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OUR FILE / NOTRE REFERENCE

Members of the SUSK National Executive pose with U.S. President Ronald Reagan in front of NASA Headquarters in Washington, D.C. following a working luncheon. Pictured with the President are (l-r) Patricia Yaremchuk, Roman Romaniuk, Stan Chuyko, Chrystyna Chudczak and Mykhailo Bociurkiw.

on the
wrong
side of town!

СТУДЕНТ

STUDENT
vol. 17
no. 84
L'ETUDIANT

FEBRUARY 1985
Published by the Ukrainian Canadian Student's Union, 1985.
Газета Союз Українського Студентства Канади
PRICE \$1.00

Now for something completely different ...



Chrystyna Chudczak

PRESIDENT'S ADDRESS

As the newly elected SUSK National President this past August in Vancouver, I have been observing the current trends within the Ukrainian student movement during the past several months. At a time when conservatism is running rampant both in Canada and in the United States, the needs and attitudes towards SUSK and USC involvement have drastically altered. My peers on this year's National Executive span the entire gamut of the political spectrum. Their attitudes towards what SUSK is and what should be done with the organization vary as night and day. They represent unique regions of the entire country—each culturally specific in need, area and value. This poses for a myriad of problems involved in discussions and decisions regarding the organization's direction. Lack of face-to-face contact coupled with priorities which vary from person-to-person complicate an already complicated existence. Yet there is one aspect of SUSK which we basically all agree upon—the fact that its survival is necessary.

The trends of the 1980's are putting pressure on all of us involved in the day to day particulars of Ukrainian clubs and SUSK. In past years, traditionally Ukrainian student activists have dedicated years towards developing SUSK programs and policies. That meant partially giving up their school year—or losing it completely. Some were fortunate enough to be gainfully employed while volunteering in SUSK. However, those days are gone. Currently, students are worried about unemployment, school and career. They have prioritized each activity's importance while attempting to juggle what SUSK responsibilities they retain. We must recognize that the Ukrainian student movement in Canada should adjust to accommodate these changes.

This year's Executive was fortunate to meet in a discussion forum dealing with goals, objectives and priorities for the coming year. Members from Ottawa to Vancouver sat in a hot, air-conditionless, dry boardroom this past September to haggle out reasons for SUSK's existence. For the first time since my involvement with the organization, peer Ukrainian students have questioned their involvement in USCs, with STUDENT Newspaper and with SUSK. In as many people gathered, there were that many answers and debates presented. By the end of this physically and mentally exhausting weekend, temporary goals were defined and redefined to arrive at a consensus striving to integrate members from each region of the country.

It was decided that the following would provide a working framework for this year's SUSK National Executive ensuring that each member operate within these goals.

1. Promote the Ukrainian identity within the student population within Canadian society and,
2. inform Canadian society in general, about issues relating to the Ukrainian student population by a) informing and educating Ukrainian Canadian students about political, social and cultural issues and events and b) by facilitating communication and promoting the development of a national umbrella student

organization.

Each Executive member's portfolio requires completion of projects applicable to all areas of the country. It is up to local Ukrainian clubs to partake of these national projects which are offered by SUSK. Everything from conferences to Ukrainian Student's Month to policy briefs encompasses much of what SUSK has to offer—if one makes the effort.

Perhaps most importantly SUSK must be used as a disseminator of information between various clubs. We, at the National Executive level must be approached in order to translate your needs into concrete actions. It is extremely difficult to generate action without being approached from the grassroots level.

For the coming year, SUSK looks towards some exciting and innovative projects. Plans include writing governmental briefs for the multilingual broadcasting hearings being held by the CRT, and for the Human Rights conference being held in Ottawa in May of 1985; publishing *STUDENT Newspaper*; promoting the famous film "Harvest of Despair"; holding National Mykolaiko, Koliada and Ukrainian Students' Month; sponsoring the 1985 SUSK Western Conference in Saskatoon; organizing a trip to Ukraine in the summer of 1985; holding the 1985 SUSK Congress in Toronto and aiding all USCs with their club operations. All this entails frequent mailings to USCs, telephone calls, photocopying to keep everyone in the county informed of SUSK programs and, if warranted, club visitations by the regional vice-presidents. For this Executive, all these activities are too important to cease.

SUSK's existence as a representative of the needs of Ukrainian students in Canada is essential in the eyes of not only this Executive, but those who have dealt with SUSK during the past, both in government and within the Ukrainian community. We are envied by other national organizations because of our capacity to rally as one when we feel our goals are threatened. We publish a national newspaper which is respected and widely read not only in Canada but also in the United States. More importantly, whereas other Ukrainian organizations boast discriminating membership because of them, SUSK has always accepted members irrespective of political, cultural or religious affiliation. We pride ourselves on being able to promote, tolerate and encourage free opinion. If anything, this year's Executive encourages each USC member to exercise that right.

In conclusion, I would like to take this opportunity to congratulate all USC clubs in Canada who are currently working towards their own personal goals and objectives for the coming year. I would also encourage all USCs to take advantage of the SUSK programs offered for the year 1984-85 and to make sure that your regional representatives are kept informed of club activities. As the year progresses, I look forward to meeting you at various functions across Canada and to represent this organization during the coming months as the viable and truly nationally representative body that it is.

Thank You Jesse



Photography by M. Bodurkin

SUSK and STUDENT would like to thank Mr. Jesse Fils former Member of Parliament for the Toronto riding of Parkdale-High Park for his invaluable support and assistance throughout the 1983-84 academic year

On Leadership

What is leadership?

Its qualities are difficult to define. But they are not so difficult to identify. Leaders don't force other people to go along with them. They bring them along. Leaders get commitment from others by giving it themselves, by building an environment that encourages creativity, and by operating with honesty and fairness.

Leaders demand much of others, but also give much of themselves. They are ambitious—not only for themselves, but also for those who work with them. They seek to attract, retain and develop other people to their full abilities.

Good leaders aren't "lone rangers". They recognize that an organization's strategies for success require the combined talents and efforts of many people. Leadership is the catalyst for transforming those talents into results.

Leaders know that when there are two opinions on an issue, one is not bound to be wrong. They recognize that hustle and rush are the allies of superficiality. They are open to new ideas, but they explore their ramifications thoroughly.

Successful leaders are emotionally and intellectually oriented to the future—not wedded to the past. They have a hunger to take responsibility, to innovate, and to initiate. They are not content with merely taking care of what's already there. They want to move forward to create something new.

Leaders provide answers as well as direction, offer strength as well as dedication, and speak from experience as well as understanding of the problems they face and the people they work with.

Leaders are flexible rather than dogmatic. They believe in unity rather than conformity. And they strive to achieve consensus out of conflict.

Leadership is all about getting people consistently to give their best, helping them to grow to their fullest potential, and motivating them to work toward a common good. Leaders make the right things happen when they're supposed to.

A good leader, an effective leader, is one who has respect. Respect is something you have to have in order to get. A leader who has respect for other people at all levels of an organization, for the work they do, and for their abilities, aspirations and needs, will find that respect is returned. And all concerned will be motivated to work together.

Moscow (APN)—The 12th World Festival of Youth and Students to be held next summer in Moscow will feature 15 discussion centres where young people of various social standing, political convictions and professions will exchange ideas on vital questions facing the youth.

According to the third session of the International Preparatory Committee for the Moscow Festival these centres are to become forums of broad and profound discussions of corresponding topics. The Soviet Preparatory Committee has started the work to develop the programmes for each of the centres. National preparatory committees for the 12th World Festival of Youth and Students have been set up in 90 countries.

Discussions will take place in youth clubs at Moscow enterprises where conferences, round-table meetings, parties, exhibitions, film reviews and meetings by interests will be held.

Organizers say the centre for peace and disarmament will involve the largest number of participants because it concerns the broadcast number of young men and women. Also, there will be centres for anti-imperialist solidarity, the rights of the working youth, the non-aligned and anti-fascist movements.

One of the centres will focus on the events of the UN sponsored International Youth Year. Young women will discuss their rights as well.

PRESS FUND

Richard Samoil \$100
St. Mary's Ukr. Orthodox Church
Thunder Bay \$50
Ukrainian Women's Committee
Thunder Bay \$50

WHY I.Y.Y.?

TYKHY, MARCHENKO DIE IN SOVIET PRISONS

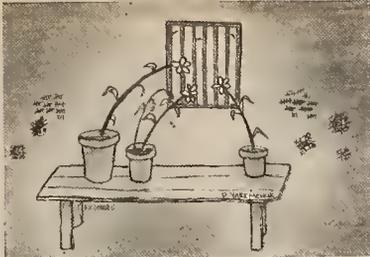
UKRAINIAN HELSINKI GROUP CO-FOUNDER DIES

A press release issued by the Human Rights Commission of the World Congress of Free Ukrainians, dated May 24, 1984, stated that imprisoned Helsinki monitor Oleksiy Tykhy died at age 57 following surgery for ulcers of the stomach, according to dissident sources. Mr. Tykhy, one of the ten co-founders in 1976 of the Ukrainian Helsinki Group, had been ill for a number of years. In 1977 he and group co-founder Mykola Rudenko, were tried for "anti-Soviet activities" and Mr. Tykhy was sentenced to 10 years of special regimen labor and 5 internal exile under Art. 70 pt. 2, participation in work of Ukrainian Helsinki group and authorship of samizdat articles about Ukrainian issues.

Tykhy's years of imprisonment are documented with numerous incidents of torture and inhumane treatment by the camp authorities, which resulted in many written protests and prolonged hunger strikes by which Tykhy attempted to draw public concern to the plight of political prisoners like himself. As early as April 1978 Tykhy began a protest hunger strike which lasted approximately 50 days.

In the summer of 1978 Tykhy wrote a scathing series of documents in which he opposed the severe repressions of Ukrainians in the '60s and '70s, as a result of which, he wrote, the number of people in Ukraine who openly expressed their dissatisfaction with the existing state of affairs increased, and they felt obliged to assume moral responsibility for the fate of the nation. "We are democrats. For us, the UN's Declaration of Human Rights and its covenants and other documents on the independence and sovereignty of nations and peoples represent the highest principles of community and international social life," he wrote.

Tykhy stressed his rejection of all forms of dictatorship, tyranny and disregard of human or national rights. In the section entitled "The Historical Fate of Ukraine" Tykhy talks about the man-made famine in Ukraine which was planned and carried out by authorities in Moscow. "Collectivization, the artificial Famine of 1933, the war with fascist Germany, and the post-war repressions, particularly in the western regions, cost the Ukrainian people approximately 17 million lives."



Oleksiy Tykhy was reported to have been seriously ill for a long time without getting proper medical treatment. In August 1982 he was placed in the cooler for 15 days. After hemorrhaging for three months Tykhy was put in the camp hospital. A diagnosis was made there that he had an ulcer of the duodenum. In November he was sent to a hospital in Perm, where he stayed from 18 November to 24 December. Here the doctors "could not find any ulcer"; they gave him Atropin, Corvalol Valocordin and Citramon and vitamins B1 and B12 intravenously. At that time Tykhy weighed only 60kg although his height was 178cm. Before he was discharged Tykhy again felt ill; he had pains in his heart, stomach and liver; blotches appeared on his body, and his fingernails began to disintegrate. When he returned to the camp Tykhy was again put in solitary confinement and he was deprived of the only parcel allowed for 1982.

We do not have many details of Tykhy's suffering while in labour camps, we do know that many appeals reached the West asking for public outcry to his treatment by the authorities. According to some reports, Fedorenko set fire to himself in 1979 as a protest against the humiliation of Tykhy. A. Sakharov wrote letters of appeal on his behalf. Tykhy himself wanted to document his illness and tried to write about it in letters, but he was not permitted to send any letters describing his health. In 1979 his old tubercular scars reopened and this added to his already serious health problems.

At the time of his death, May 10, Oleksiy Tykhy was incarcerated in labor camp No. 36-1, part of the huge penal complex near Perm in the Urals. According to the sources, Mr. Tykhy weighed only about 90 pounds and was terribly malnourished when last seen by visitors over a month ago. It is not immediately known where his operation took place and whether Mr. Tykhy died on the operating table or some time after surgery. Sources did say, however, that in addition to ulcers and tuberculosis, he was suffering from severe anemia, atherosclerosis and liver disease.

Oleksiy Tykhy believed in passive resistance. In the summer of 1978 he wrote, "It is not necessary to break the law, it is enough to make use of the laws proclaimed by the soviet constitution, and thus to achieve, in the interest of the Ukrainian people, the renaissance, flourishing and freedom of Ukraine."

It is for these views that he was made to suffer these last 18 years, and to die.

YET ANOTHER LIFE IS CLAIMED....

Valeriy Marchenko, a Ukrainian human rights activist and former political prisoner, was sentenced on March 14, 1984 in Kiev to a maximum term of 10 years' imprisonment and 5 years internal exile for human rights activity. Marchenko died October 7, 1984.

Valeriy Marchenko was born September 17, 1947. He graduated from the Kiev State University with a degree in philology and continued studies at the University of Baku, where he mastered several eastern languages, notable Turkmen and Azeri.

Valeriy Marchenko was accused of dissenting from the official nationalities policy towards Ukraine and Azerbaizhan. He was convicted on "anti-Soviet agitation and propaganda" and sentenced (a previous sentence from the above) to 6 years of hard labor and two years of internal exile. While serving his sentence in a Perm camp, he developed glomerulonephritis. He served his exile in the Aktyubynsk Region.

After having served his sentence, Marchenko returned to Kiev in 1981. He was suffering from hypertension and acute nephritis, and attempted to obtain permission to leave the USSR in order to receive special medical treatment in Italy, where he had been offered medical treatment by friends.



photo CMBY

APPEALS ON BEHALF OF VALERIY MARCHENKO

Amnesty International launched an URGENT ACTION campaign dated 12 March 1984 from its International Secretariat offices in London. Amnesty also asked the International Association of Jurists for help in defending Marchenko. The International PEN Club, which was active in Marchenko's case for some time, was expected to accept him as an honorary member of PEN's Italian section soon. In the December issue of last year, the bulletin of the Swiss institute "Faith in Another World" printed a short article about Marchenko and appealed to its readers to write on his behalf to the Kiev Regional Court and to the head of the KGB in Ukraine. The Group "Christian Solidarity International" had also taken up Marchenko's case.

In a letter to United Nations Secretary General Kurt Waldheim, Marchenko described the prison authorities' refusal to provide him with medical treatment, and the lack of a proper diet for prisoners. When he returned from exile in 1981, he attempted to secure permission through legal channels to travel abroad for treatment of his chronic kidney disease. This permission was denied three times on various pretexts, despite clear provisions for such treatment according to Soviet law. In July 1983, his apartment was searched and various letters and documents were confiscated. Arrested in October 1983, he now faced 15 years of labor camp and exile.

In his final statement Marchenko said that he "believed in God and in the basic good of all individuals", that "the government was guilty a million times over before its citizens" and that although he always wished only to do good for others, he would protest for the rest of his life against the evil perpetrated by those in authority in the USSR.

Mykhailo Bociurkiw



EDITORIAL

WHITHER SUSK?

There exists today a general crisis of leadership in Canada's Ukrainian students' movement?

SUSK — the national coordinating body of Ukrainian Canadian students — doesn't seem to be able to digest new, contemporary ideas that should be converted into concrete projects. The leadership of SUSK appears to be pirouetting in a vacuum and they are currently engaged in a death struggle of a vanishing generation of student activists.

Frequently we hear from government mandarins and other ethnocultural groups that we are fortunate to have our own national students' organization. This is true, but we do have our own problems of lack of talented leadership and recurring personality conflicts. One of SUSK's most menacing problems is operating over vast distances with extremely limited resources.

But the leadership of SUSK is sometimes neurotic in its self analyses. Much emphasis this year has been placed on strengthening ties with other ethnocultural groups and searching for ways to acquire federal government hand-outs. Not enough attention has been given to reversing the trend of a dwindling membership and improving the stagnating relationship between SUSK and the Ukrainian community.

We are all tempted to overestimate our own importance and to exaggerate the gravity of problems. To date, SUSK has surrendered to these temptations all too often.

The SUSK national executive must begin immediately to exercise its skills and enthusiasm to achieve the aspirations of the current generation of Ukrainian students. The bigness and remoteness of the SUSK executive (now consisting of some twenty members) must not be allowed to further obscure or dwarf the needs of local clubs and of the concerns of Ukrainian students in general.

In short, SUSK must become the watchdog of the community; the conscience of young Ukrainian-Canadians; the radical vanguard. Our leaders in SUSK should be impatient with the imperfections of today...they need to have an openness of mind and a willingness to experiment.

SUSK must become more interested in workable ideas rather than grandiose ideologies. The health and vitality of SUSK will depend on its ability to address the issues and problems afflicting its constituency — the Ukrainian students' clubs and the Ukrainian community. In order to achieve this, it must increase its efforts to attract informed and dedicated Ukrainian students who are close to the pulse of change. SUSK should also promptly make allies of skeptical but fundamentally supportive alumni members.

Human expectations can be the lubricant of change for the better. We hope that SUSK will find its own path, and, with good fortune, it will convert a wish for survival into an expectation, and, perhaps, a realization.

letters ЛІСТИ

Room 401, University Centre
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Ottawa, Ontario
K1S 5B6

To the editor of *Student*:

In the March/April '84 issue of *Student*, p. 15, was a picture of some VIP, presumably opening Ukrainian Students' Week by cutting a kovbasa in half.

I want to protest very strongly such a ridiculous parody! Chopping a kovbasa in half has absolutely NOTHING to do with Ukrainian traditions, for one thing, and it trivializes the significance of Ukrainian culture to merely a gastronomic experience. What do Italian students use — a giant noodle? Chinese students — an egg roll? Really now!

Our culture is so rich in traditions and symbolisms that it is not necessary to resort to such an undignified opening ceremony.

Some alternative ideas:

— Blue and yellow ribbons, or a woven sash could be cut.

— In the Carpathian Mountains, the sound of the trembita heralded news, good or bad. How about taped trembita music?

— From the Stone Age to this day, bread always had a ritual meaning in our culture, and its exchange was part of every celebration and many negotiations. After appropriate explanations, the exchange of bread between the guest of honour and the president of the club could signify that the event has been opened. (two round loaves of bread, or even fancy kolachi, each on a tray covered with an embroidered towel)

— During Eastertime — exchange pysanky.

I feel that Ukrainian students should strive to show the best of our culture to both Ukrainian and non-Ukrainian fellow Canadians. Leave the kovbasa where it belongs — in the kitchen!!!

Halia Kotovych

Dear Editor:

In the wake of the Liberal defeat it is reassuring to know its policy of patronage lives on within our own national organizing body. We are referring to the recent appointment of Gino Martino of the U. of T. USC, to the position of national ethnic coordinator. The position has been described as involving the communication between SUSK and other national ethnic students' organizations, which we find mutually beneficial, but we are questioning Mr. Martino's qualifications for this position. Instead of appointing a member of the Ukrainian student community, who should have experience acting as a liaison within our organizational strata, they have appointed a person that by his own admission, doesn't represent a national Italian students' organization — thus his only qualification is that he isn't Ukrainian. If this "Outsider representing the Insider" mentality is the prerogative of the national SUSK executive there should be approximately 32 ethnic coordinators within the national executive to properly represent the different ethnic students' organizations in Canada. It should be noted that Mr. Martino was approached by the SUSK executive and did not seek the position himself. The position of ethnic coordinator is currently under a trial period at U. of T., but instead of waiting until the merits of such a position could be examined, it was a hasty move on the part of the SUSK executive to go ahead with it. What's next, a national Congress held outside of Canada?

University of Alberta USC
Executive Committee



photography by STUDENT

Dear Editor:

The July/August, 1984 edition of *Student* carried a letter written by Michael Maryn which assails the newspaper's coverage of the national leadership convention of the Liberal Party of Canada.

In his letter, Mr. Maryn characterized *Student* as a "Liberal Party information package" and he suggests that SUSK's and *Student*'s "cross-political orientation" was compromised because of the newspaper's coverage of the convention.

As a member of the national press corps covering the convention, I would like to make it clear that *Student* (and other newspapers for that matter) deemed the event newsworthy because of the unprecedented number of non-Anglophone, non-Francophone delegates involved. Never before had such a record number of Ukrainian and non-Charter group Canadians played such a crucial role in the convention of a major Canadian political party.

Student has consistently gone out of its way to provide its readers with comprehensive and informative accounts concerning the participation of minorities in our mainstream institutions. The Liberal leadership convention was a unique opportunity to witness and record the long-awaited arrival of ethnocultural groups onto the Canadian political arena.

Had Mr. Maryn taken the time to peruse the newspaper closely, he would have noticed that *Student* had devoted extensive, first-hand coverage to the P.C.'s Toronto Forum on multiculturalism.

In these heady days of newspaper closures and increasing concentration of ownership in the newspaper industry — in which the task of information dissemination inevitably falls into the hands of a privileged few — I find it unnerving when a genuine attempt at providing comprehensiveness of coverage is mistaken for shoddy journalism!

Mykhailo Bociurkiw Ottawa-Hull

СТУДЕНТ STUDENT ETUDIANT

Published by the Ukrainian Canadian Students' Union

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

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

Letters to the editor are welcome.

We reserve the right to edit materials for publication.

STATUS WITH SOLIDARITY

The Situation of Ukrainians in the Polish People's Republic

(This is a slightly abbreviated translation of an article which appeared in the June 1984 issue of *Kultura*, the most prominent Polish émigré journal, which is published in Paris).

by Ivan Jaworsky

During the summer I spent several weeks among the larger and smaller Ukrainian communities throughout Poland, and these encounters made a strong impression on me. I was particularly struck by the relatively large number of youths who fluently spoke their ancestral language, were seriously involved in cultural activities, and had a highly developed sense of national consciousness. This is all the more praiseworthy since, as those young people underline, Ukrainian schools in the Polish People's Republic are poorly developed and are subject to continuous restrictions by the state authorities. It appears that family upbringing and the spontaneous creation of youth groups and local organizations are responsible for this state of affairs.

Ukrainian youths have learned to live in their own specific fashion. Their parties and social events, such as birthdays or namesake days, are frequent, and they have a special character. The Ukrainians drink a great deal, like almost everyone else in Poland, but their drinking is accompanied by a great deal of singing, and the songs are beautiful.

The Ukrainians I met proudly described their greatest cultural event, the annual "Festival of Ukrainian Cultural Ensembles", which was held in Sopoty on July 9-10, 1983. About 30 groups took part in this festival, and the total number of participants reached 500. Among the most frequently mentioned ensembles I remember the male choir "Zhuravli" (The Cranes), composed of 60 singers; groups from the Ukrainian High School in Lignica — 100 persons; the popular choir "Verkhovyna" from Bialy Bor in the Koshalin Valley (where many Ukrainians who were deported from Lemkivshchyna now live); and the Lemko group "Lemkovyna".

The youth were enthralled with the festival, although the older Ukrainians were rather skeptical and told me what difficulties they had encountered in organizing it. At first the date for the festival was set for July 2-3, but when everything had been prepared the authorities stated that the festival could not be held in Sopoty because a meeting of party activists was scheduled at the same time in Gdansk. The organizers were informed of this decision by an army officer, and it is widely known that military officers passionately hate the Ukrainians. It appears that "second-class" citizens had no right to hold their festival at the same time that first-class activists were holding their meeting in a nearby city. Such is the reality of life in the Polish People's Republic today.

It is doubtful whether another such festival of popular art will ever be held again. After all, restrictions are in evidence everywhere. The Ukrainian weekly *Nashe Slovo* (Our Word) is, in the opinion of the Ukrainians themselves, an anaemic publication lacking a broader horizon and imagination. There are no Ukrainian publications apart from those censored by the state, and the attempts which were made by the more active circles of young Ukrainian intellectuals to establish an independent Ukrainian press during the Solidarity period (such as the periodical *Apatryd*) belong to the past.

Ukrainians in Poland began to be noticed as a national minority only during the "Solidarity" period. There were numerous articles, particularly in Catholic, youth and student newspapers, dealing with Ukrainians in Poland, and the need to secure the free cultural development of the national minorities in Poland was stressed in the resolutions which were passed at the National Conference of "Solidarity". Ukrainian subjects are often mentioned in the underground press today. I recently read, in a serious monthly publication called *Niepodleglosc* (Independence), a lengthy article entitled "Poles and the Eastern Question" in which future relations with Poland's neighbours, including the Ukrainians, were discussed in a very positive fashion.

Occasionally one hears about Ukrainians involved in the "Solidarity" movement. Wladyslaw Frasyuniuk from Wroclaw, arrested by the Security Service during the state of emergency period, is usually mentioned as the best-known Ukrainian figure. Ukrainians in Wroclaw told me: "You see, we have also produced someone who is fighting for your and our freedom". Ukrainian acquaintances informed me that during the "Solidarity" period the government authorities positively resolved more issues of concern to the Ukrainian Social Cultural Association than during the entire preceding ten years. This was confirmed, after the proclamation of the state of emergency, by the President of the Association, Kochan, whom no Ukrainian in Poland can suspect of sympathy towards "Solidarity". There are rumours that he was an officer of the Security Service and that, as an official of the party apparatus, he faithfully implemented directives from "above". In fact, at the beginning of the state of emergency he formed a special committee whose objective was to conduct a purge among members who might embarrass the Association. Still, under Kochan's pressure, the Olsztyn Ukrainian community, which was one of the most viable groups in the country, had to cut down its activities. Another notable example of this persecution was a concrete attempt to put pressure on a young scholar from Krakow, Wlodzimierz Mokry, who was charged with publishing articles on Ukrainian subjects during the "Solidarity" period in the Catholic *Tygodnik Powszechny*. However, this ploy did not succeed, and Dr. Mokry remained as the President of the Krakow branch of the Association.

Ukrainians claim that discrimination by the government authorities has been on the increase since the proclamation of the state of emergency. For example, in the fall of 1982 Ukrainian youths organized a so-called "Youth Fair" in Gdansk; after a cultural program there was to be a dance. Suddenly, at the last minute, the administration of the university where the fair was held withdrew its permission for the dance, obviously as a result of intervention from "above". Several hundred youths, who came to the fair from across the entire country, had to spend the whole night at the railway station waiting disoriented and frightened. Within the Security Service there are special sections dealing with the activities of the national minorities, and particularly of Ukrainians. In a speech which he delivered in Katowice in 1983, General Jaruzelski, for no apparent reason, attacked the Ukrainian emigration and the activities of the UPA (Ukrainian Insurgent Army) during World War II, appropriately exaggerating and distorting the whole issue. No one had any idea what this was supposed to have to do with the present situation, and it was obvious that his attack had no connection with the remainder of his address.

There are several reasons for the discrimination against and oppression of Ukrainians in the Polish People's Republic. Common sense would suggest that the government should not create additional problems for itself and should allow Ukrainians much more freedom in shaping their cultural life. A few hundred thousand Ukrainians in Poland do not constitute any threat to the totalitarian regime. Polish state interests do not require discrimination against the national minorities. However, discrimination exists and is growing in intensity.

One of the reasons for this state of affairs is undoubtedly the subservience of the regime to Moscow. It is clear that Moscow does not wish to have an independent Ukrainian movement so close to the borders of the Soviet Ukraine, which is the object of ruthless Russification. It is not difficult for the Polish military-party-administrative apparatus to implement directives coming from Moscow. Dislike of and antipathy towards Ukrainians persist to this day among a large portion of the Polish population as a result of past conflicts. These feelings have been strongly encouraged by regime propaganda throughout the entire postwar period, and this makes it easier to implement these directives. It is not hard to understand that in every sector of the government apparatus there are eager executors of Moscow's wishes. They are convinced that by suppressing Ukrainian aspirations they are acting for the benefit of the Polish people. It follows that there is a great need to encourage cooperation between Poles and Ukrainians in the free world. It is my fervent wish that *Kultura* continue to proceed along the path traced by the illustrious Juliusz Mieroszewski.

Zofia S.

Unfriendly Skies

Aeroflot reported carrying 112 million passengers last year and more than three million tons of freight and mail. It is estimated to have about 2,000 planes, making some 4,000 scheduled flights a day. The airline also carries out extensive additional tasks, from crop dusting to monitoring fish shoals. Among its many functions, comfort and service on domestic flights are not a high priority.

Below, a Winnipeg-based Pacific Western Airlines employee tells of her experiences with Aeroflot.

Winnipeg—Aeroflot is surely the most inhospitable airline in the world. Certainly, in my experience, no airline in the free world demonstrates such blatant disregard for passengers, mixed with what appears to be state-regulated confusion.

The first indication of things to come was a disagreement with the check-in clerk over the pronunciation of a Ukrainian city. When she insisted, despite my protests, on using the Russian pronunciation instead of the Ukrainian, I began to realize that in Russia the customer is always wrong.

The next indication was my being denied entry into the aircraft. There I stood, for one-half hour, in the piercing February wind, watching with disbelief as the crew and groomers—totally oblivious to their passengers' discomfort—engaged in a vociferous bureaucratic squabble as they yelled at each other, running up and down the stairs, in and out of the aircraft.

At length, we were allowed on board. I did not want to believe that the seats really did flip up (and the seat-backs down), but I composed myself and chose a seat. There was another unannounced, unexplained delay before take-off, in which I noticed the absence of oxygen masks and safety demonstrations, and wondered how I would navigate the sea of luggage in the aisles during an emergency exit.

Eventually, I was forced to visit the lavatory, where I remembered why I never breathe in outhouses on hot summer days. I found neither tissue nor newspaper, soap nor water. The door was an accordion-type which wouldn't open when I could finally leave. Holding my breath, desperate, nearly mad with fear that I'd never get out, I finally persuaded the door to open. What a relief to return to my floppy seat.

Later, at the end of this memorable flight, I was reminded again that the

customer is always wrong. However, the local customer is even more wrong than the foreigner. Locals must stand aside so the foreigner can deplane first, and when those in front of me failed to do so immediately, chaos struck as the crew members and locals yelled and traded insults. Finally, the locals complied. I quickly gathered my belongings and was led down the rickety stairs to a huge bus which I realized was exclusively for me when the driver left the other passengers to walk to the terminal.

Finally, perhaps, someone had anticipated the tourists' unfavourable reaction, and tried to atone for all the previous barbaric conduct by treating me as "special" now, not realizing that the harm had been done and no amount of preferential treatment could possibly erase the already established impression of incompetence and barbarism.

Welcome CHEREMOSH 84

Celebrating fifteen years of Ukrainian dance in Canada, the *Cheremosh* Ukrainian Dance Ensemble of Edmonton brought its tour recently to the Nation's Capital for a near capacity performance in the opera house of the National Arts Centre. Sixty-five dancers and twenty-five musicians captivated the audience comprised mostly of non-Ukrainians. After having spent years in the shadow of Edmonton's other highly successful Ukrainian dance company, Shumka, *Cheremosh* artistically come of age with this tour.

Professional promotion for the dance company, however, has been disappointing to both the *Cheremosh* organization and to the audiences it is directed at. The majority of publicity thus far has been barely adequate for the type of tour which *Cheremosh* hoped for. 'Welcome *Cheremosh*' was meant to introduce the company to Canadian audiences. Instead, it finds itself searching for promotion materials in the host city. Despite hiring a professional promotional firm to do its legwork, *Cheremosh* audiences have generally been small compared to the city size and to the size of the theatre. With nearly half the tour completed, *Cheremosh* has learned a hard lesson in the professional world of arts.

Complete with a slick, modern promo package outlining *Cheremosh's* history and accomplishments as a company, and armed with an NAC programme, my comrades-in-arms and I prepared ourselves for an evening in an opera house which has held the likes of Karen Kain and Pavarotti and which has been home to the Governor General's galas. I was suddenly humbled by the thought of an 'amateur' Ukrainian folk ensemble performing in such a theatre. From church basements and halls to finale performances for royalty, Ukrainian dancing has come of age. In retrospect, I did not know what to expect. *Cheremosh* was to perform Ukrainian dancing. But what innovation and creativity could *Cheremosh* provide the audience with without compromising Ukrainian tradition?

by Chrystyna Chudczak

bines mime with effective costuming, orchestration and set design. More importantly, it is a synthesis of body movement which constantly flows and seemingly urges the orchestra's music to great speeds until the final crescendo when the homestead is completely built. Next follow two parts to Freelands, 'Slavko & Metro,' dealing with the purchase of a new ox and 'The Threshers,' symbolizing the harvest using new threshing machines which didn't always work, were somewhat weaker than 'Beginnings.' However, innovation in 'The Threshers' must be acknowledged as dancers portrayed the inner working gears of a threshing machine. The concept was unique, but audience reaction to the threshing machine was unimpressive to say the least. Many thought it a locomotive.

Finally, a troupe of troyista musicians introduced the final number in this set. Performers not only talented in dance but also in musical performance make up the *Cheremosh* ensemble. The prelude provided by the group displayed to Eastern audiences the strains of not-often heard tymbaly and sopilka. As the musicians sauntered off, the company began a polka competition in the traditional setting of a barn dance. The traditional 'Kolomeyka' celebrating the new land and harvest was authentic — a mirror of weddings, dances and celebrations of Ukrainians across North America since the first pioneers set foot on this soil. Costum-



Photography by Cheremosh

one of Canada's finest amateur Ukrainian dancing ensembles. As the male dancers returned to their initial pose within the frame, the audience was left breathless

to highly similar *Cheremosh*, Shumka or Rusalka hopaks, kolomeykas, etc. without any attempt at innovation. The state of Ukrainian dance tends, with this trend, to stagnate. In addition, the much discussed role of the woman in Ukrainian dance is almost neglected in those lesser groups as the major ensembles pursue the ever-fleeting applause of the audience. For *Cheremosh*, the influence of the Soviet-Ukrainian style of dance is evident in its Hopak. Women are used as back-drops in most cases, while the men perform tricks and leaps. It is said that imitation is the highest form of flattery. In this case, the imitation causes veritable stagnation and puts more pressure upon these major ensembles to innovate at a 'taster rate' — when they might not be ready to. Successful innovation and creativity will eventually come, but only with time and patience.

Finally, the *Cheremosh* orchestra under the direction of Carlene Friesen is the ideal complement to the ensemble's dancing. Friesen, a young, dedicated 20-year-old musician, ensured that the performance of her and accompanist Valerian Markevych's orchestrations of traditional dance music was done effectively. As the entire show flowed smoothly from one number to another, so did the music. In all, the *Cheremosh* performance was pleasantly surprising.

At an after-concert reception held for the ensemble organized by KYK Ottawa, local members of the Ukrainian community mingled with friends and acquaintances — some long not seen. If anything, *Cheremosh* has proved a point. Ushering in the United Nations' declaration of 1985 as International Youth Year, *Cheremosh* has shown that with youth comes dedication, perseverance and pride in accomplishment. Moreover, youth accommodates willingness to change, develop and participate — expressing those exact ideals of I.Y.Y. *Cheremosh's* attempt must be applauded.

A Breath of Fresh Air!

Dance master Rick Wacko, a veteran of several trips to Ukrainian dance studios in Ukraine, has contributed time and effort into developing *Cheremosh's* talents. In this tour's program, innovation in various dances was evident as *Cheremosh* strived to represent the Ukrainian experience in Canada. Perhaps the one most evident attempt at innovation was the 'Baba Goes to Market' dance where an extremely talented performer captured the essence of the dance's moment through facial expressions and sheer rapport with the audience. In spite of the highly conservative audience found in Ottawa, where patrons are selective in the appreciation for performers, the dancer portraying Baba enraptured and endeared himself to those present. Wacko, through humorous choreography, managed to express that Ukrainians can and should laugh at themselves, for in humour lies the essence of life.

A collective effort helped to choreograph Freelands, a montage of dances taking place in rural Alberta in 1911. Ken Kachmar, Andrii Nahachewsky and Wacko combined talents to represent the experience of those first pioneers to Canada through modern Ukrainian dance. Four skits comprise Freelands. 'Prairie Beginnings' reenacts the pioneer building of the homestead. It is a well thought-out concept that com-

ing of this entire Freelands number reflected the situation and era. Credit must go to the choreographers for creating a flowing, authentic piece of Ukrainian-Canadiana. *Cheremosh*, with 'Freelands,' has proven that dance has come full circle. The company has formed that elusive bridge between traditional Avramenko-styled Ukrainian dance and pure pioneer Prairie dance experience in Canada. The bridge was formed without bastardizing those traditional dances and without compromising the influence of contemporary Soviet Ukrainian dance. *Cheremosh* is to be commended.

Of the rest of the *Cheremosh* program, the company's performance of traditional dances such as Zaporozhian Cossacks (Khmelnitsky), Povzunets and Hopak (P. Virsky) were danced well. The men of *Cheremosh* are outstanding in 'Cossacks' as they spring to life with a gigantic frame depicting Illia Repin's famous painting of the Cossacks writing an insulting letter to the Turkish Sultan. Staging of the number is superb and even a staid audience such as the one in attendance at the NAC came to life. As the orchestra struck the famous chords of 'Zasyvstaly Kozachenkii' I could hear people in the audience singing along. As a climactic ending to the first act, this dance indeed demonstrated the dancing talents of

waiting for more.

Of the women's dances performed, Wacko's choreography of Haivka, a ritual dance — this one symbolizing the spring season, was haunting. However, Embroiderers, Virsky's contemporary dance of weaving brightly coloured ribbons in a pattern, was unfortunately not up to standards. A difficult dance to perform, the women of *Cheremosh* appeared unsure of themselves as one female dancer made a mistake in timing. Although they carried on despite the flaw, the rest of the dance left little to impress the audience.

Virsky's vision of the traditional liturgical 'Hopak' as performed by *Cheremosh* has not changed in style or form during the past several years. What should be noted in the annals of Ukrainian dance is that despite the use of Virsky's choreography, *Cheremosh* has managed to create and mould their 'Hopak' into something which has been copied by numerous other lesser known Ukrainian dance groups across Canada. The concept isn't *Cheremosh* specific. Groups like Shumka and Rusalka have also experienced this phenomena partially because most members of these groups teach other ensembles or in schools. This influence stems from the initial choreographer in the major group. The result is that audiences are treated

Multiculturalism in Education Key to Cultural Survival: Lupul

Address by Manoly R. Lupul, Director Canadian Institute of Ukrainian Studies University of Alberta to the Theme Session on Language Policies and Programmes in Multicultural Education at the Second National Conference on Multicultural and Intercultural Education University of Toronto, 7-10 November 1984

It is not necessary to convince Canadians of Ukrainian background that language policies and programmes contribute greatly to multicultural education. To most Ukrainian Canadians, the relationship between the two is self-evident. To some, language is the key to a cultural heritage that has shaped their being even in Canada; to many more, language has high symbolic value usually rooted in a sense of tragedy derived from one of two sources: from the hostility, prejudice and discrimination experienced in Canada until well after the Second World War, or from the political, social and cultural oppression Ukrainians in the ancestral homeland endure today — and in some cases from both at once. As a result, language education for Ukrainian Canadians is practically synonymous with multiculturalism, and as such is at the very heart of multicultural education.

In fact, Ukrainian Canadians see matters bearing on language, culture, education and personal identity in terms very similar to the French-Canadians. To the French, there is an indispensable link between language, culture and identity, and it is the school's task to forge that link. The outcome of good French schooling is the bilingual individual who is also bicultural — familiar with French as well as Anglo-American culture. It is the absence of the French cultural dimension in French-language immersion programmes that is causing French Canadians outside Quebec to demand their own schools. For Ukrainian Canadians, the outcome of good schooling is also the bicultural individual who may be bilingual (English-Ukrainian) but is now increasingly trilingual, with French added in English-Ukrainian classrooms, at least in Alberta and Manitoba. Thus, bicultural individuals who are also trilingual is the goal of Ukrainian schooling.

Since the first English-Ukrainian classes were established in Edmonton's two school systems in 1974, other ethnocultural groups have joined the movement, and today instruction in the social studies, the fine arts, health and physical education and the language arts is provided in eight languages. In fact, it could be said that Alberta today is the most advanced province where instruction in languages other than English and French is concerned.

However, when Ukrainian Canadians examine the situation in other provinces, there is little reason to rejoice. Apart from Manitoba, where classes are conducted in Ukrainian, German and Hebrew, the scene is largely a linguistic desert. In Saskatchewan, only French and Ukrainian are available as languages of instruction, and the Ukrainian programme is offered only in Saskatoon and only in one school.

In Quebec, where the whole matter of multiculturalism is still seen only in terms of recent immigrant communities that have not succumbed to the francophone melting pot, the matter of trilingual schooling in state schools is nowhere to be seen. It is truly ironic that a society which knows well the perils of North America's giant Melting Pot cares so little about the damage to culture and language perpetrated by Quebec's own simmering cauldron. As for British Columbia, that most paranoid of Canadian provinces with respect to minority interest (except for minority business interests), the issues which bear on culture, language and education are simply unworthy of rational debate.

At meetings such as this there is a noticeable lack of attention to what I would consider to be fundamental issues or questions. The exhortation on behalf of multiculturalism in education frequently takes on an evangelical ring, as speaker after speaker confesses conversion or commitment or both. The air is saturated with faith, hope and charity — with, in short, love — and one is moved to compare the testimonials to those at Christian revival meetings. The parallel is apt, especially when one considers the little attention society pays to what goes on in Christian tabernacles or in meeting rooms such as this one. This is because, like born-again Christians, we, in our fervour to believe carry on as if certain central, basic or fundamental questions have been settled or resolved.

The recent passage of the very important Charter of Rights and Freedoms in the new Canadian constitution entrenched linguistic and cultural dualism at the heart of Canadian confederation. While the spokesmen or advocates for multiculturalism in education are right to take official bilingualism for granted, what they forget is that English and French are not just languages of communication but languages of culture as well, and that the charter is therefore a powerful weight in favour of biculturalism.

The above should not be misconstrued. No one would maintain that languages such as German, Italian or Ukrainian can be languages of communication in Canada. However, they and others are languages of culture or at least of cultural identity in Canada, and access to them in the state school systems where numbers warrant must be on the same basis as access to English and French, if multiculturalism is to have a living base and some guarantee against degenerating into superficial folk cultures.

Within a multicultural framework, there is more room for everybody's identity agenda. Within a multicultural framework, it is very easy to accommodate everyone interested in acquiring the skills associated with official bilingualism. But within a multicultural framework, more comfortable, too, would be groups like the Ukrainians, Germans, Jews, Chinese, Arabs and Cree Indians, whose bicultural and bilingual classrooms in the state school systems have shown that they are sincerely interested in retaining and developing their culture and language. But also more comfortable within a multicultural framework would be two other groups — the native Canadian peoples, to whom culture and language will always be inex-



photo M. Bockurkiv

tricably linked with the recognition of their land-title claims, and the more visible Canadian minorities, to whom culture and language will always be less important than human rights and freedom from discrimination.

The point is that only by advancing official bilingualism within a wider context of rights and freedoms will all be able to succeed equally well. Thus, as important as official bilingualism must be, it is not wise to make it the only, or even the highest, priority and to tie the development of multiculturalism to its framework. As with Rome, there are many roads to multiculturalism, and they must all be equally well paved if the cultures of all the peoples at the base of Canada's multiculturalism are to flourish. It is not wise for advocates of multiculturalism in education to ignore such fundamental questions as the effect on multiculturalism of a focus on culture divorced from language, and especially a focus on multiculturalism divorced from the impact on it of official languages.

Multiculturalism to be significant in education or elsewhere cannot slide over language or even be relegated to supplementary schools, just because these best meet the needs of central Canadians or of those on the prairies who cannot shed the Ontario heritage in education. The Prairie provinces are the crucible where multiculturalism mellowed naturally in the lives of two or three generations of bicultural and bilingual human beings. Not all prairie people were, of course, bicultural and bilingual; just those who had the fortitude for various reasons to stand up to Anglo-conformity and the melting pot. Thousands of others gave up their cultural heritage to escape the feelings of inferiority which Anglo-conformity engendered — a decision frequently accompanied by anger, pain and guilt for the whole of one's life time.

Our debt to those who laid the foundations for multiculturalism by being true to themselves and retaining a second culture will never be sufficiently repaid until such bicultural and bilingual/trilingual classes which exist today in the Prairie provinces are guaranteed to future generations of children through the following amendment to section 23, the "Minority Language Educational Rights" section in the new Charter of Rights and Freedoms:

Citizens of Canada shall have their children receive their primary and secondary school instruction in the language of the majority of the population of the province in which they reside and in any other language(s) in accordance with the expressed desire of parents in any area of the province in which the number of children of such citizens is sufficient to warrant such the provision of public funds of minority language educational facilities in that area".

In a multicultural society, each individual must have the opportunity by right to acquire such languages as will meet not only his communicative needs but his cultural needs as well.

Finally, it is now time to insist strongly that, where language policies and programmes in multicultural education are concerned, what is needed most are annual federal-provincial conferences of ministers of culture and education to consider fundamental issues. In the background at such meetings would be the explicit understanding that bicultural individuals who are trilingual are among Canada's most valuable assets; that such individuals who are a natural or normal outcome of schooling in a country which sees itself as officially bilingual and multicultural; that the small value placed on such individuals in the past and their resulting scarcity is at the root of Canada's identity crisis; that an increase in their numbers would strengthen national unity; that no limits be placed on the imagination in modifying existing programmes or developing new ones to assist in the development of such individuals; and that the financial and human resources to provide such schooling be furnished with the same sense of urgency shown earlier in encouraging English-French bilingualism and biculturalism.

One of the most important values of such federal-provincial conferences would be the sensitization to fundamental questions or issues of public or civil servants who implement federal and provincial policies of language and culture. Meetings at the deputy and assistant deputy level (and at other levels) over an extended period of time would be crucial to the development of productive conferences. And there would also be a great need to examine policy statements and programmes and funding criteria and to organize mountains of comparative data. Elected lay leaders will always need experts — and anyone concerned to influence government or to benefit from its programmes ignores the experts at one's peril; even worse, moreover, is to take no responsibility for their education. The best education is that which must be acquired to advise others how to avoid disaster. Federal-Provincial conferences are potentially full of disaster where ignorance, ill will and condescension prevail. Today far too much fear, tension and suspicion governs federal-provincial relations where all languages (French and English included) and ethnic cultures are concerned. As long as this is the case, one can hardly hope to have intercultural understanding in society or in the schools, for it is through bureaucrats who are themselves schooled in multicultural issues that politicians are educated to lead all of us to whatever will meet the needs of the greatest number of citizens in multiculturalism — whether that be in education or any place else.

Yuriy Shukhevych, 51, is a Ukrainian political prisoner whose history of persecution has come to span three decades. Currently serving his 31st year of imprisonment, he has been "free" for only 4 years since the age of 15. His case serves as a tragic example of Soviet persecution of minors who are held responsible for their parents' political beliefs and activities. They suffer the consequences of a Soviet legal system that punishes their refusal to denounce or disassociate themselves from their parents and their cause. Shukhevych can in fact personify the cruel fate of thousands of Ukrainians, Poles, Latvians, Lithuanians and Czechs who have maintained against great odds, a determination to realize their goal of a self-determined national state.

Yuriy Shukhevych was born in Lviv, western Ukraine, in 1933, the son of Roman Shukhevych, who was at the time a leading member of the Organization of Ukrainian Nationalists (OUN), a resistance movement whose aim was to gain independence of Ukraine from Polish and Russian oppression. During World War II, his father became the Commander-in-Chief of the Ukrainian Insurgent Army (UPA), an effective guerrilla force that pitted itself against both Nazi and Soviet forces that occupied Ukraine. It was to maintain its struggle against the Soviets for an additional 5 years after the conclusion of the war.

In 1943, as a 10-year-old, Yuriy Shukhevych and his mother were seized and deported to Siberia. After a period of 5 years, while still a minor of 15, he was arbitrarily sentenced to 10 years of hard labour. Shukhevych was brought out of prison in 1950 to identify the body of his father who had been killed in combat near Lviv by NKVD troops.

In the spring of 1956 his imprisonment was declared illegal. However, any recourse for freedom was quickly quashed when the Soviet Procurator General stated that Yuriy was the "son of a nationalist leader." The release was repealed and Yuriy was sent back to the infamous Vladimir Prison.

According to latest information Yuriy Shukhevych was taken to a Leningrad hospital in January 1982, where surgery was performed for detached retina on both eyes and removal of a cataract. Two weeks after the operation he became totally blind. Excerpts from a letter written by his mother and dated 25 March 1982 follow:

"I visited my son together with my daughter, we waited the entire month of September for a permit and found him in a deplorable state. He began to lose sight in one eye very rapidly, the other was totally blind. He could not even recognize faces. This was in the middle of November and on Christmas Day (January 7 by Eastern rite) they performed surgery. One eye was operated for a detached retina and the other for a cataract as well as a detached retina. Following the operation he regained sight in one eye for two weeks after which time he became totally blind. He is a virtual invalid but was designated only as an invalid of the second category. How much more incapacitated can one be? He is also in a state of complete malnutrition and exhaustion. He should undergo a treatment of resuscitation which would restore his general health, if indeed anything at all can help him. An inhuman fate befell him and us. . ."

OLHA DMYTRIVNA HEYKO

Born September 9, 1953. Married to Mykola Matushevych.*
 Philologist (Czech specialist).
 Arrest: March 12, 1980, Kiev.
 Trial: August 26, 1980. Ukrainian SSR
 Sentence: 3 years of imprisonment on charges of "anti-Soviet slander".
 Address of mother-in-law: Kyivska ob-
 m. Vasyliv
 vul. Gagarina 11
 Anastasiya Fedorivna Matushevych

Heyko's address: Moskva
 p/ya 5110/1-UyH
 Date of release: March, 1983.
 Applied to emigrate in 1979.

In April 1977, Heyko declared her membership in the Ukrainian Helsinki Group.
 She continued to defend her husband, and for this she was subjected to a beating on a Kiev Street. She renounced her Soviet citizenship.

"... difficult to imagine. When my daughter and I came to see him in the hospital (after the operation), they brought him to us. He was feeling his way in order to reach me and I burst into tears. I hugged him, but his chest felt like a ladder — bones covered with skin — it was painful to look at him and even more painful to speak. I had never cried during these past thirty years until now. The system (Soviet regime) completed its task."



Ten Years Again

On the even of his release, the Soviet authorities (KGB) approached Yuriy and demanded that he publicly denounce his father. Shukhevych refused, and on the day of his scheduled release on August 21, 1968 he was re-arrested on alleged charges of inspiring "anti-soviet agitation and propaganda" among the inmates of Vladimir Prison. On the basis of fabricated evidence of two criminal prisoners, Shukhevych was sentenced to an additional 10 years in a hard labour camp.

Freedom for 4 Years

Upon serving his sentence and being released in 1968, Shukhevych was not permitted to return to Ukraine for 5 years. He was forced to settle in Nalchik in the Kabardinian ASSR (Caucasus) where he married Valentyna Trotsenko with whom he has had two children. Despite continuous KGB surveillance Shukhevych maintained links with other dissidents in Ukraine.

The Third Prison Decade

Following a major crackdown and mass arrests of Ukrainian activists in January of 1972, Yuriy was approached and questioned. In March he was arrested. It became known that Shukhevych had begun to compile personal memoirs of his previous 20 years in Soviet prisons and labour camps. In a closed trial during September of 1972 he was found guilty of "anti-soviet agitation and propaganda" and sentenced as an especially dangerous criminal to 10 years at hard labour and an additional 5 years of exile.

Since his imprisonment in the high-security prison #2, Shukhevych has signed several protests and participated in hunger strikes. In January of 1979 he became a member of the Ukrainian Helsinki Group, and later renounced his Soviet citizenship. However, due to his total isolation in the prison, very little information has been made available — until now.

YURIY ROMANOVYCH SHUKHEVYCH

Born: March 28, 1934. Married to Valentyna Mykolayivna Trotsenko;
 son Roman, daughter Iryna. Arrest: March 1972, Nalchik.
 Trial: September 9, 1972, Nalchik.
 Sentence: 10 years of special-regimen' prison for "anti-Soviet agitation and propaganda" (Art. 62-11), and 5 years exile.
 Wife's address: USSR
 Kalyngrad 41
 kv. Berehovaya, 8
 Shukhevych's address: Moskva,
 p/ya 5110/1-Uye (Y2).
 Date of release: March 1987.

OLHA HEYKO-MATUSEVYCH

Olha Heyko-Matusevych, a philologist born in 1953, is the wife of Mykola Matushevych, a Kiev group member who was sentenced in March 1978 along with fellow Helsinki monitor Myroslav Marynovych to 12 years of imprisonment and internal exile on the charge of anti-Soviet activity.

In October 1977, several months after the arrests of her husband and Marynovych, Mrs. Matushevych wrote a letter to the Supreme Soviets of the Ukrainian SSR and the USSR in which she revealed the investigations, interrogations, insults, harassment, surveillance and bodily searches she and her family had been subjected to by the KGB.

"Lackeys of the KGB! You have boundless authority. The new constitution has completely untied your hands. You have taken away from me my husband, my parents; for all practical purposes you have left me without living quarters; you can fire me from my job and not give me the opportunity to settle down somewhere else, thereby completely denying me the basis for an existence; you can arrest me and incarcerate me in a psychiatric hospital — I am not afraid of this. I will not renounce my husband whom I dearly love, and I will not betray Myroslav (Marynovych), whom I love as my own brother; I will not cease standing up in their defense," she asserted in the letter.

Soon after the trial of Matushevych and Marynovych, Mrs. Matushevych who was the youngest member of the Ukrainian Helsinki group, withdrew from membership in the group. "Smoloskyp" Information Service then reported that the reasons for her resignation were not clear. Mrs. Matushevych continued to defend her husband, writing appeals on his behalf to Soviet authorities and Amnesty International.

In January of 1980, reports that Mrs. Matushevych had rejoined the Kiev Helsinki group reached the West.

Heyko and Matushevych first met in September 1975 and planned to get married on January 3, 1976. But, on December 29, 1975, Matushevych did not come home and on the following day he did not go to work.

Heyko and Marynovych began to search for him and found out that he had been arrested on December 29 and detained for 15 days on charges of "obscene remarks while intoxicated". Later it was learned that Matushevych had really been arrested to prevent him from going caroling.

Heyko and Matushevych were married on January 17, 1976, and almost immediately became the victims of harassment by the authorities. Visits by the militia became almost daily occurrences. Matushevych was forced to quit his job, found other work, but was again forced to resign. He was unemployed for five months.

On November 9, 1976, Matushevych and Marynovych joined the Kiev Helsinki group, and on April 23, 1977, they were arrested and charged with anti-Soviet activity.

Mrs Matushevych continued to be subjected to various forms of harassment by Soviet authorities.

In 1979 she applied for permission to emigrate to the United States to join her relatives. But in January and February of 1980 she was summoned by officials who told her that she would never be allowed to leave the Soviet Union.

The following prisoners have been adopted by the Ukrainian Canadian Students' Union (SUSK)

Compiled by Zirka Kudla

U. of T. USC, IMMIGRANTS MEET

by STUDENT

How would you feel if you were a newcomer to a European country with an engineering degree, and people asked you if you knew how to flush a toilet, or if you had ever seen a highway? Although these questions seem insignificant, the way one treats new immigrants can sometimes make it very difficult for them to integrate into a community.

A forum was held by the Ukrainian Students' Club in Toronto on October 3, 1984, at St. Vladimir's Institute. In attendance were 15 Ukrainian students from Poland who immigrated to Canada three years ago, and approximately 40 interested Ukrainian students born in Canada. The purpose of having this forum was to find out how we can be more helpful in making the new immigrants, who will be arriving this month (October), feel more comfortable in

their new environment.

One of the biggest obstacles facing the immigrants in Toronto was the divided community, which they perceived to be closed off to all but its members. Canadians tend to be very 'cliquish,' and many young people didn't make an effort to take the first step and introduce themselves. For example, the immigrants were in Toronto for 6 months before they even found out that a Ukrainian Students' Club existed. It was an even longer time before they were invited to a meeting, Canadians would argue that once the newcomers found out about the Students' club, why didn't they just come down? But when you don't really know the city, or when and where the meetings are held, and don't even know if you're welcome, that's easier said than done.

Perhaps as Ukrainian-Canadian

students, we perceived them to be very courageous people, who cared enough about their Ukrainian heritage to leave their possessions, and in some cases, their families, behind to start a new life here in Canada. Hearing this, we set very high expectations for them, and felt that they would be some sort of 'demigods.' It's sometimes difficult to make the first move to someone like that. Unfortunately, often it's easier to stay away.

The language barrier may have also contributed to some of their initial problems. One of the students from Poland mentioned that amongst the hardest things was approaching a group of people, and feeling as though he or she was forcing them to switch the conversation from English to Ukrainian, in order to accommodate them.

We must remember that above all they are students, not too different from

ourselves. They don't want to be put on display as the 'New Immigrants.' They want friendship and support instead of being shuffled from function to function. They would much rather go out for a beer, or for a walk down Queen Street with someone who knows the city. They need help with things like getting to a certain building on campus, or registering for a certain course. Let's remember that these people have taken a big step, and they'd like a little hospitality and friendship to make the transition easier.

So, what did the forum recommend? Don't be afraid to say 'Hi,' and to give them a smile, handshake, or a hug. Take them for a drink, or have them take you for one. The important thing is that you go, talk, learn, and make friends. As a first step this wouldn't be too bad. After all, that's what we're all about, isn't it?

'HARVEST' PREMIERES

by Jeffrey P. Stephaniuk

The Film *Harvest of Despair* — one of the latest contributions to the memory of those who died in the 1932-33 genocide — was premiered Oct. 21 at the University of Toronto. That evening, over 600 people responded to the efforts of the Ukrainian Famine Research committee and producer-director Slawko Novytski by their presence and financial support.

This documentary consists of rare archival photographs and eye-witness accounts from those who survived, such as Soviet general Petro Grigorenko, the former German attaché in Moscow, Johann Von Herwarth and Malcolm Muggeridge.

The 55 minute film is well researched, and is powerful without sensationalizing the topic. The Communists' callous and deliberate execution of the famine (something that is a logical conclusion of their ideology of proletarian primacy) is clearly shown. As well, the impact of the authentic footage can be likened to the graphic way in which the human suffering in Lebanon has been brought "right into our

own homes" through the media. News film footage and photographs are very influential criterion for legitimization of any tragedy for North Americans.

If our human minds do not want it, or cannot absorb the depth and absurdity of such human cruelty, such a film as this can jolt many generations to an awareness of the reality of the Ukrainian Holocaust. If there are those who are still blinded by radical left-wing ideals, as the film notes concerning influential westerners in the 1930s, (like George Bernard Shaw in England), this film stands to humiliate such stupidity. If there are those who confuse their priorities, as the film notes concerning the democratic governments which remained silent about Soviet Russia's atrocities in order to continue trading, then here is a film that can remind our hearts and minds that money and ideology must never become more important or sacred than people.

The commemorative film is now a reality. May it never become mere archival material like the footage from which it was made.

Yuriy Luhovy



graphic by R. Reznany

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the POLITICS of DANCING...

by Tanya Dyczok

There are four Ukrainian students' Clubs in Toronto. And for the first time, this year they're actively co-operating. It's not that they worked against each other before — just that now they're working together.

The first result of this co-operation is a joint zabava on Feb. 2, 1985, and other events are in the planning stage.

The four Toronto club — Erindale, Ryerson, U. of T. and York — have over 300 members altogether. The rest of the Laurentian region — Ottawa and Montreal — has about 50.

Discussions about working together had been going on for a long time. Early this summer, after the election of USC executives, the presidents of the three USC clubs, Jarko Bajus (Ryerson), Roman Matkiwsky (U. of T.) and Halia Osijekuk (York), met several times and discussed organizational matters. By the time of the SUSK Congress in August, the work was well underway.

Because the deadline had passed for a constitutional amendment to create the position of VP-Toronto, Roman Dubezak (U. of T. VP) was elected to the newly-created position of Metro Chairman for SUSK.

Once back in Toronto, the co-operation continued, and when the Erindale USC became a separate club in October, Marta Chyczij, the president, also joined in the co-operation.

All the people involved are very excited about the co-operation. Jarko Bajus, Ryerson president, says that, "what's new isn't that students are getting together, but that they're actually doing something. And that's a good beginning for future work. It's important that students not be so internally-oriented, but rather realize that we're part of a Toronto student community."

"I think there is a growing perception among the clubs that we're more than just four separate clubs, that we're a student community," Roman Dubezak said in an interview. "I think this co-operation is essential for the survival of the clubs in Toronto. Because of the growing apathy, it's necessary to reinforce the concept of a student community," Dubezak says.

Roman Matkiwsky, U. of T. president, says "it's the greatest thing that's happened to the Ukrainian community — as a whole and for the student community in particular." Matkiwsky says that joint events and co-operation among clubs "makes students feel a sense of togetherness, because we have the same problems, the same needs."

All the presidents expressed the desire for continued co-operation and more joint events in the future. As Matkiwsky pointed out, "Ukrainian students from different clubs get together anyway — why not at a Ukrainian function?"

Activism in Dire Straits

by Markian O'Nealovich

One of the major problems facing young people today is apathy, especially when politics is concerned. In a recent poll at Carleton University in Ottawa, a person was asked what he thought the biggest problem facing young people was, apathy or ignorance. He replied, "I don't know and I don't care".

Why do so many of us feel this way about politics? Is it because we don't really know how to get involved in the political arena? Is it because we think people who are involved in politics are all opportunists who really only care about themselves? Maybe it is because so many young people who are involved in politics walk around in three-piece suits carrying briefcases. I don't pretend to have all the answers to these questions, but I do know I'm right in one thing; this attitude has to change. When I enter into a discussion with someone, the conversation usually gets around to politics. More often than not, the person I'm talking to starts to bitch about one of the levels of government, or maybe about a certain issue. I hear the person out, and then I ask a few questions, for instance, "Have you ever been to an all candidates meeting? What riding do you live in? Do you know who your M.P. or M.P.P. is? Have you ever written a letter to a politician expressing your complaint? Do you ever take the time to read political brochures?" If the answers to all or most of these questions is "no", then quite frankly, I don't waste too much more of my time listening to the individual's criticisms or theories, because I think he has no right to complain. And quite often, I find that the people who complain the loudest about politics are often the most politically irresponsible.

Politics is the decision-making process. It is the most important aspect of society. Nothing else in society affects you the way political decisions do. Just ask any University student who is faced with hikes in tuition because of cutbacks. To treat politics lightly, or to ignore it is nothing less than irresponsible; it is also a big mistake.

Many of us think that young people really can't affect any change in politics. Nothing could be further from the truth. My own experience has been with the Liberal Party, where over half of the policy resolutions presented by the Young Liberals have become party platform. In fact, one resolution presented by the Young Liberals several years ago at our national convention condemned the party for electoral shams and manipulation which resulted in the establishment of a National Reform Commission, and reform has been the single most important issue in the Liberal Party since.

Although apathy is something that makes me angrier than hell, I don't mean to condemn young people. It is very easy to take a look at global tensions, feel utterly helpless, and retire into self-indulgence, worrying only about getting that degree and job and a house with a two-car garage. It's easy to do, and it's understandable; but it's a cop-out.

If you don't like what you see in politics, then change it! It's not so difficult to become involved. Okay, so you can't change the world. But you can take on an issue, and make it yours. That's what Stephen Clark did, and at 19 years of age he was elected Mayor of Brockville, Ont. The least you can do is educate yourself about the political system, and become acquainted with the issues, so that you can make an intelligent decision and vote. Or if you really want to go out on a limb, you could even join a political party — if you don't like any of them, start one of your own, what the hell!

Seriously, politics is a two-way street, you can't expect to get something out of the system unless you contribute to it; and unless you are a politically responsible young adult in 1985, you better point the finger at yourself, before you start pointing it at anybody else.

The KGB File...

STUDENT and SUSK are proud to announce the retirement from private life of the following alumni.



1980-81 SUSK President Mike Maryn will tie the proverbial knot this June in Saskatoon with Paula Cherneskey, a U of S SUSK member. The first in a triple threat of SUSK weddings this summer. SASKATOON is poised for the event of the season.



Right

Former Edmonton STUDENT collective member and SUSK activist Dave Lupul plans to get hitched in Edmonton (and we think Toronto). The second in our line of double receptions (we think), STUDENT hopes to obtain press passes for this truly collective event.

1978-80 SUSK President Dmytro Jacutra and former SUSK activist, Halia Radiuk plan to introduce a new entry into the SUSK Cultural Resource Guide, with Toronto's August extravaganza. With 'vesiliya' taking place a week prior to the '85 Congress, STUDENT wonders how many SUSK-lies can survive the festivities.

Best of luck in the future from STUDENT and the National SUSK Executive!

photography by Mikhailo Bercurkiv



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A new literary work of social and moral relevance, THE UKRAINIAN HOLOCAUST OF 1933, by Wasyl Hryshko has appeared on the book market. This book, published in a limited edition by the Bahriany Foundation, Canada Branch in Toronto traces the origins of the Soviet genocide directed against Ukrainians and culminating in the Great Famine of 1933. The historical, ideological and political viewpoints are examined.

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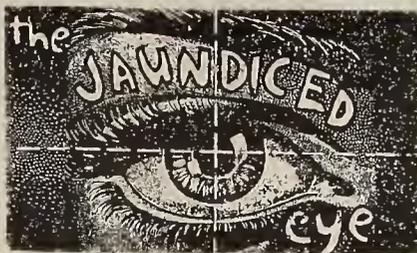
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Don't blame youth for decline of Ukrainian hromada

by Lida Hvozda

Currently there is widespread, comtemplative concern over the degenerating state of the Ukrainian community in the West. Many have expressed their fear that our youth — remnants of the baby-boom era — do not seem to appreciate the importance of contributing to the support of Ukrainian institutions within the "hromada".

Is this rhetorical paranoia, or do we really have justifiable reasons to feel insecure about the future existence of Ukrainian culture? Can we hope that our identity, language and heritage will be preserved after several generations?

Our younger people are being bombarded with an abundance of facts and theories about the present-day local, national and international situation. So much so, that we have grown to become skeptical of the Ukrainian "parochial brand of immigrant politics...basically frozen in the past".

An article written by Walter Dutchak for Ukrainian Life in 1940, accurately articulates the dilemma we, the Ukrainian youth, find ourselves in today. He states as follows: "Instead of thinking of new way ideas and new enterprises for their growing children, the elders intoxicatingly prided themselves with their churches, fraternal organizations and small community clubs. Pushing vision into a corner, elders in middle age unconsciously began to stagnate. Prosperity blinded them with a fatal faith in everlasting success, causing them to take the careless attitude that with American opportunities youth will manage somehow."

Today those of us from the baby-boom era (mostly ages 15-25) are faced with the fact that we have to deal with priorities. If our parents never emphasized the importance of speaking Ukrainian at home, then why should we (youth) waste our energy learning the grammar and vocabulary of a language no one cares to speak? How often do we find our peers at "zabavas", festivals, and picnics making the effort to maintain a predominantly Ukrainian conversation? What can we make of the prevailing attitude that it simply isn't cool to speak "Uke" to your friends?

Youth's exodus from Ukrainian affairs can be attributable to neglected guidance in the past, lack of motivation at the present, "economic conditions of modern times". Some have even gone so far as to argue that today's young Ukrainians are a materialistic generation.

Regarding economic conditions, youth seeks the security of a job and a future, sometimes making things Ukrainian secondary. Although many students enter universities with hopes of acquiring a better understanding of the world and their place in it, most of them are forced to struggle through a bewildering number of courses and digest just enough information to "make the grade". In school there is little to gain (when faced with the burden of financing an upper level education) from precious time spent being active in the "hromada", and much to sacrifice when your work and fellow colleagues gradually desensitize you from the Ukrainian way of life.

Still this physical and psychological detachment from the Ukrainian community may only be temporary. Many young adults need to explore and expose themselves to the "outside" elements in order to regain an appreciation for the beauty and richness of the Ukrainian culture they had left behind.

Youth has complained that the "generation gap" within our community has discouraged many young men and women from assuming the responsibilities of supporting Ukrainian institutions, while our elders accuse youth of being too materialistic and self-indulgent. Perhaps, to a certain extent, both sides have a valid argument. But pointing the finger at one another only results in a waste of time, energy and valuable human resources.

Both sides should display more mutual respect and confidence in each other. Andrew Kievsky, writing in Ukrainian Life in 1940, suggested that "the elder generation must take care to collect and systematize all the materials which can serve the task of representing the whole Ukrainian problem to native born Americans...the youth of Ukrainian origin must study these materials and consider...ways of bringing them to the knowledge and attention of the American government, of the senators and congressmen and of other groups and organizations among native American population."

Since historically Ukrainian people survived Mongol invasions, Russian-made famines and German genocides, then, I feel, such a will to survive is proof that despite some setbacks, our identity, language, and heritage will live on, including in the "hromadas" for generations to come. The question is, what use of our "Ukrainianism" the Ukrainian youth will be able to make in assisting the Ukrainian nation in its struggle for independence, consolidation, many-sided growth and development.

Ms. Hvozda, a resident of Syracuse, N. Y., is currently studying for a master's degree in psychology.

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