



INSIDE

QUEBEC CARNIVAL '73

**MULTICULTURALISM
AND THE FEDERAL ELECTION**

MESSAGE FROM THE SUSK PRESIDENT

GARDENTON BUKOVYNIAN WEDDING

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STUDENT

UKRAINIAN CANADIAN UNIVERSITY STUDENTS' UNION

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EDITORIAL

This year, *STUDENT* the official newspaper of the Ukrainian Canadian University Students' Union will be four years old. For these past four years *STUDENT* has been constantly criticized for many things: the fact that it is not representative of the Ukrainian Canadian student body across Canada, that it is either too radical or not radical enough, that it is limited in perspective, that it comes out irregularly, that it is a Toronto based newspaper that does not exceed its own geographic boundaries, etc. ad nauseum. Criticism such as this is similar to many drugs: helpful if judiciously injected in small doses, but deadly if unthinkingly applied. It is time that the students of SUSK looked at themselves and at *STUDENT* in the proper perspective.

First of all, let there be no illusions of grandeur about the editorial staff. These dozen or so people are all students who give of their time between classes and studying to work on the newspaper. They are responsible and committed individuals who feel that the time spent on *STUDENT* is necessary and vital to the development of the Ukrainian Canadian community. Secondly, no one in Toronto or anywhere else for that matter is going to sacrifice themselves to put out a half-hearted *STUDENT* when articles do not come in. Time and time again, as has been the case in the previous years, the editorial staff has literally begged for articles, letters, poetry, etc. with no result. It is a clear cut case; if there are no articles submitted there will be no *STUDENT*. We feel that *STUDENT* is one of the most significant instruments of communication for the Ukrainian Canadian student body across Canada. It would be suicide if the newspaper was dissolved. Therefore we are appealing to you the student body to help us out in maintaining *STUDENT*. We at our end of the newspaper will do as much as we can to facilitate this communication.

— Halya Kuchmij

Letter

To the editor:

It has been expressed by various sources that Toronto will become the new Jerusalem of Ukrainianism in Canada. However, these distinguished and knowledgeable people are totally misinformed. At the same time, they misinform the Ukrainian people, whose work within the community has become completely fruitless and irrelevant. There will be no Renaissance of neo-Ukrainianism in Toronto or anywhere else in Canada for that matter. You are fooling yourselves if you believe in some kind of emergence and proliferation of Ukrainian culture and you know it! But it is difficult for you to accept this. You are a stubborn nation in the ocean of the world, which has managed throughout historical times to crest a wave a number of times only to submerge again into the deeps of suppression. Only this time the pressure of the depths is too great. You are lost sheep in a foreign land attempting to attain some sort of mutual Ukrainian identity in an age and environment that will not permit such a luxury. You suffer from schizophrenia; because you are attempting the impossible — trying to maintain an archaic, traditional culture in this accelerating and complicated age of technology.

Most of you optimists will disagree with this theory, but only on technical grounds — there are no facts to support this hypothesis. But, in order to realize what is happening in your community, one does not require figures and data and percentages. One requires only a little realistic common sense. Sure, you have your organizations, your churches, your literary and art clubs, your resort areas, but these archaic establishments smell from their own stagnation. Sure, you have CYM, ODYM, MYNO, Plast and countless other organizations, but what percentage of the Ukrainian youth belong to these organizations, and what percentage of this percentage continue in these organizations to provide them with the necessary sap of vitality, life and freshness? Sure, you have your churches — supposedly one of the mainstays of a culture — but what percentage of Ukrainian youth attend masses, and what percentage of this percentage go there only for personal social reasons? Sure, you have Ukrainian courses in universities and now in some high schools, but what percentage of Ukrainian students are taking them? Sure, you have Ukrainian schools, but are any of them innovative or experiential to the students forced to go to them? Language is another mainstay of a

culture, but what percentage of the Ukrainian population speaks Ukrainian, and of this percentage what percentage is not ashamed to use it when talking to their Ukrainian friends in public? How many of these righteous people who know the language look down upon those Ukrainians who do not? What percentage of this proud group of Ukrainians who know the language is more concerned with their own economic well-being which manifests an egotistic arrogance toward one another than about the maintenance and development of Ukrainian culture?

KYK in Toronto is now supposedly initiating an analysis of the Ukrainian community in order to determine these and other figures. This is an extremely necessary project because it will indicate just how quickly the Ukrainian community is dying. How many of you will truly be surprised by their findings? It is a proven scientific fact that without an influx of revitalization — whether it be in numbers, in ideas or in vigour — death is inevitable. An individual dies because of the deterioration of the co-ordinating cellular mechanisms necessary for the maintenance of life; an ideology dies because of its inability to be relevant to the conditions of the times; and our world will die due to the depletion of its resources and the extinction of the sun. And so, the Ukrainian culture will pass away because of the lack of revitalization and the subsequent loss of adherents. The Ukrainian culture will become a relic of the past, interesting only to anthropologists and curious museum-goers. If there are no changes in the style and design of a machine and its motor is not cared for, then it will rust away due to the erosional effects of time and environment. It becomes obsolete. The stagnating Ukrainian culture is now an antique, a curio, in this innovative and rapid-changing technological age. It has not been able to cope with the environment, not to adapt to the present times; it is time to perform the autopsy.

— FECH

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Ukrainian is ...



taking borscht to school in a thermos bottle.

Message from the President

About two years ago the Royal Commission on Bilingualism and Biculturalism tabled its fourth book entitled "The Cultural Contribution of the Other Ethnic Groups." Like the books before it, the Fourth Volume, declared Canada to be a bilingual and bicultural country.

On October 8th, 1972, Prime Minister Trudeau tabled a policy statement in the House of Commons which, unlike the Fourth Volume, declared Canada to be a multicultural country "within a bilingual framework." The change from biculturalism to multiculturalism was not merely an afterthought, nor did it come out of a vacuum, but was the result of hard work on the part of various ethnic groups.

The difference between the two positions was that one recognized Ukrainian-Canadians as a community and the other did not. It is the all-important question of the destiny of our community to which I want to address this message.

The full thrust of defining Canada as bicultural was to challenge our definition of ourselves as a community. Whereas I as an individual Ukrainian in Canada may fit into an "English speaking and French speaking country", the Ukrainian community certainly does not. Quite obviously, the Ukrainian community does not fit into the English speaking or French speaking Canada, and therefore belongs to neither. Therefore, either Canada is not basically English and French speaking or we are not a community.

What then does it mean to say that we are a community?

The word "community" may be used loosely to identify a number of individuals in a society who share a common interest. Thus for example you have a community of poor people. It is at least of passing interest to us that whereas the link in our community is a positive one, (i.e. an advantageous one for the individual,) the precise opposite is the case with many other uses of the word in this wide sense (i.e. a poor person does not want to have the negative link of being poor.) It would be trite to add that a geographical base is not essential to the term. Clearly when we say we are a community we mean more than that we share a common interest.

Unlike voluntary associations or other groupings in our society, our community has various institutions and represents a number of social processes. Within our community we find various archives, museums, and cultural centers, as well as a child socialization process, a social welfare process, and an educational process, etc.

If we remember that our community has a cultural base, and if we remember that ours is a social unit which encompasses whole institutions and social processes, then it is easy to understand why biculturalism was so repulsive to our people.

Given that our community has institutions and processes, what purpose do they serve? It is my contention that these institutions etc., serve to help people maintain and develop their "Ukrainianism". Ideally, our community over time will achieve institutional completeness, it will have all the elements necessary to bring a child up to be Ukrainian, or to help anyone who wishes to enter the community. Institutional completeness implies self perpetuity, and coordination of the institutions that exist to fulfill the goal to which the institutions are directed.

While institutional completeness implies cultural institutions that are uniquely Ukrainian, it does not imply isolation from the overall society. In order to achieve institutional completeness, we will have to share certain institutions with the outside society, for example, Ukrainian classes in the public school system. Finally, there will always be many things that affect us as citizens in the overall society which will have nothing to do with our cultural life and therefore nothing to do with the cultural community.



We have said that these institutions etc., help people maintain and develop their Ukrainianism. But what is this Ukrainianism we are developing? To this question I feel I can only give a partial answer, but one that can be practically applied.

Ukrainianism is not citizenship — except perhaps in Ukraine. Culture is not something genetic; it is something passed on through generations and it is always changing as it develops. Therefore, I am not born a Ukrainian, though I was born a Canadian. My Ukrainianism is inherited from my parents and the community. That Ukrainianism is ever-changing.

At this stage in our development, to be Ukrainian largely means to have a shared history and a perceived common fate. This means that Ukrainians in Canada are the same as Ukrainians in Ukraine in extent. We perceive extinction as a common fate. Yet Ukrainians in Canada are completely different from Ukrainians in Ukraine in the sense that we have experienced an immigration and they the repression of the Soviet State. What I am about to say about building a sense of community will also apply to building a sense of nationhood and therefore can involve Ukrainians in Ukraine.

To be Ukrainian today also means to feel a sense of concern and responsibility — in one word — a sense of communion — with other people who define themselves as Ukrainian. Finally, what is most important is that a person can feel more and more Ukrainian by making Ukrainian activities and experiences a large part of his life.

We can now begin to understand what the process of our development entails. It is through the sharing of activities and experiences that people begin feeling a sense of communion with others. It is through that feeling of communion that people begin to define themselves as a community. It is through the community that they relate to activities and experiences in the past i.e. history, and it is as a community that they begin to perceive a shared common fate.

This type of analysis provides the individual with an understanding framework with which to approach the community. Firstly, as a student in a city like Regina for example I begin to understand my role in terms of the local community, the national Ukrainian community and the nation as a whole. As either an individual, or working through the local students club I see myself as an integral part of the community. Feeling a sense of concern or responsibility for the community whether on a local or national level, I look to see what needs are not being met by the institutions that exist. Is there a ridna shkola? Are there courses of Ukrainosnavstvo? Are there Ukrainian language and context courses in the public school system? In the High Schools? At the University? Of what quality are they? Is there a communication network in my local community? Are there newsletters? Are there radio programs? Are there T.V. programs? Of what quality are they? Are there social welfare services provided for in my local community? Are there day care centers? Are there Homes for parentless children? Are there legal aid panels for the Ukrainian community? Are there medical clinics? Are there old folks homes? Is there leadership in the community? Is the Ukrainian Canada Committee leading the community in filling these needs? Are there youth organizations in the community that help to instill a sense of Ukrainianism in children? etc.

On a national basis, the same types of questions can be asked. For it is only through the satisfactory workings of these types of institutions that a sense of true communion can be built. Without that sense of communion, the existence of a Ukrainian community is in peril.

Andrij Semotiuk

MULTICULTURALISM

Last October in Winnipeg, Prime Minister Trudeau finally announced the long awaited government policy on the issue of Multiculturalism. Since the inception of the government's stand on multiculturalism, Canada's ethnic minorities have been waiting with great anticipation for some concrete indication of the Government's sincerity regarding its commitment to its own policies. It seems, however, that the Government has been moving rather cautiously in this area in spite of the growing discontent arising from within the various ethnic communities. The basis for this discontent appears to be the apparently tokenistic and superficial implementation of the Federal Government's policy to date.

With this in mind, the Ukrainian Canadian University Students' Union, at its XIII Congress held in Ottawa September 1st to 4th, resolved that the issue of multiculturalism should be brought to the forefront in the upcoming Federal election. The national executive of U.C.U.S.U. was instructed by the Congress to solicit the views of all candidates running in the election by circulating a questionnaire formulated to elicit their opinions on multiculturalism. The responses to those questionnaires shall then be analyzed and the results brought to the public's attention.

It is hoped that this campaign shall not only serve to create an awareness among the voting public as to the issues surrounding the multicultural policy and the possible solutions offered by their respective candidates, but that by the same token it shall also inform the politicians of the needs and desires of the ethno-cultural communities in Canada. Therefore, by enforcing the controversial multicultural policy into becoming an election issue, the U.C.U.S.U. hopes to focus the public's attention on the problem and in this way attempt to facilitate a better understanding which might result in alleviating the inequities which the policy has manifested.

MULTICULTURALISM AND CANADIAN SOCIETY

A serious attempt at encouraging ethno-cultural pluralism would involve a re-appraisal of all aspects of Canadian society.

In the past two decades there has been a commendable growth in human rights legislation in Canada. All of it has, however, one flaw in common, for existing human rights legislation fails to differentiate between the rights of individuals and those of groups. For example, prohibiting discrimination against the individual because of his ethnic origin does not prevent government or private institutions from discriminating against the languages and cultures of minority groups. It is necessary that any future Bill of Rights guarantee in unequivocal terms the rights of cultural groups of growth and development.

In postulating a multicultural Canada we immediately face the question of language. Language is the vehicle of culture. Each language is the result of a unique set of socio-cultural conditions and thus cannot be readily used to

transmit the full meaning and weight of another culture. It is necessary that the use of all languages be encouraged in a real and substantial manner. At the same time it is recognized that one or two languages will dominate in the commercial and government fields and in interaction between various ethno-cultural communities.

The communications media represent one of the most important areas of concern in the formation and dissemination of any culture. It is through ideas and information spread by the media that a feeling of community is developed. Media serve as tools in the development and dissemination of culture. It stands to reason that those who exercise effective control over the media can to a large extent impose their values on a relatively helpless population. The American experience bears out the dangers of such a situation.

In Canada the CRTC has enacted regulations which discriminate against the use of languages other than English or French in the broadcasting media. It is self-evident that such practices are intolerable.

But language by itself is not nearly enough. It is necessary for all segments of Canadian society to have access to the public media for their own use. The technological problems involved in such an approach are being solved by the use of video-tape recorders, cable television, and community broadcasting.

The area of social services provides perhaps the most fruitful field for the application of a multi-cultural policy. Each cultural group has problems which are peculiar to itself and which can only be really understood by members of that group. For example, the problems an Indian faces when moving from a reserve to a city can only be understood by another Indian who has faced the same transition, and not by some bureaucrat who has spent the last twenty years polishing a chair with the seat of his party in Ottawa.

Even in problem areas which are common to all groups, such as marriage break-ups, alcoholism, neglect of the old, different attitudes and solutions prevail in different groups. The introduction of well-wishing but ignorant social workers into such a situation often only exacerbates the original problem. We must learn to use the norms and standards prevalent in a group to solve social problems involving members of the group.

In a pluralistic society some groups develop processes which are more effective than those of other groups involving social questions. The careful introduction of other groups to these solutions would raise the standard of living of the whole nation. A pluralistic society allows us to take a more diversified approach to solving social problems. It presents the nation with a series of viable methods from which to choose.

cont'd.

CLUB NEWS

Montreal

The Quebec Carnival will again be a reality for Ukrainian students from across Canada and the States. In view of the highly successful trips to the Quebec Carnival in the past, the Quebec Carnival Committee has decided to perpetuate this tradition with yet another "rendez-vous a Quebec". This retreat into a winter wonderland will take place on the last weekend of the Quebec Carnival, that is, from Friday the 23rd to Sunday the 25th of February. This weekend is not only designed to alleviate the pressures and February blues that generally afflict students at this time but will also provide the opportunity to make new friends and perhaps renew old acquaintances. You will also get a taste of the "Quebec *sait vivre*" and will participate in the spontaneously created fun and frolic of this annual event.

Buses will be leaving from Montreal and everyone will meet on Friday at 4 p.m. at the CYM building — 120 Duluth St. E. Everyone will return to the departure point on Sunday night.

This weekend of sheer unrestricted pleasure will cost only \$28. This price includes the transportation to and from Quebec City and hotel accommodations for 3 days and 2 nights. Meals are not included in the price and can be obtained at reasonable rates. The "joie de vivre" of the Quebec Carnival is, of course, free.

Because of financial commitments, a \$15.00 deposit is required by November 30th.

Mail in your application together with your deposit as soon as possible since there are only a limited number of available places and first come, first serve. All cheques should be made out to: Andry Krawczuk, Carnival '73 and submitted together with the application.

Hoping to see you at the Carnival.

APPLICATION

Send to:
Andrij Krawczuk
5110 de la Durantaye
Montreal 457, Quebec
Phone — (514-325-4494)

Name:
Age:
Address:
City:

Will you need accommodation while in Montreal? Yes No
How are you coming?
When will you be leaving Montreal?

Winnipeg



From the midst of the PEASANT'S REVOLT we bring you a much desired report from Winnipeg's Ukrainian Students' Club ... APPLAUD ... coming back to Winnipeg, from the Congress, with our 8 members we had nowhere to go but up ... with the lack of membership we realized that a membership drive was essential ... a booth was set up where 300 enthusiastic Ukrainians signed their names ... to date we have approximately 100 paid members ... with this great potential we found it necessary to provide events ... this enormous job enabled us to receive an office on the university campus ... to promote our membership drive our first function, a traditional WINE & CHEESE, was held ... it was a rowdy, rambunctious financial success ... to keep enthusiasm at its present peak the executive is madly planning fantastic events for the future ... in conjunction with OBNOVA we are planning a huge BEER BASH in the multi-purpose room of the University of Manitoba campus ... (bigger and better things for U.S.C. members) ... culturally we are flourishing ... we have invited Ivan Kolasky for a literary evening ... also we have ordered 50 copies of his latest book ... Comrade, The People Are Laughing, for pre-sale ... extracurricular activities have been set up for our enthusiastic members i.e. Drama, Dance and Sports ... a general meeting is being held soon where we hope to get new and fresh inspirational ideas ... the brains behind this flourishing institution are in the heads of: Slawko Klymkiv

Ihor Procak
Oleh Luhowy
Marijka Banias
Ihor Michalishyn
Lesia Seredna

Oksana Mazur

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Fellow SUSK members across Canada, PLEASE feel free to correspond with us by writing to the following address:

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WE'LL BE HEARING FROM ALL OF YOU REAL SOON ... PA-PA



Vancouver

1971-72
Pres.—Barbara Mysko
Vice-P.—Bill Szweczuk
Sec.—Janet Tofin
Treas.—Zeone Andrijashyn
P.R.O.—Bill Lebedowich
Cult.com.—Andrew Semotiuk
Maryjka Haydymowska
Soc.Com.—Bill Humenny

1972-73
Bill Lebedowich
Maryjka Haydymowska
Shirley Watters
John Maschak
Oleh Tomchenko

What has Vancouver's Alpha Omega accomplished in this last year? We think it has done much successfully. Traditionally, our activities have been divided into two main categories: cultural and social, of which social has long dominated. This year a harmonious balance was established.

U.B.C.'s annual Club's Day started the year's activities. Alpha Omega's interestingly attractive display and the following membership party, designed to acquaint people, were very successful and thoroughly enjoyed, especially the latter's wine, cheese, and kovbasa. The social committee continued its success as broom-ball, hockey, bowling, and curling evenings, as well as parties were well planned and attended. The committee's special treat was a very eventful weekend ski trip to Crystal Mountain in Washington State.

The vice-president's pet project, the 23rd Alpha Omega Banquet, honouring graduates, was realized in February. Ten graduates, the cream of our club, and their dates, were seated behind the head table of the beautifully decorated Ukrainian Catholic Hall.

Cultural activities commenced with President Barbara Mysko's "baby", a symposium on dissent in the Soviet Union, during the weekend of Kosygin's visit. Although only marginally attended, it was felt that for a first try it was especially successful. Speakers from the Ukrainian, Czechoslovakian and Jewish communities expressed their views over current problems in the Soviet Union.

Members responded very enthusiastically to a series of lunch-hour talks given by guest speakers. Mr. John Kolasky's two such talks, both on his experience in Ukraine and on the current situation, were

especially well received. With regard to Canadian matters, the topic of Ukrainian cultural development brought three speakers to the club: Mr. Brian Marshall, citizenship officer of the Department of Secretary of State of the Federal Government, speaking on the new multicultural policy; Professor Revutsky on Thunder Bay's Festival of the Arts and on the planned Ukrainian language course at U.B.C.; Dorio Lueich on the Festival of the Arts and the Ukrainian-Canadian identity. This was followed in a few weeks by a reading of Dorio's poetry. These noon-hour talks were all especially valuable as they stimulated much meaningful discussion and let fresh air into the question of "What is a Ukrainian?"

At Christmas time we went carolling to the Ukrainian Manor, a home for the aged. Here, we established contact with the Ukrainian businessmen, who are currently cooperating with us in working out a scholarship fund for the Ukrainian course. This course, now definite, is to be on the 400 senior level. If it is successful we have been promised a Ukrainian 100 course the following year. The chief moving forces behind this course were Andy Semotiuk and Bill Lebedowich, who also recruited our Ukrainian student senator, John Sydor.

Alpha Omega has been continually represented at KYK meetings. Alpha Omega is well regarded by KYK, and its representatives are sometimes even consulted, as at KYK's meeting with organizers of a new "cosmopolitan" radio station, CJUB, offering a Ukrainian hour twice a week.

Our only significant contact with SUSK was Halya Kuchmij's unexpected but welcomed visit informing us about the Canadian scene, summer field work, the recent arrests and the planned Telephone Campaign. The Vancouver Telephone Campaign, although small, went very successfully, with two people speaking to Kuznetsov. It must here be stated that Alpha Omega was disenchanted at not receiving a summer field worker, as here in "British" Columbia we do indeed need social animation. In the future Alpha Omega hopes that its ties with SUSK will be strengthened, enabling a mutual growth and benefit.

Vancouver Alpha Omega,
Bill Lebedowich
Maryjka Haydymowska



5,000-year-old town found in Ukrainian grasslands

By THEODORE SHABAD
© New York Times Service

MOSCOW — Soviet archeologists have reported the discovery of the remains of a 5,000-year-old town with a potential population of 20,000, described as the largest Stone Age settlement yet excavated in eastern Europe.

The huge prehistoric town, covering an area of 700 acres with about 1,500 well-built houses, is considered significant in shedding new light on the civilization of tribes of the so-called Tripolye culture that inhabited the present Ukraine around the third millennium before the Christian era.

grasslands

Details of the excavation, which had been under way this past summer 115 miles south of Kiev, were disclosed by N. M. Shmagli, a Kiev archeologist, in an interview with the Ukrainian daily Pravda-Ukrainy. Copies of the newspaper's Friday edition, with the interview, have reached Moscow.

Shmagli, a specialist on the Tripolye culture who led the digging operations, said he and his associates had been impressed by the regular layout of the unnamed town, which had been

built in a concentric pattern broken by radially oriented streets.

Preliminary findings, according to the archeologist, suggest that some of the adobe houses in the town were two-storey dwellings. The excavation party found remains of ceiling-like floor partitions that had collapsed on tools and other artifacts on the lower storey.

The discovery of Tripolye urban culture appears to fit in with the theory that a shift from hunting and food gathering to agriculture in the

cont'd. Pg. 10



MULTICULTURALISM (cont'd from pg 3)

THE GOVERNMENT AND MULTICULTURALISM

In 1971 the Prime Minister announced that this government would follow a multicultural policy. It seems, unfortunately, that this action was taken only to tame the "ethnic vote" and not from real conviction. Calling them "tokenistic" would be dignifying the governments action.

Of 3 million dollars allotted to the cultural development of non-English and non-French groups, only \$800,000 has found its way to these groups. The greatest bulk of the funds went directly to federal agencies.

Nothing has been done to remove the discriminatory regulations in the field of broadcasting. The CBC is still broadcasting programs which demean cultures by making them appear " quaint " and primitive. It seems dead set against performing its task of interpreting Canadians to themselves and promoting national understanding and unity.

It is imperative that the government do all in its power to promote a serious development of multiculturalism. This policy, to be at all effective, must promote all aspects of Canadian life. Otherwise we will fall victim to the malignant cancer south of our border.

Canada is a society enmeshed by the social problems spawned by industrialization and the slow encroachment of technological values on human values. Canada's geographic proximity to, and economic dependence on, a strong and expansionist United States of America poses further danger to our economic, political and cultural independence. In the face of all these real dangers Canadian society seems comatose, unable to elaborate effective replies and solutions. The root of our inertia lies in a single factor, the lack of an even sketchy universally accepted definition of what Canada is and what it means to be a Canadian.

Having no common starting point, all solutions suggested to date lack cohesiveness in terms of identifying and implementing Canadian values. Before we as Canadians can solve any of our most pressing problems we must first arrive at a commonly acceptable definition of "Canadian". Only then can we take an integrated approach to the many dilemmas which face Canada.

The question of establishing a national identity in circumstances analogous to ours has been faced by only a very few states. The Americans have attempted to impose a standardised identity and ethic on a polyglot population. Australia and New Zealand have ensured that all immigrants had a common, i.e. white European and as British as possible, background. South Africa has coupled this sort of policy with an active persecution of existing out-groups. The question is, can any of these solutions be applied to the Canadian experience.

Restrictive immigration can serve no purpose in a state such as Canada that is already composed of large numbers of distinct ethno-cultural groups. A policy of discrimination and persecution is not efficacious, on practical as well as moral grounds.

There remains the American method of attempted forced assimilation into a common life-and value-system. From the American experience it is becoming obvious that forced assimilation will not work. An artificial life style lacking a deep cultural or historical base cannot satisfy the social, cultural, and psychological needs of a person. It is for this reason that Americans, Mexicans and Blacks are looking to their ancestral roots to find a clue to their present and future paths. It is for this reason that "The Rise of the Unmeltable Ethnic" has occurred. Thus, it would seem that the only available alternative for Canada is to acknowledge the reality of the situation. Canada is a nation of many ethno-cultural groups, and a place for all of them must be found in Canadian society. In effect, therefore, Canada must become a multicultural nation.

Canadian students of Ukrainian descent attending universities and community colleges are organized into Ukrainian Student Associations. There are 17 such Associations with a total membership of 2,000 students involved in social, cultural and political programs. At the XIII Congress of the Ukrainian Canadian University Students' Union in Ottawa, September 1-4, 1972, the National Executive of the U.C.U.S.U. was instructed by its membership to solicit and publish the views of all candidates of the coming Federal election on the issue of Multiculturalism.

1. Do you view multiculturalism as the recognition of an ethnic group's existence and its contribution to the overall way of life in Canada or does the concept of multicultural mean that the various levels of government should actively promote the activities of Canada's indigenous ethnic groups.

Comment

2. Do you think that multiculturalism is an obstacle to Canadian unity?

Yes

No

3. Would you advocate a constitutionally entrenched Bill of Cultural Rights for all ethno-cultural groups in Canada?

Yes

No

4. Would you advocate greater allocation of federal funds to provincial departments of education in order to promote multilingual and multicultural programmes in primary, secondary and post-secondary institutions in Canada?

Yes

No

5. Even though there are two official languages in Canada, would you advocate that the Federal Government and its agencies publish government documents and other similar materials in other Canadian languages?

Yes

No

6. Would you support an amendment to the broadcasting act to allow the use of languages other than English and French?

Yes

No

7. Will you advocate that the CBC expand monies for the production of multilingual and multicultural programmes?

Yes

No

8. The Royal Commission on Book Publishing in Canada refused to consider ethnic printing houses in their study. Would you place those publishing houses in the same category as the other firms publishing only in English and French?

Yes

No

9. Would you advocate the reduction of postal rates for Canadian publications not written in English or French?

Yes

No

10. What is your evaluation of:

A) The present multicultural policy (Adopted October 8, 1971)

B) The attempts of the government to implement this policy.

Comment Briefly:

WHAT IS MULTICULTURALISM?

Multiculturalism is the term most often used to describe the existence of Canadian ethno-cultural pluralism. In using this term we are recognizing the inescapable fact that Canada consists of scores of communities (such as the French, German, Ukrainian, Polish, Native Indian, Scottish, and others) which have demonstrated over a span of several generations the will and the ability to survive and grow as distinctive elements in the over-all Canadian society.

The phrase "ethno-cultural pluralism" begs further definitions. "Ethno" or ethnic denotes a segment of the population which is united by a commonly shared cultural heritage of which each member of the group is aware. It is important to understand that ethnicity is not a quality that is in any sense limited to individuals of common ancestry. It is possible not only to be born "ethnic" but to acquire ethnicity by immersing oneself in a cultural heritage. It is the "cultural" heritage of an ethnic group which differentiates it from voluntary associations such as The Kiwanis Club or Rotary Club; it is a life style, a way of being, thinking and feeling. This cultural heritage is a driving force animating a significant group of individuals united by a common language and sharing customs, habits and experiences. Moreover, the cultural heritage is built up on the accumulated wisdom and experience of countless generations of ancestors. It is a heritage which has been tested and moulded by time. The depth of this sort of heritage is what distinguishes an ethno-cultural group from a voluntary association.

Pluralism refers to the multiplicity of cultures which co-exist under the umbrella of Canadian society.

A cursory examination of the concept of multiculturalism would leave the examiner with the impression that it is simply a description of the current structure of Canadian society; i.e. that it is a static concept. Such a narrow view does an injustice to the concept. The development of multiculturalism is a social process of change and is not a predetermination of one particular type of society. The process of multiculturalism is continuous, dynamic and far reaching in its conceptual framework. Instead of ghettoizing the community, multiculturalism expands its perspective and its involvement in our over-all society.

The multicultural process is capable of serving as a common approach and basic framework for the solution of the multiple dilemmas and problems faced by Canadian society. In the following paragraphs we propose to expand on this theme and show how multiculturalism is relevant to the major issues facing the Canadian public.

MULTICULTURALISM AND THE CANADIAN IDENTITY

Canada as a nation has as yet to define its identity. As if this were not enough of a problem, we are also faced with the threat of being revamped by the homogeneous and mass-produced American pseudo-culture. The only way out of this is to formulate a Canadian identity which is strong enough to resist the overwhelming pressure of American technology.

In trying to elaborate a Canadian identity we have two basic choices. The first choice is that made by the Americans. This means turning Canada into a melting pot and trying to produce a culturally homogeneous population.

In the U.S. this has consisted of two closely-related processes. The first of these is the adoption of a common ethic for the whole nation. To drastically simplify, Americans opted for the "Protestant Ethic" which is intensely commented with industrialization in the early stages and spiraling un-planned technological growth in the later stages.

The second of these processes is the adoption of a common "myth" that everyone could relate to. Having a very short history in which there is little to be proud of the "American Myth" is just that, a fabrication of the imagination which glorifies as heroes the dregs of a society.

A Communities culture serves as a guide-line for the communities development and its interaction with other communities. If this culture is based on processes which emphasize acquisitiveness and personal ambition and which grossly misinterpret the communities past history and present state, a fundamentally unstable society will result. This is strikingly evident in the United States of America, where the social fabric is rapidly disintegrating. Following the U.S. example would eventually lead to the same results for Canada.

The other Canadian alternative is to build on the reality of our situation; i.e. on our ethno-cultural pluralism. The peoples of Canada, both the late arrivals from other continents and the Native People who were here when they came have cultures which have taken in many cases milleniums to develop. As a result they have great resiliency and are capable of offering sophisticated and well-tested solutions to the complex problems we face.

A culture which has taken scores of generations to develop (as opposed to the "instant" American pseudo-culture) is able to offer great depth and breadth. As such it is capable, as no other culture is, in offering psychological satisfaction to the individual and in counteracting his anomic by giving it true sense of belonging.

Canada can utilize these strengths to her advantage by adopting a pluralistic cultural format in which the native cultures which are the heritage of the Canadian peoples would be allowed to preserve and develop themselves.

Multiculturalism is not ghettoization. Ghetos are the result of a uni-cultural policy which denies communities the right to their cultural heritage. A uni-cultural policy results in racial bigotry and the creation of large groups of disaffected people in a nation.

Multiculturalism does the exact opposite. It opens up the ghetto by admitting the validity of all cultures and emphasizing their place in the Canadian social process. By bringing together different ethno-cultural groups on a level of mutual respect it allows for the cross-fertilization of ideas. By emphasizing the importance of all cultural heritages it draws to itself loyalty of all Canadians, for in this manner it grants them their freedom and yet gives them roots to which they can render themselves.

(reprinted from the Manitoban
September, 1972)

XIII SUSK CONGRESS



Carleton University in Ottawa provided the setting for the XIII SUSK Congress held September 1-4, 1972. Along with Prime Minister Trudeau's Sept. 1 announcement that a federal election was to be held on Oct. 30, and the commencement of the Canada-USSR hockey series on Sept. 2, the SUSK Congress was one of three important national events of the Labour Day weekend. Trudeau's announcement brings back memories of the 1971 KYK Congress in Winnipeg when he put forth his government's multiculturalism policy. Can his election call, which was coincident to the beginning of the SUSK Congress, be interpreted as indicating a great respect for the Ukrainian fact in Canada? Whimsically at best. However, optimistic wags may interpret it as an attempt to appease SUSK for the dearth of funds provided for the Summer of '72 through the Opportunities for Youth Program.

There were about 150 delegates, alternates and guests registered at the Congress. Of these, 47 were voting delegates. The Congress opened with the election of a Chairman, Borys Gengalo (Winn.), and secretaries, Oksana Lazaruko (Saskatoon) and Oksana Suchowersky (Edmonton). Chairman Gengalo's militia training served him well; his militia-cultivated sergeant's voice often restored order when chaos ensued. Besides doing an excellent job as chairman, Gengalo also acted as official exorcist. Undoubtedly many early morning dreams were interrupted when Chairman Gengalo became frustrated at the lack of attendance at morning sessions and went around exorcising the evil

spirits of sleep and urging the newly awakened to arise and partake of the sessions.

Reports of the National Executive and of the local clubs took up the first day and part of the second. Basically the reports outlined the activities of the past year but constructive criticism was also voiced. Steve Andrusiak's report as president of Quebec SUSK might serve as an example to the local clubs for next year's Congress, as it was xeroxed and distributed to all the delegates. The position paper submitted by several members of Quebec SUSK entitled "Teach your Children Well" showed much analytic thought and was stimulating to read.

The well thought out critique submitted by Stephen Soroka, president of Obnova in Winnipeg, might also serve as an example throughout the year to the local clubs. It is easy to sit around and criticize the National Executive, but it is much harder to sit down and write a critique. Written criticism requires more thought and therefore the criticism is better articulated. This is not only more helpful and constructive, but it also shows the sincerity and dedication of the writer. Undoubtedly, Stephen Soroka's criticism of the lack of communication between the local clubs and the National Executive was shared by many of the delegates.

This was evidenced by the fact that Communication was one of the main topics of discussion at the Congress. It was decided that monthly bulletins were to be sent to the local clubs, but also that a conscious effort must be made to ensure that the information received

filters down to all members. With a view to inter-club communication, it was decided that whenever a local club sends out bulletins to its members a copy should also be sent to every individual club across Canada. The SUSK information booklet is also to be updated to provide new members with a resume of the history and activities of SUSK. Generally, the Congress decided that although the National Executive must improve its communication to the local clubs, the local clubs also have an onus on them to provide the National Executive with more feedback and to strive to communicate with other local clubs.

'Student' also came under discussion. There was talk of turning it into a journal, but it was decided to leave it in newspaper form but to encourage more analytical contributions from across Canada and also to run it on a subscription basis. The local clubs were to undertake to encourage contributions of articles and subscriptions.

The Summer of '72 was the summer of Video SUSK. Not unnaturally the Video project was a main topic of discussion. A comprehensive report of the Video project was submitted by Dorio Lucich and thanks to some last minute finagling with CN the participants had a chance to view several raw tapes. During the discussions of the project there were several reservations expressed as to the advisability and capability of SUSK getting involved with such time and finance consuming projects. However, basically the discussion centered around the future of the unedited tapes. Kólos productions of Winnipeg offered to

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anxi...
peas...
Bill...
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As...
cultu...
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mult...
prior...
year...
conc...
gras...
mult...
Ukra...
infor...
mult...
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CONGRESS-OTTAWA 1972



to all members. With a club communication, it that whenever a local out bulletins to its copy should also be sent individual club across the SUSK information also to be updated to w members with a e history and activities enerally, the Congress although the National must improve its com- to the local clubs, the also have an onus on rovide the National with more feedback and communicate with other

distribute the tapes and a committee was formed to negotiate with them. Kolos subsequently retracted their offer, and it was finally decided that the original three cameramen would edit the tapes and then the National Executive of SUSK would decide what subsequently would be done. This year has seen the formation of (SMAC) Student Multicultural Action Committee in Saskatchewan. Lesia Lys from Saskatoon gave a report of the Committee's activity and it was decided that SUSK would officially support SMAC and encourage its activities.

Sunday, Sept. 3, was the climactic day of the Congress. There had been rumors that the recently held western conference had turned into a peasant revolt. Delegates anxiously awaited the report of the peasant revolt. It was presented by Bill Balan of Winnipeg and offered constructive criticism and ideas.

As was to be expected multiculturalism was also a main topic of discussion. It was decided that multiculturalism would be the first priority of SUSK in the upcoming year. It was felt that SUSK should concentrate on the development of a grass roots base for multiculturalism and that existing Ukrainian organizations should be informed to a greater degree about multiculturalism. Education, welfare, and housing also affect ethnic groups directly and it was felt that work should be started through unions and various social welfare agencies. It was decided that an intensive campaign should be carried out among the federal candidates to inform them about multiculturalism and to get their views about it. To this end a questionnaire was formulated and

the replies received from the candidates are being compiled and analyzed with respect to the candidates' awareness of multiculturalism.

Sunday evening saw the delegates discuss Ukraine and reports from various Set Them Free committees were presented. Particularly interesting was the report of Yarko Koshiw outlining the activities of American students on behalf of imprisoned intellectuals in Ukraine. It was decided that SUSK is to protest the recent repressions in Ukraine and that SUSK support the work of the Set Them Free Committee. Also SUSK is to apply pressure on CESUS to encourage students of other countries to support financially and morally underprivileged Ukrainian communities around the world.

The election of a new National Executive concluded the Congress. The National Executive is made up of:

- President — Andrij Semotiuk (Vancouver)
- Western Vice-President — Andrij Ogarenko (Winnipeg)
- Eastern Vice-President — Don Sadoway (Toronto)
- Corresponding Secretary — Genia Keryk (Montreal)
- Recording Secretary — Natalka Chomiak (Toronto)
- Treasurer — Ihor Broda (Toronto)
- Student Affairs — Vera Yuzyk (Ottawa)
- Cultural Affairs — Bohdan Barabash (Edmonton)
- Delegate to KYK — Bill Balan (Winnipeg)
- Alternate Delegate — Borys Gengalo (Winnipeg)
- Conferences — Oleh Hnatiuk (Edmonton)

- Special Events — Danielle Yavorsky (Ottawa)
- Student Editors
 - Halya Kuchmij (Toronto)
 - Wally Dashko (Toronto)
- Controlling Committee
 - Slawko Klymkiw (Winnipeg)
 - Volodymyr Chandon (Thunder Bay)

— Zenon Kulchycky (Hamilton) Saskatoon, Saskatchewan was chosen as the site of next years SUSK Congress.

Let it not be said that The Ottawa Congress was all work and no play. On Friday evening a pub night featuring SUSK talent was held. Featured were bandurists from Winnipeg, a quartet from Montreal, a poet from Vancouver and a folk-singer from Hamilton. Saturday evening a discotheque was held. It took a while for it to get unwound as it was competing with the Canada-USSR hockey game. After the game it got lively and a good time was had by all. The end of the Congress and the election of a new National Executive set the stage for an impromptu get together. Everyone squeezed into a small room and sang until the early hours of the morning.

Much credit is due the Ottawa club for organizing the Congress, especially Oksana Ostapyk, Danielle Yavorsky, and Vera Yuzyk who worked at it all summer. The Congress was also a resounding financial success largely made possible by contributions made by the Ukrainian National Association, Ukrainian Professional and Businessmen's Club, the Ukrainian Catholic and Orthodox Churches and many individuals from Ottawa. Thanks to all concerned. On to Saskatoon in 1973.

I.B.

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МЮНХЕН, XX-ТА ОЛІМПІЯДА

МЮНХЕН, XX-ТА ОЛІМПІЯДА

В часі Олімпіади деякі українські політичні групи проводили відповідну роботу серед чужинців, спортсменів, туристів й молоді з сателітних країн і СРСР. Бюро УІС "Смолоскипу" в Мюнхені відвідав представник ОУН, відповідальний за акції українських націоналістів в часі олімпіади і дав короткий опис і характеристику діяльності ОУН на олімпіади.

В поширюваних матеріалах наголошувало в першу чергу універсальність націоналістичного руху в світі...

В листівці, яка називається "За що борються українські націоналісти", пишеться: "найперше — за свободу і рівність для всіх народів, великих і малих, історичних і тих, що ще оформлюються в державні нації. Ми хочемо, щоб кожен народ жив повноцінним життям у власній державі, щоб над ним не тяжіло ярмо "старшого брата" чи будь-якої іншої диктатури".

Бо, стверджує представник, тільки тоді, коли у світі настане "народів вольних коло" і "коли не стане упривільюваних клас, партій і груп" — наступить справжній мир.

"Як до тепер так і завжди ОУН заперечує клясову неіаівисть і боротьбу, визиск людини людиною і старшування однієї людини над другою під прикриттям приналежності до якоїсь партії, групи чи класу".

Представник нарікає на присутність активних агентів КГБ. "Можна сміливо твердити, що приїжджі поділяють на половини на тих, які їх пильнують. Перед виїздом КГБ видало не лише відповідну інструкцію, але й тверде доручення не давати втягати себе в політичні дискусії і не приймати ніякої літератури, зокрема листівок і перевиданого самвидаву..."

Туристи з СРСР і спортсмени, маючи часом змогу виїти на місто не лише закуповували різні товари щоденного вжитку, але й вивчали місцеве життя. Багатство життя в столиці Баварії, Мюнхені, й інших містах (Розенгайм, Аугсбург, де вони перебували), прямо приголомшувало їх. Очевидний загальний добробут в переможній Німеччині, свобода, відсутність будь-якого поліційного тиску і політичних органів — для них були прямо незрозумілі.

У висліді всесторонніх обсервацій при різних умовах, можна було ствердити абсолютну відсутність української мови серед приїжджих з СРСР. Туристи, так само і спортсменів, говорили тільки і то при кожній нагоді російською мовою...

На відтинку контактів з чужинцями помітні великі й позитивні зміни. Коли передше чужі спортсмени і відвідувачі ставилися до нас з увагою, то тепер вони з більшим респектом ставляться до наших поствулатів і до інформацій про положення на Україні і в СРСР. Багато наших співрозмовців знали про події на Україні, про арешти, русифікаційну політику Москви та про банкрутство доктрини й політики комуністичної партії".

—М. Ш.

(Інформації взято із "Смолоскип"-у УІС, 11 вересня 1972)

УКРАЇНСЬКІ ПЕРЕМОЖЦІ XX-ОІ ОЛІМПІАДИ

Мюнхен, XX-та Олімпіада (УІС "Смолоскип"). На XX-их Олімпійських Іграх в Мюнхені українські спортсмени, які входили в склад Олімпійської команди СРСР здобули такі перемоги:

Золоті медалі

1. Олександр Медвідь, боротьба.
2. Валерій Борсов, біг на 100 м. (10.14).
3. Віктор Клименко, гімнастика.
4. Яків Залізник, стрільба.
5. Валерій Борсов, біг на 200 м. (20.00).
6. Анатолій Бондарчук, молот (75.50 м.).
8. Віталій Дирдира і Валентин Манкія, веслування.
9. Олександр Шапаренко, каяк (3:48.06).
10. Юлія Рябчинська, каяк, одиночка (2:03.17).
11. Катерина Куришко, каяк, двійка (1:53.50).
12. Володимир Семенець і Ігор Целовальников, вело.
13. Файна Мельник, мет диском (66.62 м.).

Срібні медалі

1. Володимир Голубничий, 20 км. ходьба (1:26:55,2).
2. Борис Онищенко, модерний п'ятизмаг (5335).
3. Віктор Клименко, гімнастика.
4. Євген Аржанов, біг на 800 м. (1:45,9).
5. Борис Мельник, стрільба.
6. Леонід Литвиненко, десятизмаг (8035).
7. Валерій Борсов, співучасник бігу на 4 x 400 м.

Бронзові медалі

1. Павло Леднев, модерний п'ятизмаг (5328).
2. Анатолій Новиков, боротьба.

Четверті місця

1. Віктор Клименко, гімнастика.
2. Отто Барч, 50 км. ходьба (4:01:35,40).

П'яті місця

1. Микола Смага, ходьба на 20 км. (1:28:16,6).
2. Василь Юрченко, канадська одиночка (4:14,43).

Шості місця

1. Віктор Клименко, гімнастика.

Сьомі або восьмі місця

1. Володимир Пантелей, 1500 м.
2. Віктор Сидорук, стріл. з лука.
3. Алла Пєвнова, стріл. з лука.
4. Рустам Ахметов, скок у висоту.

WANTED*PUBLIC RELATIONS MAN OR WOMAN*FULL TIME

*the person we seek must be a self-starter, has initiative and knows how to deal with people.
*take charge of advertising and sales campaign of Ukrainian rock record*commission* extensive travel
***contact the SUSK office.

Little Vietnam

So close do we see main street,
And the shiny bugs which make the air unbearable.

We opened our eyes,
and down the street we marched
right through the red light,
Till the word Welfare caught our sight.
And then our leader stopped,
And searched us with his eyes
for signs of strength.
All he could see was

Yes sir.

So in we went

Yes sir.

And asked for help

Yes sir.

Then the neon lights shot out a check

Yes sir.

Outside again

Yes sir.

Over to the liquor shop

Yes sir.

And bought our wine

Yes sir.

And with it courage

Yes sir.

Drinking it brought strength

Yes sir.

NO, NO, NO SIR.

We hate you sir with your shiny reupholstered life.
You and all that goes with you.
Your mind smells of odours so foul that the best bottles
of Wine can't hide them.
And down your putrid throat we're going to shove it.
No you goddamned bastard

we'll do it.

But we gotta sleep a bit first.

Bohdan Chomiak



НОВА ДОБА

Електричне небо
мертвою сіттю затягло
алюмінійові пальці
над проваллям.
Шрубами, ржею роз'їдають
жовте пусте повітря
руді скелети жител.

**

Манекени йдуть.
Манекени дихають.
Манекен в косу
пластмасовий мак влітає.

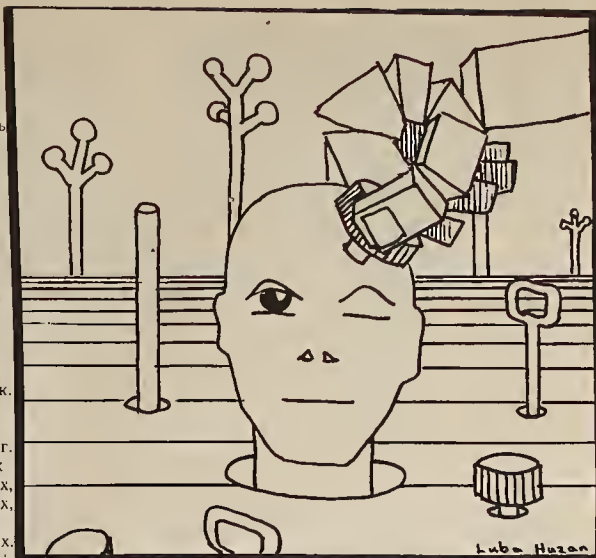
**

Автоматично включився
ранок.

Стрїчка говорить.
З пластики бубонить
шалений бог.

Електрика пульсує в сухих
жилах,
Нїягара висисає кров живих,
Нїягара полонила всїх

мертвих.
— Христя Сеньків



ДАВНЯ ФАНТАЗІЯ

Я вчора була кралею роси
семітно я лежала на травичі
піднявши очі вгору до
квіток
нині ціле поле маків
ми з тобою в парі
розглядали.

Я ндруге стала краплею
води
схоронена в середині брижїв
вони без попередження
розплилися —
я знов сама.

Я вчора була бутонем
троянди
яку хотїли зрізати людські
руки
сьогодні розшвілася вже у
рожу
на захист показалися
колючки

Я вчора була блискавкою
ясною, прямою, як стрїла
хоч шукала нині довкруг
світу
я себе знайти вже не могла.

Я вчора була хмарою
що нині розпустилася у
бур'ю
чи чуєш, як гримлять
невдачі,
як ллються прикрї
сльози?

Завтра
я мабуть ще віраюсь
в пасмо фіолетної Туги
веселки.

Мирися Бродович-Горїх

Untitled

You must assume
I love surprises;

the secret smile
that you spared
before you left,
me,
to draw conclusions:

a dangerous game,
desire,
for a starving mind
that pays the price
for ravishing a future
of its creation—

the price of dreams,
of happiness
attributed
on the impulse,
to unspoken words,
unanswered questions;

incense observed
within your smile
that once you
spared me
before you left. . .

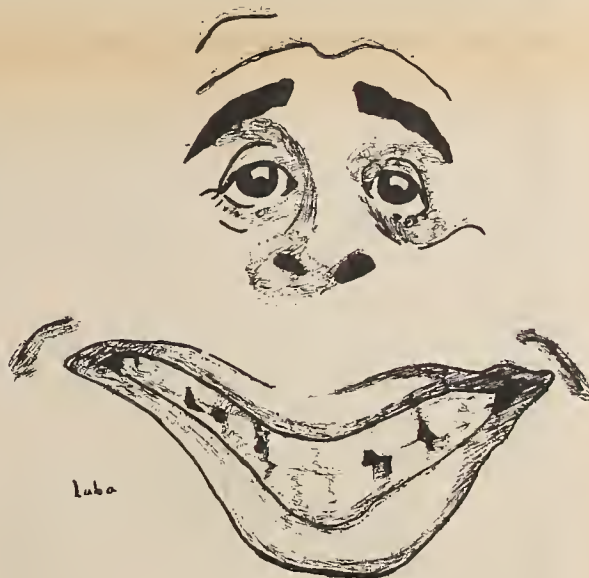
Ihor Sychylo



З МУДРОЦВ БОГДАНКИ:

Якщо ми б читали так мало по-англійському як ми
читаємо по-українському — нас би назвали 'анальфабе-
тами'!

**



Патріот: Український патріот, це той, що прийшовши
з концерту советського ансамблю, підпирається подуш-
кою, купленою в совеському павільйоні на 'ЕКСПО', заку-
рює московську цигаретку, пускає платівку 'Хору Че, в.но'.
Армії, застромлює очі в Твори Лесі Українки радянського
видання, та хвалить себе, що сповний свій національний
обов'язок і дав два долари на визвольний фонд!

— Богданка Цмоць ('Зозулька' 1972)

Let the record stand

Slave camps and Tiger Cages

At the present time two defense committees for Soviet political prisoners (New York and Toronto) are involved in defense work and the dissemination of information regarding the political situation in the Soviet Union and Eastern Europe, most particularly in Ukraine.

In the spring of this year, the Committee in the United States published information about the January and spring waves of arrest

in Ukraine in the New York Review of books. One of the many received responses in support of their defense action came from Father Daniel Berrigan who subsequently wrote an open letter to Soviet authorities. Daniel Berrigan, prominent political dissident and one-time political prisoner under United States authorities, is actively involved in the anti-war movement. Father Berrigan's brother, Phillip, is still in prison.

Daniel Berrigan's open letter to Brezhnev and Shcherbytsky is reprinted below. It comes as a surprise and challenge to Soviet authorities to see an American whom they supported against the American government, condemn their repressions against Soviet dissenting voices. The letter may also provoke discussion within existing Ukrainian organizations whose attitude towards U.S. foreign policy is not consistent with their position on the question of Ukraine.

by Daniel Berrigan

Leonid Brezhnev, General Secretary, Communist Party of the Soviet Union and Volodymyr Shcherbytsky, First Secretary Communist Party of the Ukraine. Honored Gentlemen:

I may be known to you as a former political prisoner in the United States, one whose brother is still a prisoner. The occasion of my writing you is the disquieting news we have received here regarding the continuing political trials of Russian, Ukrainian, and Czech dissidents.

Political prisoners are of course an international reality. One might be tempted to say such prisoners are even a bond of fraternity among political leaders across the world, of whatever coloration. Right, left, center—all subscribe to the stern Manichean principle of the innate corruption and criminality of dissidents; all are agreed on the related matters of crime and punishment.

This international consensus is undoubtedly a factor in bringing about the most unexpected acts of detente. One remembers with a certain rueful fascination the recent cordial meetings between you, Mr. Brezhnev, and our President. You exchanged handshakes, banqueted together, toasted your common hopes.

But would it be untimely, Mr. Brezhnev, to suggest the importance of knowing who it is with whom one shakes hands? The stain of blood, were it conceivably present upon the hand of one man, might so easily rub off on another's. You are possibly aware in this regard, that Mr. Nixon, whom you welcomed with such warmth to Moscow, has destroyed some 6 million people in Southeast Asia during his four years in office. Destroyed, that is, whether by slaughter, displacement, or imprisonment. Six million. Do you wince at that number, unimaginable from one point of view? A number, moreover, with certain magical overtones, coming toward us in a bloody and dolorous procession out of Germany in the '30s? Examine your hands closely, Mr. Brezhnev; the stigma of Mylai may be on them, and of Con Son, and of the piecemeal, methodical destruction of the cities of Vietnam. Even the children? The children also.

But perhaps one is untimely in airing such topics. After all, detente is in the air. Moreover, there are to your credit, along the lines of Mr. Nixon's achievement, certain other matters one might recall. The matters of Hungary, of Czechoslovakia, of the Ukraine. You as well as Mr. Nixon, are showing considerable skill in coming up with what were once called, in a truly classical sense, "definitive solutions."

More nearly to our point is the emotion arising in certain Americans, when we reflect upon the common methods pursued by both sides, Russia and the United States, regarding political dissidents. Common methods govern the fate of "parasites and malcontents" who dare unroll seditious banners in Red Square, dare burn draft files in Catonsville, Maryland.

Indeed, is this not one of the implications of detente itself. That similar solutions are arrived at by the authorities of both nations—nations whose rhetoric, histories, and conceptions of mankind have in the past seemed so diverse, so nearly irreconcilable?

Perhaps upon reflection, Mr. Brezhnev, there is no real danger of your being infected through a handshake with Mr. Nixon. Perhaps this was the truest we have passed beyond that first generation fervor, when a revolutionary leader would receive, with grace and moral dignity, say, the leader of one of the world's most oppressive powers.

It is to your credit that you do not indulge in such fantasies regarding Mr. Nixon's visit. You certainly understood, as did your guest, that you two meet, not as the representative of revolution on the one hand and of oppression on the other, but as twin powers, untroubled mutual images, two whose interests coincided even as they clashed, and therefore clashed most gently. Your meeting reminded us of nothing so much as the coming together of two successful, discreet morticians. So admirable a pair behind locked doors may even have shared one with another some precious trade secret. Let us speculate: on the one hand the marvel of Lenin's embalming; on the other, the marvel of—what? The Tiger Cages? Vietnamization? We shall never know.

That each of you has secrets to share, one cannot have the least doubt. Both of you hold political prisoners, many thousands of hundreds in the American. This is perhaps the worst kept secret in all the world. A genuine symbiosis of means joins you, ideology to ideology, hand to hand. You have both agreed to take and keep hostages against lawless contingencies. The principle once decided on, a like scenario unrolls east and west: police, interrogations, arrests, trials for conspiracy, and then the long ride into oblivion, the passage into non-personhood, the erasure from human life and community of human beings.

Such is the fate of political prisoners in both countries. We wish only to add that many of us who are for the time being out of prison share in the powerlessness of prisoners; East and West, Russians and Americans, we know that to be citizens is to have no real access to political leaders. Our fate, like the prisoners', is decided elsewhere. Our leaders have turned to stone.

Turned to stone; your ears, Mr. Brezhnev and Mr. Shcherbytsky, have turned to stone. You no longer hear the cry of the dispossessed, the broken, the victims.

Your nostrils have turned to stone. You no longer smell the blood which yourselves have let.

Your eyes and mouth have turned to stone. You no longer see the truth of the world, which, according to historical claim, you were empowered to interpret and announce.

You no longer speak the truth about human life, about the lives of workers, of the poor, of the youth, of those whose passion and sacrifice initiated the revolution you have betrayed.

Can anyone doubt, that by prolonging the agony of political prisoners, by enlarging the numbers of the condemned, you have betrayed the revolution? Or that the first sign of the betrayal is that the opposition must be crushed, at whatever cost, by whatever means? The revolution is degraded, at your hands, in the fate of every man and woman you have destroyed. Instead of a sublime spiritual event, you offer the world the same tawdry czarist stereotype—prisons,

political indictments, puppets, the trappings of illegitimate power which (so the claim goes) your revolutions rendered null and void, once and for all. Instead of the revolution, evil times. Indeed, you have made the times so evil that one can do very nearly nothing at all on behalf of his brothers and sisters. No recourse, no mercy, no justice. Only death multiplied, and anguish, and despair. Behold your legacy.

And yet, it is in just such times as these that we are resolved not to lose heart, not to give up. Even if our voices go unheard, it is necessary for them to go on record. To go on record before history, before the next generation, before those who, sifting the ashes and bones of the victims you have multiplied, will ask: did not some few stand firm? They will probe without mercy; who were the criminals and who were the innocent? They will inquire relentlessly, who led the people in truth, who misled them with deceit, cruelty, and trickery?

History will want to know why it was necessary to destroy one's fellow citizens, whether indeed they were criminals, or whether they were imprisoned by criminals. History will inquire; therefore, we go on record.

We put on record the names of those you have imprisoned, exiled, silenced, starved, tortured, degraded. The names of Mykhaylo Soroka, Aleksander Solzhenitsyn, Ivan Dzyuba, Andrei Amalrik, Ivan Svidlychny, Vyacheslav Chornovil, Pyotr Yakir, Simas Kudirka, Yuriy Shukhevych, Valentyn Moroz, Vladimir Bukovsky, and many others. And if certain names are lost, and certain others are erased by death, we still must go on record. For the sake of the next generation, we must point out how in East and West, a common brutal method was used against those whose only crime was to resist crime. We must underscore the fact that the Russian cruelties and the American cruelties were almost exactly parallel, except that the Russians turned their electric shocks, their mental hospitals, their slave camps, their Siberian exile, their police torture, against their own people, while the Americans, more sensitive perhaps to the mythology which makes them out to be temperate and compassionate, did not commonly use such methods against their own. To do so was not politically expedient; especially when there were countless Vietnamese, Laotians, Cambodians, and other Third World people upon whom they could experiment with impunity.

Nevertheless, East or West, crimes domestic or crimes extraterritorial, it is for us to go on record. The crimes occurred, the guilt is manifest. Wherever men and women are in exile, dying of forced labor, put to the rack, standing in kangaroo courts, stripped of citizenship, of human dignity, of civil rights—wherever this occurs, we declare that a court of humanity is already summoned. We declare, moreover, that those judged guilty in your courts have become your judges.

Let this be the record. And let the record be unequivocal and clear. Brezhnev, Shcherbytsky, Nixon, and all your henchmen, from Siberia to the Ukraine to South Vietnam, are guilty of crimes against humanity.

Your authority is therefore illegitimate. No one need obey your voice, pay your taxes, offer his body

Defense Committee Launches Bulletin

The "Set Them Free" Committee in Defense of Soviet Political Prisoners has successfully launched its information/analytical news Bulletin, and has attracted a large readership among the Ukrainian student population. Composed of radical Ukrainian Canadian students, the "Set Them Free" Committee, is committed to the dissemination of information concerning the struggles of Soviet and East European dissidents and their international defense.

In order to first explain to the Canadian public and in particular to the Ukrainian Canadian population, the nature of the dissent movement in Ukraine and throughout the Soviet Bloc, the Committee launched its Bulletin in late July and since has produced 3 issues.

The Bulletin carries basic information on arrests, trials and persecutions of dissidents in Ukraine, the Soviet Union and Eastern Europe, information about defense work going on in Western countries in support of those movements, and regularly prints important documents produced by those movements (such as the discussions of workers and the Polish authorities during the Polish workers' strike in 1970-71, the Moscow leaflet on the economic conditions of the workers in the Soviet Union-1972, etc.)

At the present time the Committee is distributing its bulletin in Canada, also having readers in Europe and the United States.

The "Set Them Free" Committee is eager to contact people across Canada who are concerned with the fate of the Ukrainian struggle and are looking for a fresh, internationally oriented and progressive approach to this area of politics. For information concerning the activity of the Committee in Canada or for a subscription to the STF Bulletin (\$2.50 for 12 issues) write P.O. Box 294, Station "M", Toronto 21, Ont.

to your wars, submit to courts which you assemble, die for a cause which you believe.

Let this be the record. It may be that only the next generation, long after your demise, your laying down of authority, the dismantling of your military empires—it may be only after all that, that sentence can be passed upon you. It matters little, if only sentence be passed.

Let the record stand then. Let the court of humanity, the court of the defeated and exiled and imprisoned, be heard. And for those who believe, as we do, in a God of history, a God of mankind, the court assembles in His name, under His authority, to exercise His decree. Let the record stand. (reprinted from "the village VOICE", NYC, Oct. 5, 1972)



Сільські подимки

\$500... cont'd from p. 4

late Stone Age soon led to an urban revolution as primitive tribesmen moved into towns to become mankind's first urbanites.

The Tripolye culture, named for a town on the Dnieper River where the first artifacts were identified in 1836, has long been associated with settlements, but the unnamed town now being excavated in the Ukraine appears to be the largest yet found in this part of Europe.

The work has been conducted by a team of the Institute of Archeology of Kiev on a plateau-like elevation within a bend of the small Talyanka River, near the village of Maidanetskoje. The village lies a few miles south of the Ukrainian rail town of Talynoe.

Hilltop locations, utilizing the protection of natural barriers such as river valleys and steep plateau slopes, have been typical of Tripolye settlements.

Shmagli said a high level of civilization was suggested by the finding of pottery of well-fired clay with distinctive black spiral decorations characteristic of the Tripolye people.

He also described statuettes depicting persons and animals, including a particularly fine figure of a bear. Bears are forest dwellers and

the excavation site is situated in what is now wooded steppe, or grassland with patches of forest. The area is believed to have been once covered by forest, which has gradually retreated northward as climate has become drier.

The site has thus far been explored by preliminary digging in test pits and by geophysical prospecting.

WORLD'S FIRST CITIES: Arrow on the map shows where settlement at about 3000 B.C. was found in the Ukraine. Older cities have been found near Baghdad that date back to 4500 B.C. The oldest known city dwellers lived in the kingdoms of Sumer and Elam. Elamite cities have been found in portions of ancient Persia (Turkey and Iran) and spreading east through what is now Afghanistan to Pakistan. About the same time cities were rising along the valleys of the Nile. Chinese cities are known to have been built about 4000 B.C. in the valleys of the Hoang Ho and the Wei. Mexico's earliest city builders were in Olmecs whose remains date about 1500 B.C. The earliest cities in this part of the continent are Iroquois dating about 1200 A.D. Earlier settlements may yet be found, since it is believed that Indian agriculture began about 3000 B.C. with the cultivation of beans, corn and squash.

video - SUSK '72



Gardenton Bukovynian Wedding



Ten Ukrainian Canadian university students obtained a \$25,000 grant this summer from the Opportunities for Youth program sponsored by the Federal Government in Ottawa for preparing video programs on the Ukrainian cultural life in Canada.

The citizens of Gardenton, Tolstoi and Vita staged a mock Bukovynian Ukrainian wedding as one of the major summer programs on Aug. 18 and 19. The video project was prepared by Video Susk which is the Ukrainian Canadian university students union, with its national executive in Toronto, Ont., the Department of Education of the

province of Manitoba Curriculum Branch of Kolos Productions, an international Canadian university student production house.

The main actors in the wedding ceremony were: groom - Roman Goyaniuk of Toronto, Ont.; bride - Debra Kolodzinski of Tolstoi, Man.; parents of the groom: Mrs. G. Onysko, M. Zahara of Gardenton; parents of the bride - Mr. and Mrs. Soprowick of Gardenton; godparents of bride and groom - G. Bury and Mrs. S. Probizanski of Vita and Gardenton; matron of honor - Pat Woroniuk of Gardenton; bridesmaids - Diane Homineuk and Jennifer Osachuk of Gardenton;

best man - Ron Boyzak of Vita; ushers - John Panachuk and Bill Osachuk of Gardenton; Matalow - John Zauha.

The video crew consisted of Roman Onufrijchuk - producer, Ivan Fecan - camera and location sound, Irka Kajda - researcher, Dania Jaworski and Zorianna Hrycenko - production assistant.

The music (Ukrainian Old Time) was supplied by Walter Kolodzinski of Tolstoi on violin; Nick Machne of Gardenton on symbols.

The group choir consisted of women and men from Gardenton, Vita and Tolstoi.

Face-makeup was done by Mrs.

Julia Orlo's of Chicago, Illinois, U.S.A.

Among the various programs prepared this summer are interviews with Ukrainian Canadian artists, program on Ukrainian architecture in the province of Manitoba and an analytical view on the Ukrainian language issue in the public schools system of Manitoba. The language program delves into the present development and problems of teaching a second language in particular Ukrainian, in Manitoba schools.

One of the objectives of the Video Susk programs are to communicate the many relevant issues and life

styles within the various minority communities in Canada, thereby stimulating interaction between all communities.

The video programs prepared this summer shall be aired on cable television in various Canadian communities in the near future. Such productions, prepared by university students dealing specifically with Ukrainian community life in Canada, concretely reflect the multicultural reality of this country.

On Sun., Aug. 20 the entire video crew were entertained at the home of Mr. and Mrs. Walter Kolodzinski of Tolstoi.

(reprinted from Carillon News, August 23, 1972)



HAVRYLENKO'S GIRL

A blow-up of a "Girl" by the contemporary Ukrainian artist Hryhorij Havrylenko of Kiev was chosen for the design of the poster publicizing the 13th Congress of the Ukrainian Canadian University Students Union in Ottawa. The original Havrylenko drawing, existing in a private collection in Winnipeg, is a black and white, pen, india ink drawing measuring approximately 5" x 6".

Havrylenko's "Girl" is one of a series of approximately 80 different drawings of a girl which was made by the artist in Ukraine. The image is part of a cycle Havrylenko did as illustrations of the heroine Beatrice in the Ukrainian translation of Dante's *Vita Nova* which was published in Kiev.

The drawing of Beatrice was based on the following incident in Kiev.

In one of Kiev's subway stations Havrylenko noticed a girl whose

visual features particularly interested him. He asked her to model for his illustrations to Dante's book. Not knowing the artist she was reluctant, and refused. While Havrylenko and the girl continued talking her fiance came and they left. This was the first and last time Havrylenko saw the girl.

Havrylenko began a series on this girl trying to grasp her image. Thus Beatrice was achieved.

The Havrylenko posters for SUSK

were printed by the artist Bill Lobchuk of The-Screen Shop in Winnipeg.

Under the blow-up reproduction of the "Girl" were added the words from a poem by Ivan Drach of Kiev.

If anyone is interested in ordering the poster at \$1.50, kindly write to SUSK, National Executive in Toronto. There were 1,000 posters printed — 500 black and white and 500 seepia (dark brown on beige). Only the seepia color is available.