

СТУДЕНТ

STUDENT

ETUDIANT

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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

50 CENTS

CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS



Olympics coming, dissidents leaving

Karavansky and Stokata: latest dissident emigres

Ivan Jaworsky

Two more well-known Ukrainian dissidents have been allowed to leave the Soviet Union for the West. On November 30, Sviatoslav Karavansky, and his wife Nina Stokata, arrived in Vienna, and are now in the United States.

Karavansky was originally sentenced in 1944 to twenty-five years of imprisonment for his activities in the Organization of Ukrainian Nationalists (OUN). He was active in prison camp uprisings during the early fifties, and was emnestied in 1960. In 1961 Karavansky married Nina Stokata, a microbiologist at the Odessa Medical Institute, and during his few years in freedom began to publish a great deal as a journalist, poet, translator, and philologist.

Karavansky was arrested again in 1965 for protesting against Russification in Ukraine, and, without any trial, was imprisoned to serve the remainder of his original sentence. He was given an additional five-year sentence in 1970 for preparing protest documents while in prison.

Nina Stokata was arrested in 1971 for her activities in defense of her husband and other Ukrainian political prisoners, and was sentenced in 1972 to four years imprisonment in severe-regime labour camps. During her imprisonment, she participated in various hunger strikes and other protests in the camps. Her professional colleagues in the West quickly took up her cause, and in 1974



Sviatoslav Karavansky

she was made a full member of the American Society for Microbiology. American microbiologists formed a committee - Microbiologists in Defense of Nina Stokata - and initiated a campaign as a result

of which over two hundred microbiologists from all over the world sent letters and cards of support to her.

After her release Stokata settled in Tarusa, R.S.F.S.R., and was kept under constant

administrative surveillance. Nonetheless, she became an active member of the Ukrainian Helsinki Monitoring Group, and will probably be an energetic representative of this group abroad. Her husband has accepted an invitation from Harvard University to give several lectures on problems in the translation of classical English texts into Ukrainian.

There does not seem to be any clear pattern in the release of Ukrainian dissidents to the West, and they still represent a mere handful in comparison to the massive Jewish emigration movement from the Soviet Union, or the sizeable number of Russian intellectuals who have left the Soviet Union in recent years. Nonetheless, if present trends are any indication, more Ukrainian dissidents will probably be released in the near future.

It would be naive not to expect that the Soviet authorities would be very pleased to see strong conflicts arising among the increasing number of Ukrainian dissidents in the West, and would be eager to exploit any such conflicts. However, despite the inevitability of certain personal differences arising among these dissidents, it is surprising that, with the sole exception of

Valentyn Moroz, all have been able to submerge many of their personal differences and present a relatively united front in continuing their defense of human rights in Ukraine and elsewhere. They should not

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avoid discussing controversial and sometimes painful questions, which will probably now arise with increasing frequency. Nonetheless, one can only hope that their exchanges of views will not degenerate into the kind of "mud-slinging" matches in which the Ukrainian emigre community has often revelled.

An election re-run?

Multicultural politics: Auld lang syne!

Dave Lupul

It is a disappointing fact, but hardly a surprising one, that many issues of potentially enormous consequence for the future of Canadian society invariably become lost in the circus-like atmosphere of a federal election campaign. Instead of addressing these issues, we have become, as in the last campaign, used to being treated to a never ending series of promises, gimmicks, media hype and nonsense about everything from mortgage interest deductibility to the sexual fantasies of the former Prime Minister's wife.

One important issue which none of the three major parties has chosen to raise in a consequential way is that of multiculturalism. On the few occasions when multicultural issues have been addressed by politicians in past campaigns it has been in a superficial way, and almost always before audiences dominated by members of "the third group" (i.e. those of neither French nor British ethnic origin). The appeals of most politicians for what is termed in the political trade "the ethnic vote" have yet to rise above a rather crass level of political opportunism. None of the major parties have shown themselves capable of addressing the fundamental issues involved in considering the political, economic and cultural implications of multiculturalism.

The Federal Party Positions

Given this sad state of affairs, what can be said about the record of the federal parties on multicultural issues? One could

generalize by saying that although none of the parties has a well-thought-out policy on multicultural issues, the stance of each generally reflects the overall philosophical orientation of that party.

For example, a key element of the Progressive Conservative philosophy, especially since Joe Clark became leader, has been an emphasis on the need for less involvement by the federal government in the lives of Canadians, especially in matters of social, economic and cultural policy. Therefore, there has been a perception that the Clark government might decide to leave the multicultural field largely to the provinces and pursue the policy less vigorously on the federal level, particularly if the Conservatives should win a majority government, whereby the votes of marginal constituencies would no longer be a primary consideration. (For analysis of the prospects for multiculturalism following the May 22 election, see my article in *Student*, June-July-August 1979, Vol. 11, No. 56).

The Liberal Party's official policy toward multiculturalism has reflected the philosophy of former Prime Minister Trudeau as expressed in the ambiguous phrase "multiculturalism within a bilingual framework". Readers of *Student* are no doubt familiar with the former Liberal government's stress on multiculturalism as both an instrument of national unity as well as a force to increase "understanding" among Canadians. Multiculturalism, to the Liberals, implies the recognition of cultural pluralism in all parts of Canada

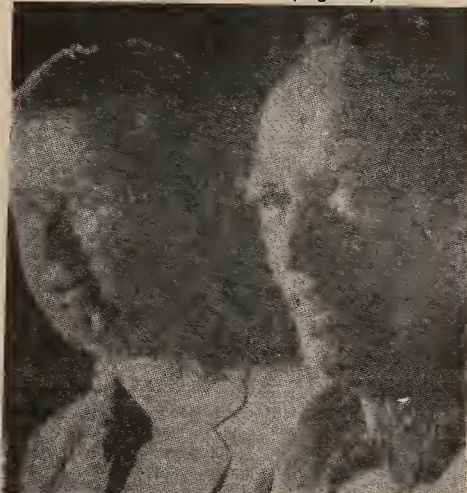
and challenges the assumption of the Parti Quebecois that the province of Quebec represents a Quebecois nation. However, because of the primary importance given by Trudeau to the question of guaranteeing the language rights of francophones outside of Quebec and those of the anglophones within Quebec, the Liberals have had a great deal of difficulty dealing with the issue of support for languages other than English and French (for example, see the interview with Norman Catik, former Minister of Multiculturalism, in *Student*, January-February, 1978, Vol. 10, Nos. 42-43).

The federal New Democratic Party (NDP) has been less active in approaching multicultural issues than its provincial counterparts, particularly the provincial NDP parties in Ontario, Manitoba and Saskatchewan. The main thrust of the federal NDP has been to stress the need for stronger measures to end the economic and political discrimination suffered by recent immigrants to Canada. The NDP has criticized the lack of representation of various minorities - including women, native peoples and immigrants - on federal advisory committees as well as in the higher echelons of the private sector. NDP leader, Ed Broadbent, has emphasized his party's active support of human rights and civil liberties, not only in Canada but in all other countries where these fundamental rights are denied. Broadbent has pointed to the CCF-NDP's defence of the Japanese Canadians who were

unjustly interned during the Second World War as an example of his party's historical commitment to the protection of the civil rights of minorities within Canada. (See *Student*, May 1978, Vol. 10, No. 45). However, Broadbent has remained conspicuously silent about Quebec, except for passing reference to the need for a more sympathetic hearing of Quebec's demands within Confederation. Broadbent's party has also failed to deal with

the question of minority language rights, despite the fact that the Ontario NDP has vigorously campaigned for an extension of the right to use languages other than English or French as languages of instruction within the Ontario school system, a policy which has been stubbornly opposed by Ontario's Conservative government.

(POLITICS continued on page 10)



"What do you say Pierre, let's run those ethnics over one more time!" "But whose going to pay for the gos, Joe?"

EDITORIAL

We wish you a Merry Chargex!

Christmas
Rizdvo
Veselykh sviat!
Happy holidays!

Although Christmas is generally regarded as a festive season, one should keep in mind that for many it is not much of a "holiday".

Take the poor, whose children stand a good chance of not even having a "Christmas dinner", much less receiving the mounds of expensive Christmas presents which the media tells us is *de rigueur* for the event.

Take the elderly, many of whom remain alone, impoverished and forgotten, and will mark Christmas as merely another day closer to their eternal peace.

Take the women, particularly the Ukrainian women who will spend days cleaning, shopping and cooking the numerous delicacies which constitute Ukrainian Christmas meals, while their husbands sit about with their cronies literally soaking up the Christmas "cheer".

Enjoy the Christmas season, but beware of the spiritual peaches.

Christmas should be more than a hangover and an overdrawn Chargex account.

N.M.

The time of the season

With the coming of Christmas, one begins to wonder about the push for ethnic identity by the Ukrainian community in Canada.

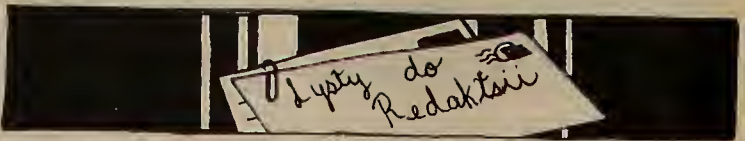
If we are so ethnically and culturally minded, then why are more and more of the Ukrainians who are believers celebrating Christmas on December 25 rather than on January 7? December 25 is accepted by the vast majority of Canadians as being "English Christmas" - the Christmas of the Roman rather than the Byzantine rite. If we are so concerned about our ethnic identity and its uniqueness then why do we rebuke our own customs?

January 7 has been the traditional date on which Ukrainians celebrate Christmas. It is an integral to the celebration as are *paska*, *kutia*, the twelve symbolic dishes and the midnight mass. Even non-Ukrainians accept the "Epiphany" as "Ukrainian Christmas". Why are we trying to lose that part of our heritage, that part of our culture which, as much as our language does, distinguishes us from other Canadians?

If Ukrainians do change over completely to celebrating Christmas according to the "new calendar", then they should not be surprised to see their community meld with the "English". Considering the energy expended into strengthening their culture in Canada, it seems odd that the Ukrainians and their churches are undermining the very goal they are seeking.

What next? Boston-baked perogies?

I.T.



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

Lupul-baiting

I refer to the article by David Lupul in the September-October 79 issue of *Student*.

The word "fascist" is used by the Russian Soviet regime, its sympathizers and collaborators, which he claims he is not, or unwittingly, in which case his careless use of language destroys his credibility as a serious analyst.

J.B. Gregorovich
Toronto, Ontario

Brown coloured glasses

Прочитавши редакційну статтю "Студента" за червень-серпень н.р. (ч. 56), і коментар Д. Лупула про відвідини та участь Валентина Мороза в українській маніфестації в Торонто, стало мені соромно за Вас і оту огидну пнсанію. Терпеть мій увірвався шоб Вас дальше ігнорувати.

Ви вже зривалися своїми наклепницькими виступами проти Українського Визвольного Фронту з гореславною ганчіркою, що за "Вісті з України". Ворог плямить, покищо безкарно, нашу Батьківщину-Україну, український народ взагалі, зокрема націоналістичний рух і його провідників, а Ви м так широко допомагаєте. Невже ж це пляноване? Чи тільки підсвідомо, наче в гарчачі?... Виглядає, що ваших будучих переконань з часів "бітників", "місників" їхнє не зможе виправити, і кладу великий знак питання чи Ви самі потрапите на шлях правди, але в міжчасі спробуйте принаймні шев поводитися і, за всяку ціну, протерпівайте свою мову, бо вона жалюгідна.

ОВФВ, в тому і ЛВУ, зробили і дальше роблять колосальну працю, вони сміло і гордо протягають політичну карту

(малу) - України перед очима країн світу та озайомлюють їх з українською проблематикою. Демонстрації, протести, голодні, петиції та інші політичні акції а обороні України переводили Організація Українського Визвольного Фронту або були ініційовані ними.

Націоналізм є рушієм жнучости українського та інших народів, чого Ви, зі знаних причин, не можете збангнуті тут на піанічно-американським континенті.

Валентин Мороз, один з Найбільших сміів України, щойно вирвавшись зі соціалістичної реальності Сходу, приніс нам щирі авлосию погляди і найсвіжіший голос Воюючої України а креслі "Здобулись Українську Державу, або згинеш у боротьбі за неї"... чого так боїться москаль, а Ви ненавидите. Обкнудете Мороза болочими, мильними спітетами, включно з його незнанням світової ситуації тільки тому, що Ваша фальшива карта не виграла, чим і підчеркуете свою глупоту та нахабисть.

І ще одне. Якби то Визвогли скинуті свої рожеві, забруджені окуляри, може адалось би Вам побачити, що світ не є брунатний. Навіть односторумівців і пдастунів були б Вам сприяливішими...

На кінець, тому що у Вас нахл до анархії, а не до консолідації, бажано гучніш бескетувати навіть поза учасницькими "корчмами".

Роман Гевелдзін
Windsor, Ontario

Ottawa now

As a chronicler of Ukrainian life in Canada who, in 1967, challenged the petrified structure and some of the activities of the Ukrainian Canadian Committee (UCC) (cf. *The Ukrainians in Canada*) I welcome SUSK resolutions of

the 20th Congress in Montreal regarding the reorganization of the UCC. [see resolution 11 printed in the September-October issue of *Student*, pp. 6-7]

However, resolution 11b, regarding the rotating centre of UCC did not take into account one important aspect of the representative role which should be the prerogative of the UCC, namely the establishment of a permanent, non-rotating representative office, a sort of diplomatic mission end goodwill embassy in Ottawa. To be true this idea is not new. It was raised on many occasions by the late Dr. V.J. Kaye (Kysilewsky) who considered it imperative that a Ukrainian Bureau, as he referred to it, be established in the capital. As is well known, Ottawa is not only the seat of our Federal Government, but headquarters for embassies, diplomatic missions and numerous national organizations. Because of this there is a constant flow of people from various parts of Canada and different countries of the world with a lot of activity.

Since taking up residence here in 1976 I have had many occasions to note that there is a vacuum here as far as Ukrainians are concerned. With the exception of churches with their edifices, Catholic and Orthodox, there is no all-embracing Ukrainian institution with functioning facilities. It is no wonder that the Ukrainian delegations that from time to time appear on the scene to meet with ministers of the government have had only ephemeral results. How could it be otherwise with no one here permanently to prepare groundwork for coming delegations and for follow-up after their departure. No permanent contacts are possible in such a situation, no continuity in our efforts. It is a deplorable situation and one

(LETTERS continued on page 8)

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

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

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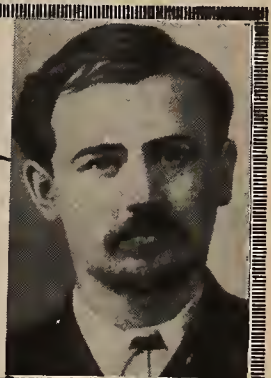
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Considerations for Christmas

A. L'bo

1. I wonder how many people who have wanted to celebrate a traditional Ukrainian Christmas have been unable to because there was no place to learn the particulars of the ritual? There are many English language publications on Ukrainian topics, but when it comes to folklore, folk-ritual (*obriad* and *zychcha*) the libraries draw near blanks. History, political science, literature . . . these topics are being covered; Ukrainian spirituality, I'm afraid not.

2. Kolied, kolliadnytsia (*Kolieda* — ancient name for Christmas)

Tasty is a cake with honey
But without honey it's not the same
Give us, Uncle, a five-cent piece.
If you won't give a five-cent piece,
I'll take your ox by his horn.
Your cow also, by her locks,
And lead them to the burial mound
From the burial mound to the pond.
Give, oh Uncle, a five-cent piece.

(a Ukrainian children's carol)
— trick or treat?

3. Where have all the *koliedy* (carols) gone, long time passing? Most Ukrainian carolling groups can sing the same *koliedy* year after year. Who benefits from Ukrainian carolling groups:

- a) oil companies
- b) distilleries
- c) receipt-book printers
- d) contractors and banks

It's nice to be supporting the Canadian economy.

4. When the table is set for *Sviata Vecherie* (the ritual meal) a place is always set for the Dead. In celebrating the recreated world, there is a focus on the past. Continuity.

The tradition calls on the husbandman (*hospodar*) to take an offering out of doors, and there in the cold to invite the ancestors in. This is before the *Sviata Vecheriats* started. An invitation is extended to deceit, disease, death and calamity under their folkloric guises.

With the ancestors' past experience, fecundity and process enter the home. The invitation to the evil powers ends with an admonition:

"If you don't come this evening, then you have no right to this home in the year to come."

The icon is the past. The icon is not history.

5. Christmas, as a Celebration, originates in the third century A.D. A bishop of Rome has it institutionalized. European pagans were celebrating the winter solstice as a point of the world's recreation. Scholastic traditions in the Church were in dispute about the exact month of Christ's birth. Both mythologies had the focus of a recreated cosmos. Christmas became the new focus. Paradigm or venerator. . .

6. This year, designated "The Year of the Child", is coming to an end. Yet, with *kolieda*, it is renewed. *Kolieda* celebrates the Child, possibilities and renewal.

The Virgin, by her innocence a child, bore a child, God incarnate, and His extension, the universe, out of her womb.

A celebration of renewal. Christian mythology informs that with the birth of Christ, the world was renewed. The birth of any child recreates the lives of those entrusted with its rearing. Through the senses of that child the adult rediscovers a recreated world.



7. Twelve. There are lenten foods served at *Sviat Vechir* Christ had twelve apostles. There are twelve months in the year. Twelve is the most divisible number: it can be halved, quartered, parted into thirds and sixths. Four parts of three: the points of the compass, stages in human life. Twelve are the limbs and senses (two hands, feet, lips, nostrils, ears and eyes). Twelve is whole, twelve is harmony.

8. *Sviat Vechir* starts with a star, the first in that evening's sky. (Every line starts with a dot.) or (it is the IXTOUS, the first point of creation. It is cosmic and outside your control.)

9. The *ialynka* ("Christmas tree") is a recent innovation. Pines are associated with fertility because they are ever green. Before, and still:

A sheaf of wheat or rye (*didukh*) is set in the home. The spirit or breath of grandsire. Existence, human or other, is in the cycle of the grains.

From one grain comes a stalk and many grains. From each in turn come many more. But, the first must die. Grandfather's breath continually felt.

10. There are two options for choosing the date for *Koljada's* celebration. By the Julian; an older, lunar calendar, where *Sviat Vechir* falls on January 6th (January 7th next century.) The Gregorian Calendar places Christmas Eve on December 24th. This calendar is solar and more precise. The Gregorian calendar, along with celebrating Christmas on the 24th, bows before capitalism's most spectacular orgasm. Shuddering can be felt into March.

The Ukrainian Catholic Church has left the choice of date to individual parish discretion. Their excuse can be the pressures of latinization. When the Orthodox switch they'll have no excuse other than convenience.

Consumerism's lessons are well taught.

11. *Kutia*: the first dish served in the *Svieta Vecheria*. It is a gruel or porridge made of grain, dressed in honey and poppy seeds.

(a) grain: fertility, harvest, humility cycles, the human nature of Christ.
(b) honey: eloquence, knowledge, precious results from experience, sweetness, wisdom; product of a community.

(c) poppy: consolation, enchantment, tree of life, sleep, night, fertility, oblivion, laziness, love.

On the steppe warring tribes enshrined peace by sharing a pot of porridge (*kesha*). Each tribe contributed from their grains to the common pot. The peace pot as it were.

12. I write this in anguish. There is no poetry. I write in prose what can only be experienced in poetry. the *obriad* (ritual) is poetry. When I am within, I become poetry.

"It is terrible to make gods out of dissidents."

Mykola Budulak-Scharegin was born 22 May 1926 in Kherkiv, Ukraine. At an early age he moved to the Kirovograd district. As a teenager during the Nazi occupation, he was taken to a work camp in Germany. In 1945, Budulak-Scharegin was freed by American troops. The Americans forcibly repatriated him to the Soviet zone twice, and both times he escaped back to the Western zone. From there he made his way to England where he became a British subject.

By profession, Mykola Budulak-Scharegin is an electronics engineer. As the commercial representative of a British electronics firm to the countries of Eastern Europe, he was invited to the Soviet Union in 1968. The alleged purpose of the visit was to improve contractual relations between the British and Soviet electronics industries.

After his twelve day official visit, Scharegin was offered a chance to co-operate with the Soviets. He rejected their offer outright. Shortly after that he was arrested by the KGB and accused of espionage. When the KGB realized they had erred in arresting him, they still refused to free him, as this would be "contrary to the interests of the Soviet State". He was eventually charged with the "failure to return to the homeland in 1945", and was sentenced to a ten-year term of imprisonment. He served his sentence in the Vladimir Prison, in the notorious Serbsky Psychiatric Prison Hospital, and in various Moldavian labour camps. In November 1978, upon the completion of his sentence, Scharegin was released. He later allowed to return to England.

In September 1979 Scharegin testified at the Third International Sakharov Hearings in Washington, D.C. As a member of the Ukrainian Helsinki Monitoring Committee, he was in Ottawa in October 1979 with nine other Soviet exiles. There they addressed the North Atlantic Assembly, a NATO parliamentary committee.

Mykola Budulak-Scharegin is now planning to work on his memoirs of the Soviet concentration camp system. During a recent speaking engagement in Winnipeg, he was interviewed by Student correspondents Mykola Rush and Paul Washchenko. We print excerpts from their conversation.



Paul Washchenko

STUDENT: Can you tell us about the use of political prisoners as labour in the USSR?

SCHAREGIN: They use all prisoners in the Soviet Union in forced labour, which is part of their economy. They use forced labour in the most remote and inaccessible parts of the Soviet Union where ordinary people wouldn't want to go. So they have five to seven million [people] in prison camps and they shift them around at no extra cost. They use them [the prisoners] to build everything — military sites, towns, roads, hydro-electric plants, digging out gold and uranium, building tractors and bulldozers — everything which is tied to the economy, all because it is cheap. There is no separate law for political prisoners; all are faced with the same conditions which are worse than in ordinary camps. For example, in Camp No. 3 we built components for motor cars, in Camp No. 10, complete front suspensions for Moskvich, Lada and Volga [Soviet brand-name automobiles - ed.]; in Camp No. 10 are made clocks for export. In the Rybinsk Psychiatric Hospital, the mentally ill are used to produce optics which are also sold in the West. In the Vladimir Prison, when I was there for the first time, we used to make packing for rocket warheads. We also made radio components, tractors, parts. Also exported to the West are electric motors, some of which are used by well-known firms like Rank Xerox, which supplies the Soviets with ready-made machines.

Next to Vladimir prison are eight camps around the town which, since 1976, started producing Olympic medals and souvenir badges. A big camp for criminals called Vasilii-Mok, only about twelve kilometers from Kalinin, was already producing the soft teddy bear — Misha — the Olympic mascot.

Whenever I have the opportunity to talk to Western people, I mention that the Soviets should stick to the traditional Olympic spirit as the Greeks did — they would release all slaves and prisoners before the Olympic games started. I think that Western people should point this out to the Soviet government, to release political prisoners and not to use them as a source of cheap labour.

STUDENT: Of the various forms of incarceration, which is the most effective in dealing with political opposition?

SCHAREGIN: I found psychiatric hospitals the worst, because you never know what they're going to do to you, what kind of medicine they are applying. I think that the reason why people are subjected to such conditions is more dangerous than the conditions themselves.

STUDENT: But in the mind of the political prisoner, what would he fear going to the most?

SCHAREGIN: I think that a man who decides to speak his mind has no fear. All the dissidents who have spoken out already know this regime very well and know what to expect from them. Actually, it is the Soviet government side that is frightened very much, because their whole life is built around the fear of those around them. "We don't care if people don't like us, so long as they fear us" — this is the way they keep power.

STUDENT: You once said your naive about the Soviet system helped save your life. Could you please elaborate?

SCHAREGIN: ... I was brought up in the West and my behaviour was even more arrogant towards them [the Soviet authorities] since I had enjoyed freedom before. I knew that if I did nothing, I did not expect any punishment at all. But later on, when I became known, people thought that I was brave, braver than others because I never hesitated to say what I wanted to say. Whenever I decided to act, I did it at the moment, without consulting any friends. That was why I was brave, but later on, when I realized what was going on, it was too late to break out of it. If they realize that you have a soft spot, they will play on it.

STUDENT: The problem exists that many former dissidents, after their arrival in the West, seem to become less newsworthy; the horror stories rapidly

lose their sensational value to the press. Can public interest be maintained without the sensationalist aspect?

SCHAREGIN: This is true what you say. I would stress strongly to make as much publicity as possible not so much about the conditions under which people suffer, but the reasons why they are sentenced to prison. I'm sure that no one comes out of prison, camp, or psychiatric hospital the same person he came in.

STUDENT: Much controversy has arisen around the activities and sayings of Valentyin Moroz. Many young people here see him as an extreme right-wing type. What are your opinions of this man?

SCHAREGIN: Moroz, well, no one knows where he really is; I thought Moroz would say something, would do something, instead... Maybe the prison, camp, and psychiatric hospital did something to him. He stated clearly in camp that "from now on I'm your dictator and you are going to obey me." People thought it was a joke, and if went on until [Danylo] Shumuk said: "Smartan up! If you really mean what you are saying, stand up to attention [strunko] and repeat it." Valentyin did; he stood to attention and repeated it. Shumuk said: "My God, Valentyin, what has come over you?" Go and have a rest."

But Moroz didn't rest; he kept on trying to show who he was. Eventually, nobody wanted anything to do with Moroz. No one would say hello to him when he was in prison hospital. There was only a very old man who was doing twenty-five years (he died last May) who would see him.

The prisoners formed a joint declaration disowning Moroz from the dissident movement, and they asked me to take it to the West when I got out. But I only knew Moroz for about ten days, and I thought if morally bad to say negative things about a man behind bars with no possibility to defend himself; I thought, perhaps, once Moroz gets out he will change himself, or at least people and circumstances would change him. But when Moroz came to London, I found that he was an idol, an icon, a fuhrer, a messiah; he was God knows what.

In North America we tried to invite him to the Sakharov Hearings. Finally someone found his phone number and rang him, asking why he wasn't coming. He said that no one invited him, yet a registered letter was sent. I have read articles in different newspapers about what he said, and it doesn't make much sense to me.

STUDENT: What do you see as your primary responsibility in the West?

SCHAREGIN: What I want to do is not only help those people who are imprisoned, but also to prevent the new arrests of others in Ukraine. I dedicate my time, my freedom to this cause. How much I can do depends on my ability and mostly on the people whom I meet. I can look after myself. I don't want any help in my private life. I am not very happy with the situation between us, the older people, and the young people, because I see differences between the parties, organizations, and a lot of money and energy are used on inter-organizational friction and little effort to help those people who are doing something useful and practical for political prisoners. I can see young people meeting with representatives of NATO countries, with foreign ministers, with the press, radio and television.

I have been distressed to hear some parents call their own children Marxists, Leninist, and God knows what. We cannot any longer in our age keep back time. In some cases we have stopped at a certain point, and in others we are very slow. It is the young people who are more capable, much quicker, and they see the political situation much more clearly than we can.

STUDENT: A lot of the youth just can't handle all this depressing literature about the Soviet system. What can you give them besides the horror stories?

SCHAREGIN: I feel uneasy about telling young, innocent people such things. I'd like to tell them something else, something nice, but there's nothing nice to tell about the Soviet system. They want to know,

and I try to tell them in the softest possible way, because I know they are very eager to help. At the same time they are under pressures of circumstance from their parents.

What I want to suggest is that we should help as much as possible the committees on defence of Soviet and Ukrainian political prisoners and members of the Helsinki monitoring groups; not just with finances, but to organize, from various parts of the Ukrainian community — professional people, students, etc. — a conference before the Madrid meetings in 1980 on Security and Co-operation in Europe.

We [the dissidents] know the situation in the USSR and you know the position in the free world; you are in constant touch with the realities. We must work out some kind of offensive against that [Soviet] regime and demand from our governments in the West not to talk with the Soviets at Madrid unless they first release all the members of the Helsinki Monitoring Groups, and secondly, to declare a general amnesty for all political prisoners in all countries who signed the accords. Only then can we sit next to the Soviets and talk about human rights. Otherwise, all our efforts will be wasted and it will be just a visit to Madrid. The Soviets are already sending delegations to the Western governments, probing and trying to persuade them not to raise the human rights question at Madrid, and not to boycott the Olympic Games. The Soviet propaganda machine is ready to spend millions of roubles, and we are giving a few dollars or pounds to defend the truth. It is a most difficult task to defend the truth because there is only one truth, while to lie, you can lie endlessly.

The reason I am here [in North America] is because I know that although there are no more than three-quarters of a million Ukrainians in Canada, nevertheless it is a big political force. The same thing exists in the USA. I know that it is difficult to bring us together. It is unfortunate that people are not fighting for the conditions of the release of political prisoners, but for their souls; they are trying to bring them into their own party. It is so terrible to make gods out of dissidents.

We offer ourselves (at least I offer myself personally) to the Ukrainian community so that if I can use me as a witness. It is my duty not to speak on behalf of any political organization, but on behalf of those people who are looking for our help. The more moral and political support we give them, the safer they will be, and the less chance there will be of people being arrested.

Unfortunately, the Ukrainian press is still fighting within itself. The only help you get is in the foreign press, and again, it is difficult to raise the Ukrainian question (in the foreign press) because it lacks sensationalism. Many newspapers, although sympathetic, do not always report accurately. You hope to see them publish exactly what you said, but the next day you see them publish something different. Nevertheless, the foreign press responds better than our own, and this is shameful.

(DISSIDENTS continued on page 11)

Student press chief victim of South Africa's censorship law

Helen Zille
Chronicle of Higher Education

JOHANNESBURG — Most South African newspapers carry a regular column on Saturday mornings — a list of the books, films, posters, pamphlets, and magazines banned that week.

The number of titles on the list almost always is in double figures. The banned works are a jumble of literary and academic books, pornography, art, political tracts, and — almost invariably — a student publication.

The student press operating at South Africa's five English-language universities has been one of the major targets of the country's all embracing censorship law, the Publications Act.

Since the act took effect in 1975, 235 student publications have been banned, 134 of them in the last two years.

A ban may be ordered by any one of the committees in the country-wide network that forms the base of South Africa's censorship system. These committees act on "complaints" from anonymous members of the public and decide whether the publication is "undesirable."

Their yardstick — a far-ranging list of vaguely defined "crimes" that include blasphemy, indecency, obscenity, and endangering the safety of the state. A committee has the power to ban a publication in any of three ways:

•It can simply declare it "undesirable", prohibiting its distribution. Since 1975, 167 student publications have been found undesirable.

•It can find it "strongly objectionable" and forbid people to possess it. The law requires any person owning a copy of the publication to destroy it or face criminal charges. Since 1975, 60 student publications have been banned under this provision.

•It can ban a publication permanently, a step known euphemistically as "banning for all future editions". The law empowers a committee to take this step if "in its opinion, every subsequent edition is likely to be undesirable". Eight student publications — more than any other kind — have met this fate.

Until recently, permanent banning was used only to eradicate publications of small campus political societies or labor organizations. But in May of this year the permanent ban was invoked to shut down two official student publications — *Varsity*, the student newspaper at the University of Cape Town, and *National Student*, an inter-campus publication of the National Union of South African Students.

The student publishes of the newspapers could not appeal to South Africa's supreme court, but only to a publications appeal board, an organization boycotted by most opponents of censorship.

Journalists and students agree that of all the media in South Africa, the student press has suffered most from government censorship.

Normen Menoim, president of the Student Representative Council at the University of the Witwatersrand and immediate past editor of the campus newspaper, the *Wits Student*, believes that, despite its sharp criticism of the government, the English-language commercial

press has remained within the official limits on debate.

"The commercial press has always left a gap, a void of facts, information, and analysis," Manoim said in an interview. "In the student press, we have found that when we begin to fill that gap or move into the void of sensitive areas, we have encountered resistance."

The student press has taken a leading role in political debate in South Africa and has often defined issues long before the surfaced in the society at large or in the commercial press. Yet students deny that their press is at the forefront of change in South Africa.

"Nothing is farther from the truth," said Manoim. "Our publications stop at a level of providing a critical analysis of the South African political economy and of confronting issues as they arise."

"Our aim is to encourage our readers to think rigorously and analytically, and this is threatening to the aims of the ruling class."

The crackdown on the student press did not begin with political issues, however.

The campaign began in 1972 when the government acted against Mark Douglas-Home, then editor of the *Wits Student*. Douglas-Home, a nephew of the former British prime minister Sir Alexander Douglas-Home, published a photograph of a small child peering into a lavatory saying, "Excuse me, are you our prime minister?"

A public outcry followed, and matter was debated in the South African parliament. Douglas-Home, a British subject, was denied a renewal of his residence permit and ordered to leave the country.

With the passage of the Publications Act, banning of student publications increase, primarily because they were moving into "undesirable" political territory.

Students were the first group of whites in South Africa to come to terms with the philosophy of black consciousness and to redefine their role as whites in opposition. Many

turned their backs on liberalism and the politics of protest, and accepted the notion that blacks would take over the leading role in opposing the government.

Many students concluded that there would be no fundamental change so long as South Africa remained a capitalist economy, which they said would entrench and protect white privilege.

The student press also became the forum for debate on conscientious objection to the draft and boycotts of South Africa by overseas companies — two of the most contentious issues in South Africa. The commercial press has avoided those topics because it is against the law to advocate either.

After 1975, magazines sprang up on English-language campuses to debate such ideas. All were permanently banned.

But the real jolt to student leaders came with last spring's banning of the *Varsity* at the University of Cape Town. The action came after the paper published a list of South African soldiers who had died fighting in the guerrilla war on the border between Namibia and Angola.

Vernon Matzopolous, editor of the paper at the time it was banned, predicted that the student press would continue to face harassment. But he added, "There is no way the student voice will be silenced. We will just bring out new publications to fill the void."

Another student leader at Cape Town said "We will continue to explore alternatives because we view it as our right to do so. Until the government crushes us completely, we will continue to exercise that right."

At this stage students have not planned a long-term strategy to deal with the threat of censorship.

"It is important that student editors work out something in order to maintain their commitment to social, political, and economic justice," said Norman Manoim of Witwatersrand. "If they don't, it will be easy to slide into the escapism of the counterculture."



•Ottawa's Anglo-Saxon elite has already been a bit puzzled by some of the antics of Ed Schreyer, the present Governor-General of Canada and a former premier of Manitoba. As some of our readers probably know, his parents, although of German origin, emigrated to Canada from Ukraine, and Schreyer actually speaks some Ukrainian. He is a firm believer in the concept of multiculturalism, and has strangled Canada's ethnic diversity by using five languages in his inaugural address, presenting Queen Elizabeth with a dish of "kutia" during a visit to London in January 1979, and emphasizing the important contribution of all ethnic groups to Canadian society. But as a recent issue of an Ottawa newspaper has noted, this time "he's gone too far." Schreyer and his wife usually preside over the traditional New Year's Day levee, a formal reception held at Rideau Hall. According to the *Ottawa Journal*, Schreyer has shifted the date of the levee to January 13, the date when most Ukrainians celebrate "Malanka" — the "old-style" New Year's Day! Schreyer will also be visiting a Ukrainian Orthodox Church in Ottawa for a traditional Christmas service on January 7, and has invited a group of carollers to visit him on Christmas Eve, January 6.

•Perhaps Frederick Forsyth's *The Devil's Alternative*, a new "best-seller" adventure novel which deals with the terrorist activities of a group of Ukrainian nationalists, is already having an effect on Ukrainians in the west who've been looking forward to a little "action", especially under the influence on the inflammatory rhetoric which Valentyn Moroz is so fond of. On December 11 four policemen and two employees of the Soviet Union United Nations Mission in New York were injured during an explosion at the Mission. Although the anti-Castro organization "Omega 7" first claimed responsibility for the explosion, a group labelling themselves "Ukrainian nationalists" have also claimed responsibility for this action.

•Harvey Spak, the Edmonton film-maker whose short *Woodmountain Poems* won the documentary class, arts and culture prize at the recent first annual Banff International Festival of Films for Television, is presently working on another NFB project tentatively titled "The Promised Land". Prodded by one of our agents for more details, Spak would only say that "it is about the whole concept of vocation" and described his latest venture as a "Borgesian journey through the labyrinth of prairie mythology with a few signposts in French and Ukrainian". Observing somewhat ambiguously that a muzhik associate has told him that you "always get out of a labyrinth by turning left," Spak went on to add that he is already editing the rough footage and expects the final cut to be ready within a year. The film is to be released in both English and French.

•On October 15 the Munich offices of Aeroflot, the Soviet airline, were burnt to the ground. The action was claimed by individuals calling themselves the "October 15 Ukrainian Liberation Group". The *Banderivitsi's* leadership disclaims any responsibility for the action. So who are these people? The KGB? Or some young and zealous *Banderivitsi* militants who have read *The Devil's Alternative* one too many times? The whole affair, according to the well-informed sources, reeks of the Dovbush and Klymchuk affairs of the past few years.

•Not so long ago the *Banderivitsi* leadership proclaimed their intention to rebuild the Organization of Ukrainian Nationalists on Ukrainian lands, given their recent record (viz. Dovbush and Klymchuk), well informed sources expect the worst for dissidents in Ukraine.

•Nosiree, Ukrainians are not one to be left out of a good campaign. Following hard on the heels of the announcement that the Rhinoceros Party of Canada plans to run candidates in every constituency in the February 18 general election is the rumor that Volodymyr Koskovich is being pressured to accept of the Rhinoceros nomination for Edmonton East. If he runs, the main plank of his platform will be the construction of a gigantic fifty-three foot perogie at the entrance to the city. "We've taken a backseat to Vegreville for too long," said Koskovich, who feels he is assured an easy victory in the heavily ethnic-populated constituency. Koskovich is convinced that something has to be done to put Edmonton on the map. "You've heard of 'The Big Apple'? 'The Big Orange'? Well, welcome to 'The Big Perogie!'"

•The Ukrainian National Republic (UNR) is the Ukrainian emigre community's "symbolic" government of Ukraine-in-exile, that is supposed to be an embarrassment to Moscow. But more and more it is becoming an embarrassment to all Ukrainians. Not only did the president, Mykola Livytsky, declare himself president for life last year, but the vice-president, Mykola Stepanenko, is now involved in a scandal involving \$10,000 that went missing. Even older hands at the game of Ukrainian politics (a game with no rules, but involving frenzied 24 hour activity once a year at conventions) have given up hope of reform. They have formed a new group called the "Council of Friends of the Ukrainian National Republic" (2026 Oakman Blvd., Detroit. 48238) Can there be much hope for this new game, if the same old players are involved? We wonder!

•Readers of *Student* will be interested to know that Saskatchewan poet Andy Suknaski is wintering in Edmonton as he prepares his latest collection of poems for publication. Titled *In the Name of David* it will feature Suknaski's work on Ukrainian-Canadian themes and include the poet's latest addition to his "Konopohle" series. The book is being edited in Toronto and will be printed in Erin, Ontario, by Tim end Elke Inkster of *The Porcupine's Quill*.



The last issue of the VARSITY, Cape Town's student newspaper

International Year of the Child

Feedback from within

Life inside the bilingual schools

Zohdan Chomiak



Chrystia and Natalka Freeland come from a mixed Ukrainian-English background. Although they learned Ukrainian, neither began their schooling in a bilingual school. Since their move to Edmonton from Peace River in 1977, both have attended Ukrainian-English bilingual schools as well as Saturday School and Plast. Chrystia is eleven, and is interested in an academic career, while Natalka is nine and looks forward to a career in the performing arts.

Student interviewed Chrystia and Natalka to get their opinions about the bilingual school program in Edmonton.

Student: What do you think of the Ukrainian Bilingual School Program in Edmonton, and which programme do you think is better -- bilingual or regular?

Chrystia: The Ukrainian bilingual programme is very helpful because a lot of children learn how to speak Ukrainian much more fluently, since they are in contact with it every day.

Natalka: I prefer going to the bilingual school, because you're learning just as well but in a different way. Our teacher told us that the students in the bilingual programme are doing just as well in the non-Ukrainian subjects as the students in the regular programme.

Student: Which subjects are taught in each language, and are classroom discussions in Ukrainian or in English?

Natalka: Ukrainian language arts, gym, art, music, and social studies are taught in Ukrainian. English language arts, health, science and especially math are in English. But sometimes, in the Ukrainian classes, if the teacher really wants to get the message across, she'll say it in English and then repeat it very slowly in Ukrainian.

Chrystia: The language used in class discussions depends on the class itself. In a Ukrainian period the teacher always talks in Ukrainian and the students who are fluent respond in that

Student: You know Ukrainian before you went to the bilingual programme. Do you think that made a difference?

Natalka: Yes, because the other children are just learning the language and they think, "I don't know it, so I better not use it because I'll probably make mistakes". Also, some of them don't even know enough words to make a complete idea, so they slow down the rest of the class. And the fluent children get bored with all the reviews, because they already understand everything.

Chrystia: For one year I went to a school which had a separate group of advanced learners. The fluent children went more quickly through the material, and as the other children understood more and got better, they entered into the advanced group.

Student: Do you think there are any special pressures on the teachers in the bilingual programme?

Chrystia: Yes, because they have to teach in two languages and usually they have a split grade, which means that they teach in Ukrainian on two levels, and then English on two levels. It gets easier as the teacher becomes more experienced, and some have had the same class for a long time, since they teach higher grades as their students



Natalka Freeland

Student: Do you think the bilingual programme could be improved if there were more teachers?

Chrystia: Yes, since most of the bilingual classes have 20 to 25 kids, two grades and two languages. But if the classes could be divided, then things would run much more smoothly, and each teacher could give special attention to each child in the class.

Student: Is there any discrimination against the children in the bilingual programme?

Natalka: Well, some children say, "You're Ukrainian, you're stupid", but others say, "That's interesting, you know another language". Most kids just take it as if it was nothing.

Chrystia: There wasn't really any discrimination because most classes play and socialize together as a unit since they know each other already.

Student: In comparing the bilingual programme with the "Saturday School" programme [ridna shkola -- the community-run courses usually held on Saturdays -- ads.] which do you think accomplishes more?

Natalka: As far as the Ukrainian language is concerned, the Saturday school is for students who are already fluent, so they become better at reading and writing because they're learning the proper grammar as well as geography and history, all in Ukrainian.

Chrystia: I probably received more benefit in basic verbal speech in the bilingual programme because I had it every day of the week. But historically, geographically, and grammatically speaking, (when I say grammatically, I mean rules of grammar, declensions, etc.) you learned more in the Saturday school because you had to be fluent, and so went at a later rate. One of the biggest differences, though is that the Saturday schools are that much more patriotic and religious, so that history will have a lot of facts about how brave and gallant the Ukrainian kings were. And it will usually be stressed. Sometimes they'll talk about the negative points, but their perspective will be that of the Ukrainian nation.

Student: Do you think the bilingual programme should be extended to the junior and senior high-school level?

Natalka: I would think that it would probably be a lot harder to keep up in regular subjects with those kids who would be in the regular programme, but I don't really know what the high school system is like.

Chrystia: Yes, I think it should because those students who aren't fluent and who don't speak Ukrainian at home would forget everything that they've learned if they stop after grade six, but if the high school is very academic, they might drop out because it would be too hard to handle. But depending on the type of high school, I think it would be good for the more advanced students.

Student: Do you think it would be useful for people in the Ukrainian community who are involved in different activities or organizations to work with the students in the bilingual programme?

Chrystia: Yes, it would. Our class last year worked on two projects: radio plays and a Ukrainian newspaper, and it created so much interest, that all the kids really worked hard to help. Every student in the class found that they could really do something towards the project, and everyone was really quite satisfied. So if people with different interests from the Ukrainian community worked with the students in the bilingual programme, the kids could broaden their horizons and knowledge of the Ukrainian language, and it would change textbook work to a real, live language.



Chrystia Freeland

language, but the others will respond in English. If it's an English period, the teacher might speak English part of the time, and Ukrainian the rest of the time.

advance. But sometimes, it's still overwhelming, because there's so much that the teacher has to teach, so they usually try to get teacher's aids.

An artist's childhood



Putting the Food on the Table. An Indian family passing by has stopped and offered to trade some Seneca root for food. Lena's mother, Anastasia Katernichuk, invites them in and is shown serving them a meal.

Lena Kostiuik was born of Ukrainian immigrant parents in 1930 on a homestead in McCrea, Alberta. This region, north-east of Edmonton, was characteristically poor and ethnically diverse. She stayed there until after the war, when she joined the mass exodus from the farms to Edmonton. However, she has returned frequently to her childhood in her paintings. Lena is a relative newcomer to the art world. She has long had

Child Ukrainian Canadian style

A Year-of-the-Child project

Mark Farbey

A Ukrainian story theatre for children



During November and December of this year, the children of Edmonton were treated to a "Ukrainian Story Theatre for Children". The story theatre was an International Year of the Child project of the Provincial Executive of the Ukrainian Women's Association of Canada and was co-funded by the Alberta International Year of the Child Committee.

Entitled *Stories of the Fox*, the story theatre was a series of five stories put together by local children's theatre director Julia Megley-Blazuk, and featured a cast of five Edmonton Public School teacher who brought tears and laughter to approximately one thousand children and adults alike in the course of twelve performances.

The five stories -- *The Gingerbread Boy*, *The Sly Godmother*, *A Cunning Thief*, *The Rabbit and the Fox*, and *The Cat and the Rooster* -- are based on familiar children's tales, but are presented with a unique and pleasant touch of Ukrainian folk-lore. Through performing for Edmonton's Ukrainian-bilingual schools, as well as community Ukrainian schools and several adult functions, the story theatre charmed an audience which was generally unfamiliar to this type of theatre, and possibly to dramatic theatre itself.

The actors took many hours of their time outside of their teaching work to rehearse with director Julia Blazuk. Their acting skills were anything but amateurish, with excellent performances delivered by all five actors -- Larysa Chomiak, John Eshenko, Vied Eshenko, Helene Magus, and Halyna



The Ukrainian Story Theatre being video-taped for posterity at the U of A's RTV studios

Elkow. Especially noteworthy was the shedding of tears by the Rabbit, Larysa Chomiak. During one performance for pre-school children, Larysa's tears on stage prompted some of the children in the audience to match them with their own of equal intensity.

The audience appreciation also came from non-Ukrainian children. In the schools where *Stories of the Fox* was staged, many non-bilingual program teachers accompanied their

students to the "Story Theatre", as a result of the pre-performance excitement generated by the bilingual program students in the schoolyard. Their enthusiastic response to the theatre was aided by the narration of two of the stories in English.

What has made the "Story Theatre" so successful? Well, it's called 'plain old initiative'. The organization and funding by community groups, and their ability to tap the talents of

individuals such as Julia Megley-Blazuk within the theatre world, has made use of some of the wealth of potential contributions to all media of ethnic entertainment.

The Ukrainian children's theatre has not ceased performing. For many years to come, thanks to video-taping technology, *Stories of the Fox* will appear in the classrooms of Ukrainian bilingual programs across Alberta and complement reading studies.

Andrij Makuch

Childhood memories

a desire to draw and her school notebooks were illustrated lavishly along the edges. However, her parents discouraged her from this endeavour because they saw it as a waste of time and meagre resources. Her art fell by the wayside until 1971 when she resurrected it as a hobby. Her daughter had started university and only now did Lena have the opportunity to pursue her long-standing interest. She started painting incidents, places, and people she remembered, especially those of her youth.

On the advice of a friend, Lena recently has started a series of



Indian Camp. Going to pick up the mail one Saturday, Lena and her younger brother spot an Indian camp. They remember some of the frightening stories they had heard about Indians selling children and run back all the way home, claiming they have been chased once they return safely.



Indian Treaty Days. Lena's father, Mike Katernichuk, has taken her to the opening of the Indians' celebration. Several days of baseball, horse races, games, and dances will follow. At bottom left, Lena's father shakes hands with Chief Sam Bull.

paintings called "Our Native Neighbours". Lena had grown up beside the Whitefish Indian reserve and frequently came into contact with the natives living there. They were an integral part of her childhood landscape. She feels that Indians have been stereo-typed unjustly as drunk and lazy and has set out to portray some of her own experiences with them.

In recognition of the International Year of the Child, Student would like to provide our readers with this small sample of Lena Kostjuk's childhood.



Good news and good sounds from south of the 49th . . .

It's been a long time coming. And now out of the Windy City comes a breath of fresh air available for all to imbibe. **Promin**, Chicago's latest contribution to the cause, has arrived on the contemporary Ukrainian music scene with the impact of a gale force wind, producing a debut album that will shake the staid Ukrainian community right down to its very roots. Even more than a phenomenal music experience, it's an event that's been well worth the wait.

Let's have a look at the **Promin** recipe: take six exceptionally talented musicians; combine the pulsing, driving rhythms of drummer Wolodymyr Popowych and bassist Wolodymyr Glubish, the inspired melodic riffs and licks of guitarist Bohdan Krutlak, the balsy horn and woodwind sounds of Mykhejlo Konchak and Vasy! Telvak, and the keyboard wizardry of Stephen Pylpynchak; season with pleasant, mellow vocals; mix in a diverse array of Ukrainian standards and original compositions (how many more times are we going to hear "Oy vyidno selo"?); base it with technically superior and innovative production; and garnish with a tasteful and catchy album cover. The end result is **Promin's** album, without a doubt the finest contemporary Ukrainian record ever to have been released in North America.

If you thought the essence of Ukrainian-American sound was epitomized by **Veseli Chasy** (also out of Chicago, by the way), take a good listen to this album. What makes **Promin** so special? Essentially, the group has broken almost every precedent set so far in the realm of contemporary Ukrainian music. Gone are the drab 1-2-3-polka and waltz stylings we've come to expect from equally drab Ukrainian bands. Instead, we find the spirit of the urban North American Ukrainian, captured in vinyl for the first time. Whether it's the Ukrainian standards such as "Cherovna rozha froiaka", "Oi u poli krynychenka", "Vorozhka", and "Moi laseny", or original numbers like "Promin sons'ia", "Khvylyta", and "koly vyjde sonse," **Promin** treats each with an air of innovation and originality as of yet unheard.

The group's secret lies in the fact that it's not afraid to experiment. **Promin** takes its full share of rhythmic and melodic liberties with its material. Its treatment of classic narodna p'is'n'a like "Oi u vysnnevomu sadochku" renders the song almost unrecognizable to any version you may have heard before. And yet, the essence and message remain intact, with the delivery leaving the listener pleasantly beguiled.

Promin draws from a diverse range of musical influences, including the Chicago sound, jazz, rhythm and blues, all the way to a touch of **Kobze**. All told, **Promin** comes up with a winning combination that may hopefully set a Ukrainian musical precedent for the eighties.

The only detraction from this solid effort is the occasional sloppy pronunciation of lyrics, a problem which could have been corrected with a little added work. If forced to single out any highlights, one would have to go with the amazing percussion work of drummer Wolodymyr Popowych, who repeatedly demonstrates the intricacies of his craft, and the artistry of keyboard player Stephan Pylpynchak, who weaves the melodic thread which permeates **Promin's** music.

The winds of change have arrived in the form of **Promin**. If ever there was a guaranteed investment in contemporary Ukrainian music, this is it. On the **RET SENDS YA 4 STAR RATING SCALE: PROMIN** scores a definite ***1/2.

RANDOM NOTES: . . . Be on the lookout for **VESELKA's** first offering. This hot Montreal foursome emerged from the studios a few months back with an album that's guaranteed to expand the group's following beyond the boundaries of Montreal and Winnipeg. Score one more for Tymoc, and we'll take a closer look at **VESELKA** in next issue's **RET SENDS YA**.

cannot understand why the voice of Dr. Kaye who lived and worked in Ottawa for many years end knew the problem went unheeded.

Olha Woycenko
Ottawa, Ontario

National inferiority complex?

Думаю, що ви у Канаді натрапляєте на ці проблеми. Ось у Франції багато молодих українського походження відкидають термін "націоналіст" вони кажуть: "Я не є націоналіст а українським патріотом." Вони не хочуть щоб їх мішали з фашистами або з шовіністами. Очевидно що не збираюся їх атакувати на цей терм. Більше турбує цей меншевартійський комплекс який існує щодо своєї національності. Постаavimo одне питання яке має на меті продуку-

увати що проблему.

Чому порівняти ситуацію західних самостійних держав зі тими які знаходяться у СРСР. Західні держави зкріплюють їхні зусилля на майбутнє до спільного об'єднання а поневолені народи до роз'єднання імперії СРСР. Зовсім не є зрозумілим коли говориться про гідність народом бути самостійним. заткнувати українську проблему роблячи з неї частиною такого знаного "Соєтського Народу". Є деякі реші для кожного чоловіка які є ближчі як інші, то не є ніякий шовінізм або фашизм обороняти тільки українськй нард, то не значить знехування інших народів. Але є багато таких людей які цього не розуміють. Вони часто вийшли з реакціонерських середовищ. Багато з них називаються "літвини", а вони дійсно не є, потому як

Toronto lecture

Ukrainian politics: underdeveloped, factionalized

Michael Gedz

The Ukrainian community is not maximizing its effectiveness as a political minority group in either the United States or Canada.

According to Dr. Myron Kuropas, the Ukrainians' underdeveloped political mentality and internecine strife are among the major factors contributing to this sorry state of affairs.

Dr. Kuropas, a former special

ment jobs. In time, this strategy provides a much needed link between the group and the government. In turn, the link increases the chances that the given ethno-cultural group's interests will be considered prior to the passing of legislation.

Despite a large Ukrainian population in both the United States and Canada and sufficient financial resources,

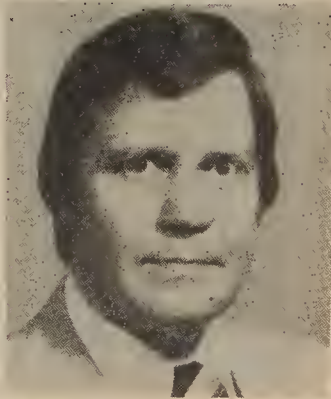
regards itself as isolated from the rest of Canadian society. Dr. Kuropas illustrated the harmfulness of this mentality through his example of the television docu-drama *Holocaust, Holocaust* contained many scenes which were potentially compromising to several ethno-cultural groups. The Jewish and Polish communities pre-screened the show and requested the removal of certain scenes. But the Ukrainian community did not fake such initiative and now must live with scenes which portray facts out of context and in a disordered fashion.

The lesson is simple. Ukrainian organizations must act on issues such as this before they occur, not after. To facilitate such action, the Ukrainian community must engage in the art of public relations. We must finally realize that we are operating in multi-faceted community — what we do affects other groups and what they do affects us.

Ukrainian organizations should concern themselves continuously with machinery by which their special interests are represented, their public relations carried out, and their community image created. Unfortunately, these organizations have evolved into such bureaucracies that they no longer see the forest for the trees, and have built into their existence a method of operation which is unavoidably self-defeating.

In addition, bureaucratic infighting for better positions among organizations continues to soak up their financial resources and betray our moral support of the supposed "Ukrainian issue" — "nasha sprava". The same organizations responsible for this state of affairs are hypocritically stifling the causes they purport to stand for. They have become so comfortable in their operations that it has become impossible to interest them in new projects, progressive methodology, or even contemporary issues.

It is the responsibility of the Ukrainian student community in Canada to change these circumstances. Evidently one cannot depend upon the established organizations, which have regrettably lost touch with the current situation. The Ukrainians must form new and viable means to ensure the representation of their interests within Canadian society if they expect to be regarded as a significant force within that society.



Dr. Myron Kuropas

advisor to the president of the United States on ethnic affairs, presented his critical insights during a public lecture held November 9 at Toronto's Albany Club. This lecture marked the first time he had ever been invited by any Ukrainian group to speak of his experiences and knowledge of the inner workings of the American political machine — a fact which in itself indicates a lamentable lack of political awareness among emigre Ukrainian groups.

Dr. Kuropas suggested several ways in which an ethno-cultural group could ensure that its interests are considered by government. One is a strong and continuous lobby — which guarantees that government representatives are constantly exposed to the needs and opinions of the people they represent. Such a lobby does not exist in Canada today.

Another route is a longer-term endeavour in which each cultural minority group encourages bright and ambitious members of their community to obtain govern-

ment jobs. In time, this strategy provides a much needed link between the group and the government. In turn, the link increases the chances that the given ethno-cultural group's interests will be considered prior to the passing of legislation.

There are several reasons for this. The most critical one is that separate organizations within the community are not willing to work together. Whether the differences are religious, or political, the community as a whole suffers from such rivalry. How can the Ukrainians expect a government to take them seriously when they consistently fail to agree on a single issue among themselves. Who is going to take the leaders of Ukrainian organizations seriously when they prefer to engage in petty personal disputes of no rational avail. As long as internal strife reigns supreme, as long as battles which should have been over for forty years are prolonged the Ukrainian community will remain an ineffectual impotent entity within the general society.

Another reason for the Ukrainian community's ineffectiveness is that if still

є комітет французьких адвокатів, що створився щоб оборо-

нати українську гельсінську групу...
Богдан Митрович
Paris, France

Letters

(continued from page 2)

вони старіються вони стаються такими самими реакціонерами як їхні батьки. Під маскою політичної проблеми криється проблема генерацій. Тоді часто вони вже плуць правозавати професійно і відходять з української громади і входять з української молодечі організаціях. Можна дати питання, коли так багато було а тепер вже їх не видно. Ті організації не спромоглися витягнути молодь з масової мовної асиміляції. Молодь ролжена тут у Франції себе чується переважно французька з українського походження. Дуже мало молодих цікавляться українськими справами. Одинока нація виглядає мабуть прибуття нових людей з України. Сподіваємося, що так станеться бо інакше то молоді перед тим, щоб могли шикатися українськими справами мали бн мати інші настроєння. Один позитив

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Ukrainian pro-communists: revolutionaries into businessmen

Andrij Makuch

John Kolasky is a former organizer and activist in both the Communist Party of Canada and the Ukrainian pro-Communist organizations. In 1963, after almost thirty years of involvement with the communist movement in Canada, Mr. Kolasky went to Kiev for lessons at the Higher Party School. There he came face to face with Russification, and discovered that Soviet reality was not what he had pictured it to be. He spoke out against this and gradually began to associate himself with leading figures in the Ukrainian literary and intellectual revival of the 1960s. Early in 1965 he was detained by the Soviet authorities and deported shortly before a wave of arrests in Ukraine. Since then Mr. Kolasky has been busy bringing to light his experiences with the communist movement in both the Soviet Union and Canada.

Mr. Kolasky is the author of several books, including *Two Years in Soviet Ukraine, Education in Soviet Ukraine, and Look Comrade—The People are Laughing*. Recently he has completed a speaking tour promoting his latest book, *The Shattered Illusion: A History of the Ukrainian Pro-Communist Organizations in Canada* (see the review of this book elsewhere on this page).

Student: Tell us about your new book, *The Shattered Illusion*. How did you come to write it?

Kolasky: I thought that the history of the Ukrainian pro-communist organizations should be recorded and that I would be capable of doing that quite effectively. I was a member for over thirty years of both the Ukrainian pro-communist organizations and the Communist Party of Canada

Student: What is the significance of the book's title?

Kolasky: What I'm trying to get across is the fact that here are people who believed in an ideal and eventually found out that it was a mirage. They thought that in supporting the Soviet Union they were supporting a new Utopia, and what it actually turned out to be was an old tyranny.

Student: How strong was this vision of the Soviet Union as a Utopia among the Ukrainian pro-communists? What was it that made the pro-communist organizations so attractive to many people, sustained their organizational activity at a very high level, and inspired a host of very talented people to work for them?

Kolasky: The vision, the belief, the faith was very, very strong and inspired hundreds of people — even thousands — to sacrifice everything in order to promote the communist cause and to drum up support for the Soviet Union. What caused them to do this was the fact that there was poverty, unemployment, discrimination, and alienation from Canadian society. They banded together and saw hope in the rise of the Soviet Union, hope in a new society where there would be no exploitation and security for all.

Student: How important would you say the Ukrainians were to the Communist Party of Canada?

Kolasky: Very, very important. First of all, they made up over a third of the membership at one time and secondly they contributed an over-whaling percentage of its finances. Thirdly they did most of the footwork — the distribution of leaflets, the canvassing in elections, the soliciting of subscriptions, the collecting of funds, and so on. Finally the Ukrainian labour temples were used as centres for promoting the communist cause. So that they were very important.

Student: Has this situation at all changed in the present day?

Kolasky: Yes, the Ukrainian pro-communist organizations have declined. This decline began to set in after the Cold War started to develop and after the Gouzenko affair. There were factors other than this, of course. There was prosperity. The conditions which had given rise to the organization no longer existed. There was no need to fight against poverty and unemployment — they were employed and fairly secure. And they became to an extent integrated into Canadian society because they had learned English. Then, of course, after 1956 the membership came into contact with Soviet reality. And this hastened the decline of the Ukrainian pro-communist organizations.

Student: It was only in Ukraine that you personally changed your pro-Soviet position.

Kolasky: Yes it was. I was a student of the Higher Party School of the Central Committee of the Communist Party of Ukraine in Kiev from 1963 to 1965. When I arrived there and

had a look at what I had been supporting, it wasn't what I had imagined at all. Eventually I became involved with dissidents, was arrested, and was expelled.

Student: Was there no one in Canada who could have dissuaded you from your view?

Kolasky: If there had been, I would have changed my views sooner. We in the communist movement in Canada were subjected to all sorts of propaganda — we read materials from the Soviet Union which were very well written and very persuasive, and we felt sure Ukraine was developing freely within the Soviet federation. Those who did counter us in Canada did so more with their own brand of propaganda and not with facts.

Student: Do you think it is beneficial for Ukrainians in Canada to maintain ties with the Old Country, and vice-versa?

Kolasky: I think it is. We, of course, have to be very careful if travelling to the Soviet Union that we are not used by Soviet authorities, but by and by, the exchange does help Ukrainians in this country to maintain their identity and shows them what is going on and what conditions are like there. At the same time it strengthens the position of those people who are fighting to maintain a Ukrainian identity, a Ukrainian culture in Ukraine. The fact that Ukrainians here — second, third, and even fourth generation — still maintain their language is a big slap in the face to the Russians who are trying to eradicate the Ukrainian language in Ukraine. From that point of view it is a very positive asset. And, of course, Ukrainians here, by coming into contact with Ukrainian culture, are able more readily to maintain their identity and to develop Ukrainian culture here.

Student: Since you have left the ranks of the Ukrainian pro-communists, what sorts of ties have you kept with them? Are you regarded as a traitor or do a large number sympathize with your views?

Kolasky: The leadership cannot say anything good about me and some of the rank-and-file people regard me as an enemy. But, there are some people who are glad that I said what I said. I had the support of quite a number of these people in

(PRO-COMMUNISTS continued on page 11)

John Kolasky. *The Shattered Illusion: The History of Ukrainian Pro-Communist Organizations in Canada*. Toronto: Peter Martin Associates, 1979. 255 pp. \$7.95

a review by Orest Martynowych

From its inception after First World War, until well into the 1960s the communist movement in Canada was sustained primarily by its Ukrainian supporters. These fell into two categories; members of the Communist Party of Canada and sympathizers who belonged to Ukrainian "mass organizations" established and led by party members. While the former, numbering in the vicinity of 1000, constituted anywhere from one-fifth to one-third of the party's membership, the latter — organized in the Ukrainian Labour Farmer Temple Association (1924) and its successor the Association of United Ukrainian Canadians (AUUC) (1946) — numbered 10,000 in 1939 and constituted the largest pro-communist ethnic association in Canada. As a result, Ukrainians provided the party with many of its leaders and activists, played a decisive role in the election of Communists to public office and contributed a major portion of the party's funds. At the peak of Ukrainian involvement in the communist movement, immediately after the second World War, Ukrainians occupied important positions within the party; the AUUC boasted 13,000 members; the pro-communist press had a combined circulation of over 25,000 and claimed an adult readership of 60,000; and Ukrainian communists were able to mould Canadian public opinion on Ukrainian issues in spite of the fact that they represented only 5 percent of the Ukrainian-Canadian population. Yet, the next 25 years were a period of steady decline. By the early 1970s Ukrainian communists were at odds with the party leadership; AUUC membership had plummeted to the point where statistics were no longer published; and the lone surviving weekly had a circulation of only 4500. In his new book John Kolasky describes and explains this decline.

According to Kolasky, Ukrainian pro-communists organizations declined after 1945 because members and potential members were gradually integrated into Canadian society while expanding ties with the USSR bred disillusionment with the party's reality. During the inter-war period, Anglo-Celtic chauvinism, and a sense of cultural isolation had driven many Ukrainian immigrants into the pro-communist camp. There they acquired a sense of purpose and a feeling of personal dignity. Unlike other Ukrainian groups, the communists condemned social injustices, urged the immigrants to stand up for their rights, and seemed to offer a simple, logical explanation and a plausible solution for the unhappy state of affairs in Canada. By pointing to the USSR, where workers and peasants were supposed to have taken power, ended exploitation, abolished unemployment, and built a society destined to provide for all the needs of its inhabitants, the communists seemed to substantiate their claims. These were made all the more appealing by the widespread belief that Ukraine was an "equal among equals", a nation in the vanguard of humanity's march toward a new and just social order. As only the most prominent party members had an opportunity to visit the land of their dreams during this period, the movement flourished, sustained by national pride and the mirage of a "workers paradise". It would continue to flourish so long as the stark reality of unemployment and discrimination in Canada could be contrasted with a distant, mythological Soviet society.

The Second World War catapulted the pro-communist organizations to national prominence. Identified as subversives in the aftermath of the Hitler-Stalin pact, the pro-communists saw their leaders interned, their property seized by the government, and were themselves forced to lead a clandestine existence (1939-41). Consequently, once the outbreak of hostilities between Germany and the Soviet Union transformed the latter into Canada's "gallant ally" and endowed its sympathizers with an aura of martyrdom, the Ukrainian pro-communists re-emerged with redoubled vigour. As their commitment to the war effort now equalled that of the most patriotic Canadians, pro-communist leaders were able to rub shoulders with many prominent and highly respected individuals and use these contacts to regain their legal status and property. Moreover, they were able to discredit Ukrainian nationalists as "Nazi hirelings", attract a number of prominent nationalists into their own camp, and create the impression that they were the legitimate spokesman for Ukrainian-Canadians.

Their triumph was brief. The movement's decline was even more rapid than its ascent. By 1947 Soviet popularity was giving way to anti-communist hysteria in the wake of Gouzenko's revelations. The subsequent arrival of Ukrainian refugees, admitted to Canada in spite of a well-orchestrated campaign of defamation by the pro-communist organizations, as well as the emigration of a number of pro-communist activists to Ukraine, also sapped the movement's strength. However, the primary causes of decline were socio-economic and psychological. By opening up economic opportunities the post-war economic boom not only provided security from want, it also dissolved the Ukrainian working-class neighbourhoods and communities, and broke down the cultural barriers, which had helped to sustain the movement. Although a hardcore of aging veterans remained within the fold, from the perspective of the younger generation, already deficient in the Ukrainian language and fully integrated into Canadian society, the rationale for membership had disappeared. During the 1960s with the expansion of tourism and access to the USSR, those who had remained within the movement began to lose faith and drift away. They were shocked to discover the Russification was in fact a systematically pursued policy, and they were outraged by the invasion of Czechoslovakia. Some of the most prominent Ukrainian-Canadian communists shared these sentiments, though few actually left the movement.

The pro-communist leaders had found themselves on the horns of a dilemma. Although they had drawn up reports criticizing Russification and condemned the invasion of Czechoslovakia, in the end they failed to take a principled stand. This moral paralysis, as Kolasky shows, was related to the business connections which bound the Ukrainian pro-communist leaders to the Soviet regime.

(REVIEW continued on page 11)



John Kolasky: the ideal became a mirage.

Politics

(continued from page 1)

As for the Conservatives, Joe Clark had hinted early on in his tenure as party leader that he might consider eliminating the multicultural program in the interest of general policy considerations, such as the call for fiscal restraint and the perceived need to withdraw from areas which the Conservatives have considered to be primarily of interest to the provinces, such as culture (see Student, Merch-April 1978, Vol.

10, No. 44). Faced by a storm of protest to this proposal from Canada's ethnocultural communities, Clark retained the multicultural portfolio in the Cabinet which he appointed after assuming the reins of government following the May 22 election.

Steve Paproski, an ex-football player with the Edmonton Eskimos, was given responsibility in the new government for two portfolios,

combining that of fitness and amateur sport with multiculturalism—an extremely difficult load to carry for any Minister. Indications are that Paproski has been obliged to spend a great deal of time on matters pertaining to Loto Canada, which are the responsibility of the Minister of Fitness and Amateur Sport, of the expense of the demands required to chart a new direction for multicultural policy.

Plans for an extensive review of multiculturalism policy have yet to bear results in the six months since the Conservative government assumed power. Similarly, plans for a radical overhaul of the Canadian Consultative Council on Multiculturalism (CCCC) have not materialized. Instead, the selection of members of the CCCC remains dominated by partisan political considerations. The selection of Normie Kwong, an old teammate of Paproski's from his football career in the 1950's as Chairman of the CCCC raises serious questions as to the credibility to be placed in the government's commitment to multiculturalism, considering that Kwong has hardly established a reputation as a person knowledgeable about the whole range of subjects involved in multiculturalism.

The Election Campaign

The upcoming election campaign promises an unusually high degree of political mudslinging from all parties concerning the aftermath of the Conservatives' defeat in Parliament. The Conservatives will continue to accuse the Opposition of perfidious obstructionist tactics in bringing down the Government at a time when it went to get on with "the business of running the country". The Liberals, once again led by Pierre Trudeau, end the NDP will attack the Government for its string of broken promises and its attempt to severely raise the gasoline tax while allowing the foreign multinational oil companies an estimated \$33 billion in new income over the next few years.

However, the Canadian electorate deserves to have a more intelligent debate on the issues than that of the last election. Unfortunately, there appears to be no one present to articulate the demands of the "other" ethnic groups in Canadian society. The task for Ukrainian students during their campaign should be to raise the issue of multiculturalism and pressure the parties to respond — after all, that is what elections are supposed to be all about.



MONTREAL: Montreal-area SUSK activists are busily preparing for the SUSK Presidents' Conference which will take place 3-5 January 1980. Delegates from clubs across Canada will descend on the area in order to review SUSK activity since September and plan future activity. This is the second full-scale presidents' conference this academic year. The first was held November 3-5 at McMaster University in Hamilton. Sessions for this conference will take place at the "Verkhovyna" SUM camp, which will provide a perfect retreat for both the business sessions as well as recreational downhill and cross-country skiing. For more information on the conference, interested individuals should contact the Concordia University Ukrainian Students' Club president Wasyl Bilinsky at (514) 843-6129. Once again a travel subsidy will be provided by SUSK National to facilitate the attendance of at least one delegate from each of the member clubs across Canada.

TORONTO: The University of Toronto USC held a successful coffee house December 8 of Hart House. Music was provided by the band "Veselka" from Montreal. The USC Christmas party is planned for Friday, December 21 and will be held in the banquet room of the Ukrainian Ceravan Restaurant and Tavern. All members are welcome for this end of term party. Bring a friend!

In addition to the frenzied social roster, the U of T USC has also seen a good deal of serious activity by its members in the last month. Execution member Tares Pidzamecky blasted the Ukrainian Canadian Committee (UCC) during an editorial broadcast on the "Ukrainian Program", a regular program of Toronto's multicultural television station. He stated that they have done little to help refugees from Ukraine and other areas to enter Canada. Dania Bojetchko represented the club in Philadelphia, at a conference of the coordinating committee of dissident defence committees. She was the only Canadian delegate at the conference. Finally, club president Mykhailo Maryn, has been involved in incorporating the "20th Century Human Rights Research Foundation." The foundation is a result of the club's efforts to support the Ukrainian Helsinki Monitoring Group. The board members of the corporation will consist of dissidents themselves, six members of the U of T USC, and six members of the Ukrainian Canadian Professional and Business Federation of Toronto.

WINNIPEG: Membership in the U of M USC continues to grow. Maybe as a result of the "Wine and Cheese Gong Show". Club President Taras Maluzhynsky is off to Thunder Bay for the Christmas holiday, but plans have been laid for *Kofiede* starting January 7, as well as for the Ukrainian Week during the first week of February. The USC also plans to bring in a speaker for the "Festival of Life and Learning" held at the University of Manitoba during the last weekend of February. Merko Minenko, USC Vice-president has been appointed the SUSK National representative to meetings of the Ukrainian Canadian Committee Executive. He reports that cooperation between organizations is very good.

EDMONTON: The U of A USC has set up their Ukrainian Week committee which will be held on campus from February 11-15. In the works are: a food sale, a crafts display, a film night, a dance, and Ukrainian musicians playing at campus coffee-houses. The club will also promote the "Heritage Concert" which will be held on Sunday, February 17, featuring Andriy Dobriensky, baritone soloist with the New York Metropolitan Opera. The club president, George Samoil, has met on a number of occasions with the students from St. John's Institute Ukrainian Student Residence and he says that both organizations have agreed to plan the event together if it is of mutual benefit. Members of the U of A USC are also involved in next year's SUSK Congress planning committee. The 21st annual congress of the Ukrainian Canadian Students' Union will be held at the U of A 21-25 August 1980. An exciting agenda is already being planned and will be announced soon. The committee has arranged for accommodation at U of A's Lister Hall, the "Commonwealth Games Athletic Village", for \$6 per night. Cheap but good!

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Review

(continued from page 9)

Since the 1950's they had profited from a monopoly on the export of parcels to the USSR (*Ukrainska Kryha*) and on group travel to Ukraine (globe Tours); by the early 1970's they were extending their operations into the "ethnic" food market (Chimo Holdings Ltd., Heritage Foods Ltd.) with the profits derived from these two monopolies. Consequently commercial interests came first and principles were compromised. There was irony in the fact that their Soviet superiors retained the pro-communist leaders' allegiance only by facilitating their ascent into the ranks of petty capitalists.

Kolasky's book is a welcome addition to the modest collection of serious works dealing with the history of Ukrainians in Canada. It is not easy to write about a movement whose documents are kept under lock and key, whose press rarely reflects dissenting opinion, and whose rank and file members are the underprivileged and inarticulate. Yet Kolasky, who spent 30 years within the movement, has done as well as could be expected by focussing on the movement's post-war decline which he experienced personally. At the present time a study of the movement's decline is topical and the personal knowledge that Kolasky brings to his subject compensates for any limitations in scope.

This is the first critical and objective study of a major ideologically-orientated Ukrainian-Canadian organization. Let us hope it sets a precedent for other studies. Lest those of rival persuasions allow themselves to be carried away celebrating the blow administered to the pro-communists by this book, let them consider that sooner or later another historian will reveal the skeletons hidden in their closets.

Dissidents

(continued from page 4)

STUDENT: You mentioned earlier that the OUN-UPA (Organization of Ukrainian Nationalists - Ukrainian Insurgent Army) prisoners were together with young Marxist dissidents. How do they get along?

SCHAREGIN: They get along quite alright. But we didn't pay any attention to why a man was sentenced, nor to his political, national or religious beliefs, as long as he sticks to his beliefs and doesn't collaborate with the KGB. We always supported each other, and we had good cooperation among the various nationalities in the camps - even from the Russians. It is through them [the Russians] that we are able to let the world know what is happening to Ukrainians, because most of the communications to the West go through Moscow. There are few foreign diplomats and journalists in Kiev. If the dissidents can cooperate there, why can't they cooperate here?

It is difficult to solve any question, because if you find a person who solves all questions, you have trouble. People always ask me: what do I think? I am not especially different from the others. I have no special solution. They way to find a solution is to stick together, not to be fighting each other. We have to show the Ukrainian political prisoners that the nation is alive, that it wants to do something. The political prisoners do not know that the Ukrainians abroad have so many parties and organizations. We have to overcome our lack of unity, learn to cooperate with other nationalities, let young people have a say. If your friction pushes away the young people, then there is very little hope that we will be able to help those in the USSR and Eastern Europe. In Ukraine and in the USSR there is no possibility to express ourselves; now we have this possibility.

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gathering materials for my book.

Student: What sort of reactions have you had from them regarding *The Shattered Illusion* and your previous publications?

Kolasky: There were many reactions to all my books. My first book, *Two Years In Soviet Ukraine*, received an eight-page review in Soviet Ukraine which was reprinted in a Ukrainian pro-communist newspaper from Toronto, deleting one sentence which they apparently considered libellous. Some rank and file members cursed me while others spoke to me in a friendly way, occasionally even congratulating me and saying that this should have been done a long time ago. I notice now that already there are some reactions to my latest book - one person in Toronto said that I would "be arrested and put on trial" [Ed.'s note. - since the time that this interview was conducted, a lengthy denunciation of both *The Shattered Illusion* and Kolasky himself has appeared in the pro-Communist newspaper, *Zhyttia I Slovo*, and has been translated and reprinted in the November 1979 issue of *The Ukrainian Canadian*.]

Student: What future do you see for the Ukrainian pro-communist organizations in Canada?

Kolasky: I don't see very much future for them. I don't think they'll be able to hold out much longer. They once upon a time had 113 halls. In 1973, they stated that they had 43 halls, and since then many of those halls have been sold. Today they have 17 halls and active branches in only 7 or 8 localities, and they are rapidly declining. Their newspaper is in difficulty - the editors are old and they cannot find replacements. And they are having problems with subscriptions too. People are dying and they cannot obtain new subscribers.

Student: You are currently on a speaking tour. When you are through do you have any plans for the future.

Kolasky: I intend to continue working to put the position of Ukraine and the Ukrainians onto the international arena, to expose the Soviet tyranny in Ukraine, to denounce Russification in Ukraine, the

injustices, the arrests, and so on. I have not yet decided, but perhaps I will write something else. I do want a rest after

promoting the sale of this book. But, probably the beginning of the next year, I will start on something else.

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