологічній лівеліції народу, а у співпраці різних ідеологій і всіх партій з різними програмами. Наші і менші спільноти досягають єдності НЕ ШЛЯХОМ ЗГУРТУВАННЯ ОДНОДУМЦІВ, А ШЛЯХОМ ОБ'ЄДНАННЯ РІЗНОДУМАЮЧИХ. Спільноти, які не спроможні опанувати мистецтво такої співпраці, звичайно живуть або в неволі, або в тоталітарних системах із концентраційними таборами і психіатричними тюрмами.

Ми, Український Демократичний Рух, і незалежні

громадські й культурні діячі, в ім'я єдності всіх конструктивних і патріотичних сил української спільноти, закликаємо українців за кордоном відкинути пропаганду за бойкот Леоніда Плюща, а протиставити їй толеранцію, добру волю і пошану українця до українця.

Підписи:

Барановський Роман  
Бендер Віталій  
Борковський Роман  
Витвицький Василь  
Волянський Олег  
Воскобойник Михайло  
Гависко Федір  
Гніздовський Яків  
Гришко Василь  
Гудзовський Анатолій  
Дальний Мар'ян  
Данилюк Михайло  
Демиденко Ілля  
Добрянський Михайло  
Дубилко Іван  
Ільницький Олег  
Ільницький Роман  
Камінський Анатолій  
Козух Зенон  
Козак Грина  
Коновал Олексій  
Кордюк Богдан  
Костюк Григорій  
Кубійович Володимир  
Кузик Дмитро

Кутчинський Роман  
Лавітченко Юрій  
Лебедь Микола  
Лиман Леонід  
Лисий Анатолій  
Літваков Вікентій  
Луцький Юрій  
Малецький Мирослав  
Маркус Василь  
Осадчук Богдан  
Пахолок Леонід  
Перейма Євген  
Підгайний Богдан  
Погічний Петро  
Пірицак Омелян  
Прокон Мирослав  
Прощак Анна  
Рубчак Богдан  
Рудницький-Лисак Іван  
Савицький Юрій  
Сендзік Теодозій  
Сисин Франк  
Тарнавський Омелян  
Татух Любомир  
Турул Павло  
Петренко-Федишин Ірина  
Федишин Олег  
Фіголь Атанас  
Царинник Марко  
Цюцора Теодор  
Шандор Василь  
Шевельов Юрій  
Шевченко Гор  
Шох Грина  
Шуст Марія  
Яворський Олекса

## AID FOR UPCOMING UKRAINIAN ARTISTS

The WADYM DOBROSLIGE MEMORIAL FUND was established in October, 1973 to honour the late Edmonton artist. Mr. Dobroslige was well known not only in Edmonton but his canvases have been sold throughout Canada and the United States.

He was well known for his murals and iconostasis in churches such as in St. John's Ukrainian Greek Orthodox Cathedral in Edmonton and the Ukrainian Greek Orthodox church in Vegreville.

Among Mr. Dobroslige's works were portraits and paintings, greeting cards and book cover illustrations and mosaics. He worked in oils, silk screens, pastels and water colours. Also, opera and ballet companies used Mr. Dobroslige's creative talents for some of the most effective stage settings seen in Edmonton.

In keeping with the current trend to multiculturalism in Canada, artists employing partially Ukrainian themes in their works will be preferred as recipients of the annual scholarship of \$500. To be eligible, one should be a student of art at a recognized art college or with a recognized private teacher of art, or a graduate student wishing to pursue a career in art.

Submissions should be made in the form of essays or slides/photographs showing their works. Inquiries regarding this scholarship should be submitted to: The Wadym Dobroslige Memorial Fund c/o Ms. Vera Beyrak #205 14825-51 Ave. Edmonton, Alberta T6G 5G4

## CANADIAN INSTITUTE OF UKRAINIAN STUDIES OF UKRAINIAN STUDIES

### MASTER'S AND DOCTORAL FELLOWSHIPS

The Canadian Institute of Ukrainian Studies invites applications for five Master's thesis fellowships (\$3,500 each), non-renewable, and three Doctoral thesis fellowships (\$5,000 each), renewable, to be awarded in 1978-79. The awards are intended to aid students to complete theses on Ukrainian and Ukrainian-Canadian topics in the disciplines of education, history, the humanities, law, library sciences, and the social sciences. Fellowships will be awarded only in the thesis year of an academic program and only for thesis work.

The fellowships may be held at any institution of higher learning in Canada or elsewhere. Candidates must be Canadian citizens or landed immigrants at the time of application. Only in exceptional circumstances may an award be held concurrently with other awards.

Closing date for receipt of applications is January 31, 1978. For application forms, write to the Canadian Institute of Ukrainian Studies, 335 Athabasca Hall, the University of Alberta, Edmonton, Alberta, Canada T6G 2E8 or phone (403) 432-2972.

### UNDERGRADUATE SCHOLARSHIPS

The Canadian Institute of Ukrainian Studies invites applications for ten undergraduate scholarships (\$1,500 each), renewable, to be awarded in 1978-79. The awards are intended for students interested in an undergraduate degree with a major in Ukrainian studies, consisting of a combination of at least five full courses in a three-year Arts program in Ukrainian, East European, Soviet and/or Canadian studies (depending on whether Ukrainians or Ukrainians in Canada is the main concern) and at least eight full courses in a four-year Arts or Education program.

The awards are intended to cover tuition fees and to subsidize the cost of room and board beginning in the first year. Scholarships of \$500 to students residing at home will increase the number of scholarships available.

The scholarships are for an eight-month period of study at any Canadian university. Candidates must be Canadian citizens or landed immigrants at the time of application. Only in exceptional circumstances may an award be held concurrently with other awards.

Closing date for receipt of applications is January 31, 1978. For application forms, write to the Canadian Institute of Ukrainian Studies, 335 Athabasca Hall, the University of Alberta, Edmonton, Alberta, Canada T6G 2E8 or phone (403) 432-2972.

### UKRAINIAN FILMS IN CANADA

Shirley Zaporzan of Winnipeg is currently compiling a filmography of Ukrainian Canadian films for the Canadian Institute of Ukrainian Studies at the University of Alberta in Edmonton. The list will serve as a comprehensive guide to all Ukrainian film production in Canada and will include, as well, films produced anywhere in the world about or relating to Ukrainians and the Ukrainian experience in Canada.

Anyone having information about old, forgotten, or little-known films that should be included in the above filmography is invited to send pertinent details to: Shirley Zaporzan, 125 Academy Road, Winnipeg, Manitoba, Canada, R3M 0E2.