

СТУДЕНТ

STUDENT

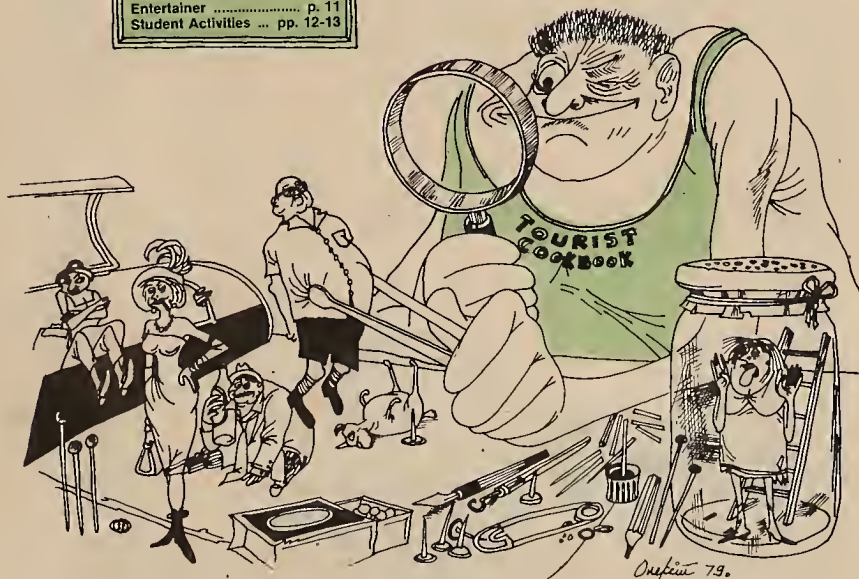
ETUDIANT

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

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Butter for the SALT accords?

Five Soviet dissidents released in surprise exchange

Nestor Makuch



The released dissidents at a New York press conference. From L to R: Alexander Ginsburg, Valentyn Moroz, Georgi Vins, Mark Dymshits, and Edward Kuznetsov.

Five Soviet dissidents were released by Soviet authorities 27 April and flown to the United States in return for a corresponding American release of two Soviet spies sentenced last November to prison terms of fifty years each on charges of espionage.

The exchange, highly reminiscent of Cold War spy swaps, was the result of six months of secret negotiations, one of the most closely guarded negotiations conducted by the Carter administration to date, between Soviet and American officials. It is not only the largest such exchange ever agreed to by the two governments, but the first one conducted by the United States in which no American citizen were involved — Soviet citizens were exchanged for Soviet citizens.

The five dissidents released are: Alexander Ginsburg, a leading Soviet human rights activist who was sentenced last summer to eight years in a strict labor camp and three years internal exile for "anti-Soviet agitation"; Mark Dymshits and Edward Kuznetsov, two Jewish activists originally charged in 1970 with treason and sentenced to death for their role in an unsuccessful plot to hijack a Soviet plane to Israel — a sentence which was commuted to fifteen-year prison terms following a worldwide protest on the hijackers' behalf; Georgi Vins, a prominent Ukrainian Baptist leader arrested in 1974 for conducting an underground ministry and sentenced in 1975 to five years imprisonment and five years internal exile for defaming the Soviet State, and; Valentyn Moroz, the prominent dissident Ukrainian historian who has served several sentences since his first arrest in 1965 [see article on Moroz elsewhere on this page — Ed].

American interest in a prisoner exchange of some sort had been evident since the rash of harsh sentences meted out last summer to prominent Soviet dissidents such as Ginsburg, Shcharansky and Orlov. While the Soviets first expressed a reciprocal interest in November after the sentencing of Vadik Enger and Rudolf Chernyayev, both employed at the United Nations and arrested after trying to buy information about U.S. anti-submarine capability, they had indicated their concern about their agents' fate in June 1978 during Soviet Foreign Minister Andrei Gromyko's meetings with American Secretary of State Cyrus Vance in New York.

The exchange itself was negotiated since November 1978 in an unusually informal and drawn

out, on-and-off manner by U.S. National Security advisor Zbigniew Brzezinski and Soviet Ambassador Anatoly Dobrynin. Only after 12 April 1978, following lunch and

vodka at the Soviet Embassy, did Brzezinski and Dobrynin begin to concretely conclude the arrangements which led to the 27 April exchange in a mist outside a

secluded hangar at Kennedy International Airport.

The Soviets' initial desire for an exchange at Checkpoint Charlie, a traditional 'cloak and dagger' point on the Berlin Wall, was overruled by American insistence on the easier exchange by airplane. The Aeroflot flight which brought the five dissidents to New York returned with the Soviet spies. Arrangements were also made for the dissidents' families to join them in the near future. The Soviets held their ground in some other areas, such as refusing to release Shcharansky or Orlov, both of whom they consider too important to exchange.

Once the final arrangements for the exchange were concluded, events moved quickly. On Wednesday 25 April all five dissidents were still in their respective labor camps. At 5:00 a.m. Friday 27 April they were marched into a room at a Moscow prison, stripped of their Soviet citizenship and accompanied by twenty guards to the airport and onto the plane which brought them to New York early in the afternoon. On Saturday 28 April they addressed a crowd of over 100,000 in New York's Dag Hammarskjold Plaza.

Although their political impact within the Soviet Union will most likely be decreased as a result of their emigration, most of the dissidents released do not regret leaving. Ginsburg admits he was a bit reluctant to leave his homeland,

Adjustment to west not likely to be easy

Now that Moroz is free . . .

Stephan Semykivsky

Among the Soviet dissidents released in the 27 April Soviet-American prisoner exchange was the prominent Ukrainian historian and essayist Valentyn Moroz.

Moroz was first arrested in 1965 for possession of unauthorized literature and sentenced to four years in jail for "anti-Soviet agitation and propaganda." During his

imprisonment and after his release in 1969, Moroz wrote several critical essays which have been translated into English and published in the west. He was arrested again in 1970 and sentenced to nine years' imprisonment and five years' internal exile. After six years in Vladimir prison, attempts were made to declare him mentally ill and to have

him detained indefinitely in an asylum, but after widespread protests in the west Moroz was transferred to a prison camp in 1976.

Moroz's essays gained a great deal of publicity in the west, and he became a leading symbol of the Ukrainian movement for national and civil rights. A number of "Committees for the Defense of Valentyn Moroz" were set up in several North American cities, and he became the focus of attention for many activists involved in defending the civil rights of Ukrainian dissidents.

His wife and son are expected to join him in a few weeks, and if the recent expulsion from the Soviet Union of Grgorenko, Svitlychna and Moroz in fairly rapid succession is any indication, it is likely that other Soviet Ukrainian political activists will follow. Although the number of Ukrainians who have been allowed to leave the Soviet Union is still pitifully small compared to the outflow of Russians, and especially the emigration of Jews, the Ukrainian communities in the west must begin preparing themselves to welcome more of these very politicized Ukrainian emigres.

Several Ukrainian audiences in the United States have already had an opportunity to hear Moroz speak. The statements he has made since his release, and some of his earlier essays, indicate that he readily fits the image of "nationalists" as perceived by a large sector of the Ukrainian emigre community. Moroz has a certain charismatic style, seems to be rather rigid and uncompromising in his views, and has indicated that he would like to unite the divided ranks of the Ukrainian nationalists camp in the diaspora. One can only hope that he is not as intolerant and narrow-minded as many representatives of the nationalist camp have shown themselves to be, and that he will be able to cooperate with various sectors of the Ukrainian community abroad.



Valentyn Moroz raises a bouquet of flowers during a rally in Philadelphia.

STUDENT

RESTAURANT

STUDENT

CITY

MAY 1979

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but he was "a little tired of seeing four walls." He nonetheless continued on page 10

(MOROZ continued on page 10)

EDITORIAL

Election Reflection

The following letter and editorial comment appeared in the 6 October 1904 issue of Svoboda, in the midst of a federal election campaign. It is interesting to note the advice and observations given here, especially in light of our current election.

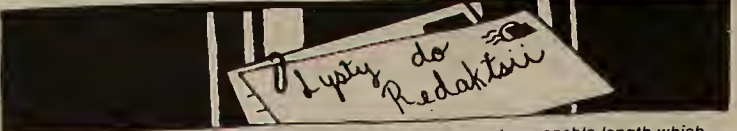
В нашій колонії розширюють книжки між русинами, в яких ліберальна партія дуже обсуджує консервативну. В тих книжках описується, що консервативні посли виступали на русинів безчесні слова. Цікаво, чому, якщо то правда, не дають того до газет, але потайно піддають книжки. Ми знаємо, які ліберали до нас прихильні. Пригадуємо собі, який був страйк в 1901 році на С.Р.Р. секції. Ми — русини хотіли перебути в еміграційні доми поки закінчиться страйк, щоб ми на страйку життя не страждали, і щоб ми дітей сиротами не лишили. Але ліберали не були для нас тоді приятелями. Вони нас вигнали з еміграції як блудну вівцю. То деякі спели попід корти, а деякі в баскарах, а як кілька русинів сиділо під емігрантом, то намаляли фермаїнів, щоб на них воду длати і так посмішкувалися з нас. Як дощем попидали водою, а тепер під час виборів хотіли б голосів від нас. Незабаром почнуться вибори...

(Автор цієї статті не підписався. З його розповіді виходило б, що русини в Канаді повинні б при виборах

голосувати на кандидатів ліберальної, але консервативної партії. Між іншим, така рада нерозумна: Треба знати, що обидві канадські партії в Канаді — і ліберальна, і консервативна — це партії капіталістичні, великопайські, а тим самим — ворожі робітничі і дрібно-у фермерів, яким і є наш канадський русин. І одне, і друга партія може обіцяти русинем золоті грушки на вербі (особливо перед виборами, коли їх потребують), а навіть зробити якусь дрібну послугу, щоб заслужити їм очі. Але правдивим приятелем для канадського русина не можуть бути ні ліберали, ні консервати, так само, як не можуть бути приятелями русинів в Сполучених Штатах ні республіканці, ні демократи.

Одинокою справедливою партією, яку свідомо і совісно русини тутешні і канадські могли б підтримувати і на ній голосувати, є партія робітничая або як її ще називають — партія соціалістична, бо лиш вона одна бажас справедливості для всіх і лише вона одна, якщо прийде до сили, зможе попішити незалежну долю малого фермера і робітника. — Ред.)

Has anything really changed — besides Svoboda?



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

This is not staged

First of all, please accept the appreciation of the Board of Directors of the Ukrainian Theatre for Student's kind assistance in promoting the Playwriting Competition. You should be aware that your efforts are responsible for the vast majority of the applications which have been received by the Theatre.

Should you wish to further print the promotional material, there are some changes which must be made: the deadline has been extended to 31 December 1979 in response to numerous requests from applicants. My own telephone number has now been changed to 942-0218.

Sincerely,
Myron J. Spolsky
Secretary
The Ukrainian Theatre
Winnipeg

P.S. The postal code on the Selkirk Ave. address should be R2W 2N6

Шанковського дуже влучна, і Вам необхідно поінформувати і себе самих і своїх читачів про цю студію Паля, щоб мсти правильний погляд на ролю Махне а періоді творення української держави.

Пишу українською мовою, щоб заекцентувати необхідність у Вас знання цієї мови, хоча принципоо вважаю, що "Студент" етпийською мовою сповнює своє завдання.

У прилозі пересилаю переплату для мого вунка, який цікавиться Вашою діяльністю і може в майбутньому стати Вашим співробітником.

Бажаючі Вам всього найкращого, сердечно здоровлю
Іван Смолий
ред. "Народної Волі"
Скреитон, Пв.

even an operation in the true sense of the word, for operations improve life — abortions kill it.

The author asks her readers to support "the right of women to control their own bodies, and the right to contraception". Certainly, But to support "the right to free abortions", that most ridiculous of all contradictions in terms — certainly NOT!

Alexandra Berezowskyj
Toronto, Ontario

A tip of the hat

В імені Колегії Св. Андрея дякую Вам за те, що Ви висисте нем Ваш цинний орган "Студент". Як студенти, так і професори його з зацікавленням читають.

З найкращими побажаннями, за Колегію св. Андрея,
Др П. А. Коидра
— Приципал, Вінніпег

Abortions kill

Re: the article "Abortion laws: a miscarriage of justice" by Tamara Tkachuk, published in the March 1979 issue of Student.

It will never cease to amaze me how someone who makes such an impassioned plea in support of women's rights, can completely ignore the rights of another, totally defenceless group — the unborn child. Is that child's right to life somehow less important than a woman's "right to control (her) fertility"? Of course. Ms. Tkachuk does not even broach this issue in her article, in effect denying the very existence of that which she would so unhesitatingly abort.

But, yes Vera, fetuses do exist, and abortion is more than "an operation with an impolite name". It is not

Language not to liking

Чи хтось з редакції "Студент" міг би розяснити мені, чому цей часопис часто пропонує розмовку українське, але друкується в англійській мові? Можливо, сама мова має щось в собі, що може пояснити нашу ідентичність і розв'язати наші проблеми.

Любослав Гривнак
Монтреал

(LETTERS continued on page 13)

СТУДЕНТ STUDENT ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

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STUDENT is a national, bilingual and monthly newspaper for Ukrainian-Canadian students, published by the Ukrainian Canadian Students Union (SUSK)

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

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

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

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Baba warned me not to read Student!

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Better active today than radioactive tomorrow

Bohdan Somchynsky

On 28 March 1979 the people of Harrisburg, Pennsylvania were faced with the most serious accident known in the history of American nuclear reactor operation. The Three Mile Island accident began with a mere valve malfunction and quickly escalated into the contamination of plant workers, the release of radioactive gases and particles into the environment and the all-too-realistic possibility of a total uncontrollable core meltdown. Fifty-six hours after the plant's initial difficulties, Pennsylvania Governor Thornburgh recommended that people leave the surround-

ing area when it appeared that a hydrogen gas bubble might explode and crack the containment vessel. Civil defense officials reported that at least 100,000 people stayed away from their jobs 2 April. Hospitals and nursing homes were short-staffed; many schools and factories closed. Farmers in New York were warned to give their livestock food which had been stored indoors in order to avoid the contaminated grass outdoors. Area obstetricians didn't know how to respond to the throngs of pregnant women worried about the special risks to the unborn. "If there

was danger, then they were told to go too late, after the damage was done," explained one obstetrician, Dr. Lawrence Silver. He was referring to the governor's initial refusal to recommend, let alone order, the evacuation of pregnant women and young children from the area — despite their exposure to unknown amounts of radioactive gases and particles. Eventually an abnormal amount of radioactive material was detected in an area within a sixteen mile radius of the plant. What the Harrisburg incident has shown is that while to date the burden of proving that nuclear

power was unsafe depended on the anti-nuclear movement, now the burden of proving that it is safe will have to fall on the nuclear industry. Whereas the nuclear industry and the Nuclear Regulatory Commission had estimated the chance of a reactor meltdown at about one in a billion per year of operation, the events following 28 March proved them unprepared for existence of a hydrogen gas bubble that could have exploded, causing the immediate rupture of the containment vessel, or have displaced water from the fuel causing further damage by overheating and leading to a reactor meltdown.

On 9 April at the Rocky Flats, Colorado, site of a federal government nuclear weapons plant, Health Director Dr. Carl Johnson reported he had found 501 unexpected cancer cases between 1969 and 1971 among 1.6 million people living downwind from the plutonium-core producing plant. For people living thirteen miles east of the plant, the overall cancer rates for men were 24% higher than expected and about 10% higher in women. This study directly contradicts a 1977 federal study which estimated that plutonium emissions had the potential to cause only one genetic defect and one cancer death among area residents. Scientists are already calculating the death rates resulting from cancer because of the Harrisburg emissions. Unfortunately these calculations will not be confirmed for up to twenty years. As Charles Scheiner, co-chairperson of the People's Action Coalition explained, "These people haven't yet died, in fact, they will never know that Met Ed [Metropolitan Edison] killed them."

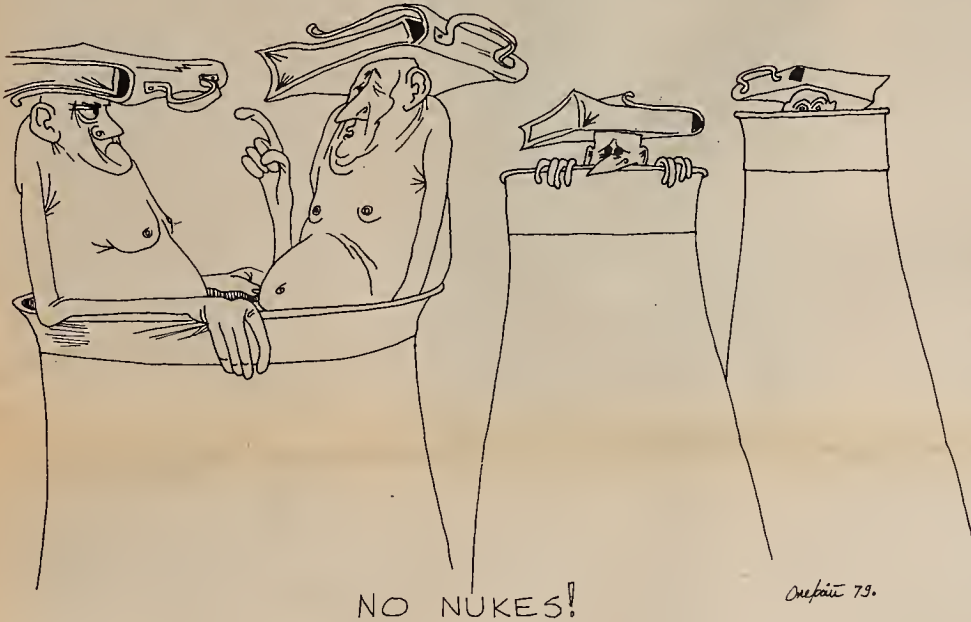
Reaction has been swift among the people of the United States. On 7 April, 20-30,000 demonstrated in San Francisco while in Washington on 6 May 60-100,000 expressed their opposition. Further demonstrations are planned, including one in New York on 19 May, as more and more people are disgusted by the nuclear industry's need for profit over safety, and governmental complicity. But as President Carter reassured the nation at a 10 April press conference, "There is no way for us to abandon the nuclear supply of energy in our country, in the foreseeable future. I think it does not contribute to safety to have a bureaucratic nightmare or maze of red tape as licensing and siting decisions are made."

Across the world reaction came swiftly. Anatoly P. Aleksandrov, in the 10 April issue of *Izvestia*, charged that coverage by the western press of the Harrisburg accident, "in which some basically unpleasant minor consequences were described in an extremely exaggerated manner," was an extension of the campaign against atomic power being conducted by U.S. oil companies. Aleksandrov, President of the USSR Academy of Sciences, went on to elaborate that opposition to nuclear reactor operation was being promoted by fuel monopolies who are afraid of losing oil profits in the shift to atomic power.

Of course, the Soviet bureaucrats have an interest in downplaying the safety threats posed by nuclear reactors. They plan to have reactors supply 7% of the Soviet Union's energy needs by the end of 1980.

They also have a few skeletons in their closets. In 1976, the dissident and biochemist Zhores Medvedev published reports of a long secret nuclear disaster in the Urals. In 1957 a nuclear fire erupted at a radioactive waste storage plant. The resulting explosion scattered radioactive materials over an area of 400 by 300 km. Over 100 people were killed and thousands hospitalized due to radiation poisoning. The land itself was completely devastated. The area was cordoned off, and no information reached the West until Jewish emigre scientists began bringing out reports starting in 1972. Medvedev was able to collect this material and finally published it as a paper in a 1976 issue of the *British Journal New Scientist*.

Nuclear energy is 100 times more dangerous a power for us to allow corporate and bureaucratic interests to monopolize its development. Ukrainian students should join in the mobilizations being held on 2-3 June as the International Days of Protest against Nuclear Power.



IPSA proceeding with Moscow congress

Political scientists insist on burying heads in sand

Bohdan Somchynsky

The International Political Science Association (IPSA) has decided to hold its international congress in Moscow this summer. Issues of human and civil rights seem to have been forgotten, for despite pleas for reconsideration from such political scientists as Ivan Myhul and Arnold Beichman, the Canadian Political Science Association (CPSA) is participating in the plans of the IPSA to bring the light of western political science to the land of 'Marxism-Leninism'. It has been explained that the IPSA has a perspective of introducing new ideas to Soviet social scientists, and that this takes precedence over any concern over the fate of fellow scholars who are imprisoned or harassed because of their views. However, all is not lost. Dr. Roberta McKown, head of the University of Alberta department, pointed out that the IPSA does have a boycotting policy; if the USSR refuses to allow some western political scientists to attend because of political reasons, then the IPSA may have to do something drastic.

Instead of following the exam-

ple of natural scientists in the States and Europe, who have either boycotted or gone to Moscow so as to publicize the research of dissident scientists, our political scientists are more interested in the opportunity of delivering their own

papers, and undoubtedly they will return to write erudite and scholarly works on "Totalitarianism Behind the Iron Curtain: Structure and Function."

It appears the CPSA and their international counterparts are

following that celebrated corporate philosophy, "We're not here to make social comments on Chile and South Africa, we're here to invest." No wonder the IPSA is having its next congress in Brazil. At least they're consistent.



Розмова Шевченка з Богом

Це текст головної промови на концерті влаштованому RYK-ом в Едмонтоні в пам'ять Тараса Шевченка. 11 березня 1979 р.

Ой докиль, Господи, буду я ззивати,
а ти не почувш?

Слова пророка Аввакула

Можемо ваажати цілий корпус Шевченківської поезії розмовою з Богом. Це аудіо з ранньої його "програмової" поеми "Перебендя", яка є лершою спробою Шавченка уточнити роллю леа-та. Старій і химерній кобзар, Перебендя, — це ідеал поета. Шевченко пиша, що

Старий зеховався

В стапу на могилі, щоб ніхто не бачив,
Щоб вітер по полях слова розмавав,
Щоб люди не чули, бо то Боже слово,
То серце по волі з Богом розмовляв,
То серце щечебє Господиному славу.

Отже, поезія для Шавченка — це ітнмня роз-мова з Богом.

Що якраз так треба Шевченкову поезію розу-мити, видно також з його моачання через сім ро-ків на заслани. На заслани поет на міг гово-рити з Богом, бо — каже — "ломарилаа пустиня кинутаа Богом."

Нема слов
В даленій неволі!
Немає слв, немає слвз,
Немає нічого,
Нема навіть яругом тебе
Великого Бога!

Якщо нама в далекій неволі ані слів, ані Бога,
то як може поет вестн свою розмову з Богом?
Не може.

В неволі, в самоті немає,
Нема з ким серце поеднать,
То сам собі оце чунао
Когось-то, з ним щоб розмовлять,
Шунао Бога, а находжу
Тежа, що цур йому й казатъ.

Нема, отжа, нічого дивного в тому, що Шав-ченко на заспанні перестас писати поезії про-довж сімох років. Розмова з Богом буда зіврана.

Але підслухаємо ті розмови, які відбувалиса.
Як бесідуює поет із Вседержителем? Чи Шавчен-ко у своїй поезії хвалить Бога? Ні. Копись-то,
закн він став певтом, він Бога хвалив. Не за-слани (якнй перестав писати) Шевченко пам'ятас свос дитинство:

Бувас, в неволі іноді згадаю
Свос стародавс...

Що й я таки Боге молись-то хвалит!

А тепер Шавченко вма не може Боге хвалити.
Звертається прямо до Бога і іронічно каже:

Хвала

Тобі Єдиному Святому
За дивні Твої діле!
Отнь-бо й ба! Хвали нікому,
А кров, та слвзозі, та хула,
Худе всьому!

Поет, кажа Шавченко, не повинен Боге хвалити:

Якби ви знали, ланічі,
Де люди плачуть живучи,
То ви б елегій не творили
Та марне Боге б не хвелили.

Якщо поет, на думку Шавченке, не мас Бо-а похвалити в своїх розмовах, то що він мес робити? Може... молитися? Оце питаина трохи складніше, ала на разі відповідь знову мусить бути "ні". Копись, давно, Шавченко молвися, коли йому було манша тринадцяти ронв. Пізні-ше навіть дивно йому, як згадає, що колись-то і він міг молитися:

І не знаю
Чого маленькому мені
Тойді так признаю моилоссь...
Недовго (каже) моилоссь,

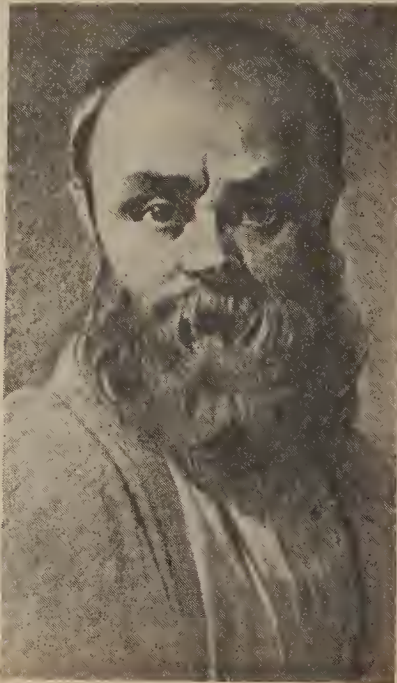
Він прийшов до лереконанна, що просто не варто молитися:

Надо вже й Бога турбувать,
Коли по-нашому не буде?

А важніша: він рішуче й зовсім свідомо від-мовитися від молитви аж поки люди встануть, дорууть кайдани й убоють своїх ворогів. Щойно тоді, каже,

Все покину і полниу
До самого Бога
Молитис... а до того
Я не знаю Бога.

А що лаетові треба зробити до цієї пори? Як-що не хаалити, якщо не молитися, то хіба треба Боге... проклинати? Оце, врешті, так. Проклинати



Боге, каже Шавченко, зечели вже люди.

Скрізь неправда, де не глану,
Скрізь Господа лають.

Він Богові не доносить:

Мені здається, що й Самого
Тебе вже люди проклали!

Його покійна мати би проклала, якби дожила.

Що ти зараніас спеть лягла,
А то б ти Бога прокляла
За мій талаи.

Шавченко признається, що він сам проклинає
Боге. Бо якби він умер був на тринадцятому
році, то

Не був би в світі юродивим,
Людей і Бога не прокляв!

Але тепар він мусить — із-за надмірної любо-ви дла убогої України — Боге проклати:

Я тен її, а так люблю
Мою Україну убогу,
Що проклену Святого Бога
За неї.

Ща все досить драстично заучить, а може й дакому здється, що це проста блюзирство. Ала пем'ятаємо, що у вже цитованій "програмовій" поезії "Перебендя", Шавченко застаргес, щоб ніхто не підслухував розмови поета з Богом. Тому внасие поет піда в степ, "щоб ніхто не бачив, щоб вітер по полях слова розмавав, щоб люди не чули". Люди ін повинні підслухувати, бо не зрозуміють цих розмов:

Дурним (поета) би извапн,
од себе б прогиапи.

Шавченко знав, що сміянність його в бесіді з Богом не буде людям, всман. Усе такн, підслуха-ймо більше тих розмов.

Често нарікас Шавчанко на Бога, що Богсві байдуже, коли нерід терлить від пенів і царів. В поезії "Княжна", Шавчанко обуренній, що якійсь "патріот" однімає у мужна дочку й те-пичну.

І Бог не знає,

А може й знає, та мовчить.

У щй же самій поезії одисус як пани бенівту-ють, є рівночасно голод стогне на сепі.

А Бог нуиас. Бо се було б диво,

Щоб чути і бачить — і не покаратъ,

Або вже еж надто долготерпелив...

В іншій поезії, "Сон", лает розказує як пани знімають у каліи свитину, "з шкурою знімають, бо нічни обуть княжат недорослих". І в сеп там

опухла дитина з голоду вмйрас, "а мати пше-ницю на пащдній жна". Це сполунає Шавченка питати:

Чи Бог бачить із-за хмар
Наші слвзозі, горе?

І, свідомий своєї ролі як поет, як співрозмов-нин з Богом, додас:

Пощлем душу аж до Бога,
Його розлїтати,
Чи довго ша на сім сагіі
Кетам пауувати??

Нарешті, у віршій "Юродний", прямо до Бога вортається з питанням:

А Ти Всевидящє Око!
Чи Ти дивилось звисока,
Ян сотнями а найдаих гнали
В Сибір невольників святих,
Як мордовали, розлїнали
І аїшлї? А Ти не знепо?
І Ти дивилось на них
І не ослїдо? Око Око!
Не дума бачш Ти глибоко!

Бог спїлий, і глухий до молитви і стогону про-стого нероду:

І ви, плєбєї — грєчкосї,
І ви молилїса, та вас
Нїхто на мллус.

Шавченко сам, як тринадцятилітній крїлах,
Богу молвися Але одиого дня молодій Шавчен-ко мов прониуває і озирнуває:

Погляну я не ягната —
Не мої ягнати!
Обернувса а на хети —
Нема в манє хати!

Бачив, що

Не дав мені Бог нічого,
На що, отже, ті молитви?

А я так мало, небегато
Благав у Бога. Тільки хату,
Одну хатиночку в гаю,
Та двї тополі ноло неї,
Та безталаніу юмою,
Мою Охсану.

Я тільки хаточку в тім раї
Благав, і досї ще благаю.

Бо не дов йому Бог нічого. Інакше би було,
знає Шавченко, якби він був паном. Бог слухас
панів і щедро їм дари дас, хоча пани цих дарів
неодцінують:

Дашь Ти, Господи Єдиний,
Сади панам в твоім раю,
Дашь висонї пелетї,
Паши ж несїтї, пузати
Не раї твої, Господи, плюють
І нам дивитис на дають
З убогої малой хати.

І Шавчанко на може розуміти, чому Бог так
побить пана. Пнтас:

Се що пак мллус Господь
Лїхую твар таную?

Неварт молитва хлопець на користь їда панам,
бо молитва помагєс крїпкавої исти саюю ин-волю.

Молитись Богу
Та за ралом сполїтагись,
А бїпшї нічого
На повинні знать навольник.

Для убогих, на думку Шавченка, Бог нїбито
ив існує. У поезії "Вїдьма", і мати і дочка скрив-данї паном. Божавільне мати (цебто, "вїдьма"
поами) пнтасьєс цїгана:

Чи в вас єсть Бог якїй-небудь?
В нес його немає...
Пани вкрапи та а шкатунї
У чебо й ховають.

Шавчанко навіть прилускас, що Бог є в спїлці
з панами й спїльнює з ними глузує з поиеволе-ного поду:

Бо без Твоєї, Божа, вопї
Мн б не нудилїсь в раї голї.
А може й Сем на небесї
Смєсїсє, батачку, над нами
Та, мовж, радїсїсє з паними,
Як править миром.

РОЗМОВА З БОГОМ

(continued on page 15)

Student status in CUP clarified

Nestor Makuch

Student's status as a prospective member of Canadian University Press (CUP) has been reconfirmed.

Student had initially been granted prospective membership in CUP at the 41st CUP Congress held in Edmonton 26 December 1978 - 4 January 1979. The motion was, however, withdrawn and Student's entry made subject to a more intensive study by the CUP field worker for Western Canada and a decision by the CUP National Executive (see Student, January 1979).

John Wilson, the outgoing president of CUP, informed the Student staff in a letter dated 1 April that Student's prospective membership had been reconfirmed.

"We have hesitated this long [to make our decision] not because of our unfavourable reaction to the Student, but because your position as a multi-campus ethnic press has no counterpart currently in our organization, and we are not sure that you fit readily into our current structure. You appear to meet all of our criteria for membership.

"We are pleased to have you aboard, and hope we will be able to cooperate in news exchange.

"Sorry about the long hesitation, but we are still at a loss. The membership commission at CUP 42 [CUP's 42nd Congress, to be held in Toronto in late December] will be asked to re-examine a special category of membership which more exactly delineates Student's special relationship with the rest of the campus press."

Keith Wiley, the CUP fieldworker for Western Canada, had prepared a four-page report on Student to serve as a basis on which the CUP executive could make their decision. The report covers Student's background, its current structure, relation with the Ukrainian Canadian Students' Union (SUSK), finances, distribution, editorial policy, and foreseeable problems with CUP membership.

Wiley, in his report, forsee problems for Student with Youthstream, the advertising cooperative affiliated with CUP which arranges national advertising revenue for member papers. As Student's circulation largely duplicates the circulation of existing CUP newspapers it is not likely that Youthstream will take it on. In other aspects, however, Wiley is of the opinion that Student runs "in a similar fashion to most CUP papers" although it is most distinguished from other CUP papers in content. "The paper is distinctly Ukrainian rather than student in content." He also feels that while Student's content "does reflect the ideal of an agent of social change"... the social change the Student is about is in the Ukraine."

One of the major reasons that Student's provisional membership was re-examined in the first place was the concern expressed over the "dangerous precedent" for CUP in accepting papers that represent ethnic or political groups. Wiley rejects a categorical rejection of such groups and feels that CUP's

usual careful scrutiny of potential members will suffice to protect it from unsuitable applicants. "Each case should be dealt with in terms of the merits and advantages of membership for each particular newspaper. Precedents do not really play a role in this as each case is necessarily individual and different."

Wiley also rejects the objection of many individuals in CUP to Student's "anti-Soviet" line, an objection which for some constituted sufficient grounds for rejection of Student's application. Wiley maintains that "the admission of Student should not be decided on the basis of its political editorial line but by the usual standards set for CUP membership." He also points out that, in regards to Student's "anti-Soviet line," Student people are quick to point out [that] this coverage is not necessarily reactionary. The left in Canada has been never timid in its criticism of the Soviet Union, they say."

Student's status in CUP will now be finalized at the 42nd CUP Congress, where it is likely that the membership commission on the basis of both Wiley's and the National Executive's recommendation, will consider reopening an "alternate member" status which would more adequately suit a newspaper such as Student than would any of the existing membership categories.



• As part of a cultural "thaw" the Soviet government recently permitted the reorganizing group Boney-M to perform at a Moscow concert. Only 100 of the 3,000 available seats were offered to the public — the rest went to middle-aged officials of the government and Communist Party. Still, hundreds of young Soviets milled around in the snow outside the auditorium under the watchful eye of armed militiamen, while inside, Boney-M lead singer Bobby Farrell, attired in a black jumpsuit and grey cape, along with the rest of the group, put on a show rarely seen in stodgy Moscow. When three young fans ran onstage to dance along with the band, they were removed by uniformed police and "detained."

• It's not known if Soviet leader Brezhnev was in attendance at the Boney-M concert, but if he had shown up in one of the many luxury cars he owns, it would have added a touch of class — the ruling class. Brezhnev, communism's most prominent citizen, owns a Rolls-Royce, a Cadillac, a Mercedes, a Citroen-Maserati, a Chevrolet (still a proletarian at heart), a Lincoln Continental, and a Matra-Rancho cross country car. This information came out recently when his Highness was invited to test drive Aston Martin's \$50,000 V8 Vantage on Russian roads. Aston Martin officials said they think Brezhnev will be impressed by their car's acceleration rate from 100 mph to its top speed of 170. Leonid's mother reportedly is worried what will happen to her son if the Reds ever come back.

• Ukes and Nukes Harrisburg, Pa., site of the recent Three Mile Island nuclear disaster, is in the midst of a heavily-Ukrainian populated coal-mining belt. It was, in fact, the 1902 site of the First Convention of the Society of United Ruthenian (i.e. Ukrainian) Church Communities in the U.S. and Canada. As such it stands cherished in our history. Let's hope it stays on the map.

• When is a national "symbol" no longer a "national" symbol? Although Valentyn Moroz has been in the west for less than one month, indications are that he is in dire peril of being appropriated by one segment of the emigre nationalist community (it rhymes with "Slanderites") as their exclusive property. For example recent Student efforts to borrow a tape of a press conference, given by Moroz soon after his release, from this group failed. Although initially access to the tape had been granted a few hurried phone calls by one of their *apparatchiks* to some of the party elders brought down their veto — not only did they now fear "distortions" of Moroz's statements but, contrary to common practice in regards to human rights materials, it seems this tape suddenly was "copyrighted". Hang in there Valentyn — the worst is yet to come!

• Something's fishy in Edmonton's English-Ukrainian bilingual program. A certain teacher, Panna Halya, recently received a birthday present in the mail. It was supposed to be a fresh B.C. salmon, but turned out to be the original (and only) blueprints for a building in Toronto. Meanwhile in a Toronto boardroom, the architect's plans (8 lbs. of red spring salmon) failed to make a big splash.

However, things are really swimming along in other aspects of the program. A recent Edmonton Separate School Board meeting approved an extension of the program to the junior high level (from the current grade 5 ceiling). It is expected that the Public School Board will do likewise.

• Khmelnytsky Boulevard, Franko Street, Vynnychenko Vay, Sheptytsky Ave., etc. . . these are what "good" Ukrainians would call their streets and avenues. But, reality has a different face. For example, in a recently-constructed Saskatoon suburb, one of the main thoroughfares is called Boychuk Drive, after the contractor in the area. It just goes to show that *Qui fiddler payus, tunus callit*.

• Many of our readers may have seen *The Deer Hunter* recently and wondered whether our Slavs Michael, Nick, and Steven were not really Ukrainians. They could be. Many Ukrainian Lemkos emigrated to America in the late nineteenth century thinking that they were really Russians (i.e. the so-called Russophiles). There exists, thus, the phenomenon of Ukrainians organized around Lemko Halls, who go to Russian Orthodox churches, who dance Russian dances to Ukrainian music, and keep portraits of "Bohdan Khmelnytsky's Arrival in Kiev, 1648" behind the bar. If you wonder why they're so confused, just notice the way they drink.

• Dr. Charles Allard is a well-known empire builder in Alberta. According to the *Financial Post* his investments are so widespread that it is virtually impossible to keep track of them. Besides owning real-estate and development companies, gas processing plants, and an Edmonton printing company which does Ukrainian typesetting, Allard owns an Edmonton TV station, ITV. He purchased it since both the CTV and the CBC were too "liberal" politically for his taste. But for a multimillionaire with staunch right-wing views, Dr. Allard has some strange business companions. Two Canadian companies were mentioned in a 1977 Chase Manhattan Bank report on economic investment potentials in the USSR. One was a Toronto-based firm which distributes farm machinery. The other was Allard's Allarco Developments, which has the sole rights to wholesale Soviet-built light jet engines in North America and Europe. The politics of delente makes strange bedfellows.

• Those of our Edmonton readers contemplating voting for Bill Yurko (PC) in the Edmonton East riding should take into account that this is the same person who gave the keynote address at the 1978 Edmonton Ukrainian Canadian Committee banquet celebrating the sixtieth anniversary of the Ukrainian revolution. Remember that speech? You know, the one in which over half of his remarks were devoted to a homosexual rooster joke. If Yurko has this much respect for us to our faces, what is he going to do behind our backs?

Million dollar endowment sought

Toronto gets first Chair in Ukrainian Studies

The first Chair in Ukrainian Studies to be established at a Canadian university was celebrated 29 March 1979 in a signing ceremony at the University of Toronto.

The signing marked the culmination of a nine-month campaign by the Ukrainian Canadian Professional and Business Federation to raise \$300,000 for the Chair, a sum which is matched by a \$300,000 grant from the Federal Government through the Minister of State responsible for Multiculturalism, the Hon. Norman Cafik. The eventual goal of the endowment is \$1,000,000.

The Chair is intended to advance the study of Ukrainian history, culture and political economy, and will supplement the Ukrainian language and literature courses available through the University of Toronto's Slavic Languages and Literatures Department.

The Chair will initially facilitate the appointment of one full-time professor and its programme encompasses both undergraduate and graduate courses. A search committee will select a professor for the Chair, which will begin its programme in the fall of 1980. In 1975 the Ukrainian Canadian

Professional and Business Federation was instrumental in the establishment of the Canadian Institute of Ukrainian Studies at the University of Alberta, which is funded by an annual grant of \$350,000 from the Alberta government. The Federation is currently involved in promoting a Chair of Ukrainian Studies at the Universities of Saskatchewan and Manitoba.

The signing, which took place at Hart House, was attended by over one hundred representatives from the University, the Ukrainian community, and the Government.



The signing ceremony at Hart House. From L to R: David S. Claringbold, Secretary of the University of Toronto Governing Council; James M. Ham, President of the University of Toronto; W. George Danyliw, President of the Ukrainian Canadian Professional and Business Federation; Eugene Zaraska, Secretary of the Chair in Ukrainian Studies Inc.

The Tourist Cookbook: a

The following article is a compilation of three articles, "The Tourist Cookbook", "The Tourist Cookbook II", and "The Tourist Cookbook III", which appeared in the summer 1972, 1973, and 1974 issues respectively of New Directions. As some of our readers may be planning a trip to Ukraine this summer we felt that some of the advice given in this Cookbook may come in handy during their visit. The first two parts of the Cookbook were written by the same group of anonymous people, while the third was written by a second group which had attempted to implement the first two parts. Perhaps some student traveller's experiences this summer could serve as the basis for a Tourist Cookbook IV.

On making your trip to Ukraine a memorable military piece de resistance.

A tourist handbook for militant Ukrainians visiting Ukraine.

This is, to say the least, a most unusual tourist guide and handbook for young Ukrainians who plan to visit Ukraine in the near future. Having observed the behavior of many tourists in Ukraine we have come to the inescapable conclusion that most of them don't have the faintest notion of what is going on around them. Therefore, the publication of this "cookbook" has been decided upon. In it, we hope to arouse youthful passions, give some practical hints on viewing and coping with the sights and raise the blood pressure of each and every KGB agent in charge of young "impressionable" Ukrainian tourists in Ukraine.

The combination of reduced airfares to Europe and increased affluence among Ukrainian emigres will predictably culminate in more tourists' pilgrimages to Ukraine. Many young Ukrainians will finally be exposed to the country about which they have heard so much. Looking for a preserved mythical "strime" rather than a living country, they will search in vain for houses with thatched roofs and be dismayed that the hopak is not being danced constantly on the Khreschatyk in Kiev. In essence these young people who visit Ukraine are in for many cultural shocks, and this "cookbook" is geared to prepare them for these strange but true experiences. It is also designed to bring misery and indignation to the headquarters of the KGB on Volodymyr street in Kiev.

Taking for granted the fact that most young Ukrainians in the west have been under the careful tutelage of proper parents, and are equipped with a well-rounded parochial school background, it is indeed very difficult to turn them into political activists on their two or three week tour of Ukraine. Despite all that they have heard of the situation in Ukraine, the grim and proper attitudes of their upbringing have done much to defeat any aggressiveness in their nature. Even the mere suggestion that they make nests of themselves in Ukraine (if not hard core "outside agitators") is repulsive to most.
But — try we must.

THE LURE OF UKRAINE

Why do young Ukrainians travel to Ukraine? The reasons for visiting the motherland vary from individual to individual. Many are persuaded to go by their parents to visit relatives (mostly ancient grandmothers, aunts and uncles remote from their personal lives and who don't really care if they ever see them or not), bring them 6-15 quadiely decorated scarves and sit around tables gorging themselves with food. Other tourists go to see "the old country," to look at St. George's Cathedral in Lviv, St. Sophia in Kiev, the statue of Bohdan Khmelnytsky and various other historical and cultural monuments. This group looks, photographs, and returns home with the sole intent of boring friends with slides of St. Sophia, etc. Some heroic individuals will sneak away to a village, (dressed up as a "typical" Ukrainian peasant of course) and return to the U.S. with hair-raising stories of how they outwitted the whole party and state apparatus by getting into a taxicab in Lviv, with a scarf wrapped around their head and seeing some forsaken village in Lvivska oblast. If you find yourself in one of these categories, use this pamphlet for wrapping fish; then protest at the same time that you are indeed a Ukrainian patriot, that you really do care about what is happening in Ukraine, but... you have a job, children, an old grandmother in Mukachevo, school, a boy friend or girl friend, you hold a sensitive job waiting tables in Orchidia, etc., etc. If so, this pamphlet is definitely not for you. No hard feelings, but a job is important.

Going to Ukraine can not only be a gratifying personal experience, it can also bring some points home to the USSR authorities, by showing the regime that young Ukrainians are dissatisfied with the current policies of russification and persecution. And above all, tourism is the perfect way of raising some havoc, of agitating for change, of informing Ukrainians in Ukraine of what is happening in the west. The opportunities for spreading propaganda in Ukraine are open to anyone with imagination and guts, but... if your father is a former member of a revolutionary organization (or still considers himself a revolutionary) he will protest vehemently, tell you that you are crazy, under new left influence, that you might be arrested, and that your whole family will be deported to Siberia for your foolish action. Therefore, don't tell your parents that you intend to make a nuisance of yourself in Kiev, Lviv, Ternopol, Uzhorod, etc. Just go ahead and do it.

THE GOOD GUYS AND THE BAD GUYS

To make this cookbook a bit orderly, sections are provided for the various and sundry institutions you might or definitely will run into during your stay in Ukraine. But first a few words about the people themselves.

Contrary to popular belief, not every Ukrainian in Ukraine is a "low-down nasty commie". There are good Ukrainians, even "commies", and there are bad Ukrainians, some of the bad ones are not party members, strange as that might seem. You will most likely be exposed to both good guys from the bad. There are no score cards provided for tourists in this aspect. On the whole, you will meet fine, decent people who care for their nation and are deeply distressed by their fate. Now about the bastards.

The KGB is the Soviet secret police, or in other words the Russian counterpart to "pigs". The chief of KGB in Ukraine is Vitaliy V. Fedorchuk. He is known for his rather uncouth behavior

towards people in general. He is shrewd, brutal, but like any other policeman and opportunist, bound for routine and tradition.

The KGB will be your constant companion in Ukraine (or try to be). They will employ the lowest methods to pin a rap on you, so be careful, but not paranoid. The usual method of operation of the KGB is to follow tourists wherever they go, especially young people. The only way to counter this is to go to the nearest militia station and tell the man at the desk, in Ukrainian of course, that you are a tourist from the west, that you have travelled through many countries, but presently you are being followed by some rather strange looking men (it does not have to be "strange looking men", it could very well be old ladies with shopping baskets, young girls with nice legs or dirty old men) and you are afraid that they might be either hoodlums, homosexuals, muggers, thieves or con men. Never say that you suspect your "tails" of being KGB agents. Demand that these creeps stop following you, or else you will raise such a stink when you get home that they will never hear the end of it. Be indignant! Yell at the militia man behind the desk, demand an explanation, say that you are highly disenchanted with socialism, that you were a member of SDS back home and now you will quit once and for all. The poor militia man will try to keep a straight face, but inside he will be laughing at you for your innocence. Don't let this distract you and remain adamant in your demands. If the militia man tries to explain that he is helpless in this respect, give him a proper dressing down and threaten to report him to his superior for being an inept sloth. Then go to "Intourist" — your official hosts, but in reality another KGB front, and tell them that you are being followed by shitty looking characters, that you went to the militia, but they are all freaked out, and that you demand action from "Intourist". Who knows, Fedorchuk just might become a bit more selective in whom he follows. If nothing else works, harass your followers. Don't talk to them, but be profanely nice. Smile at them, don't walk too fast for fear that they might fall behind and lose you, and every evening as you go to your hotel room give them the finger (middle finger up — the rest down).

The KGB is known for its use of provocateurs. These are very pleasant people who might approach you in the hotel lobby, or in the hotel restaurant, try to buy American dollars from you, porno, shirts, etc. Don't sell anything to such people; it's only a trick to pin something on you; avoid them like the plague. The other type of provocateur is the political activist who insists on taking you to a meeting of his "underground cell". These cells consist of KGB agents and resemble communist party cells in the U.S. — more card carrying FBI agents than bona fide members. The same agent will swear to you up and down that he hates the regime, hates Russians, socialism, etc. He might also be a bit more sophisticated and talk to you about russification, dissent in Ukraine and so on. (If you are not sure of this type and have doubts about his origins, don't be taken in). In such a case, listen but do not comment.

The KGB also likes to talk to tourists: these talks, otherwise known as interrogations, are conducted at random. Their main purpose is to bring files up to date on known "subversives" in the west. The usual procedure for such an interrogation is that your "Intourist" guide will tell you that her chief wants to see you. Your guide will lead you to a private room and you will meet a very pleasant idiot. He will ask you about your impressions of Ukraine (service is horrible, everybody speaks some Asiatic language (Russian), posters of Lenin everywhere — use your imagination). To this verbal abuse he will smile and ask you about the emigration and about attitudes of the young people in the West. Specially towards Ukraine, he will ask you about specific organizations, person ("never heard of him or her," but they are crazy and you have nothing to do with them, "don't belong to this organization"), and if you do, it is only for "social reasons". Don't lie overtly, but don't volunteer any information to the jerk. Remain disinterested in the whole procedure. If he asks you if you read the "Tourist Cookbook", give a dumb stare and begin shouting, give him a sympathetic look, tell him that you understand how difficult it must be talking to kids all day; but those are the breaks working for such a fine organization as "Intourist".

Take it for granted that your hotel room is bugged and in certain instances there is photo equipment installed to provide fantastic close-up shots of you in bed (alone or with some newly acquired friend). If you are camera shy (and you should be in the Ukraine) avoid passion for those two or three weeks. It is also recommended that you hang a pair of shorts on possible openings for camera lenses and do a minimum amount of rapping in your room. Likewise, do not discuss the overthrow of the regime in the lobby of the "Dnipro" hotel in Kiev. All in all, the KGB will frequently provide you with moments of pure mirth. They are there and cannot be avoided all the time. How to avoid them is up to the imagination of the potential tourists. It is possible, but that's all we'll say.

"UKRAINA" SOCIETY

Another famous institution in Ukraine is the Society for Cultural Contacts with Ukrainians Abroad, or the "Ukraina" Society. It, like "Intourist," is another facade for the KGB, but is such a pushy outfit that a separate section is devoted to them. Most tourists to Ukraine have had the "pleasure" to be taken to an utterly ridiculous speeches by way-out cluffers, led by Valentyn Tsurkan. Comrade Tsurkan (his KGB rank is either Major or Colonel) is the head man for "cultural contacts" with Ukrainians abroad. He was previously stationed in New York, with Ukrainians a number of years where he managed to make an in-depth study of the Ukrainian emigration. He read "Svoboda" regularly, which even you don't read, and probably still does, and is very well informed about our life in the west. Needless to say, Tsurkan is as close to "culture" as this cookbook is to cooking, but let that be. Tsurkan and his staff sit a predium in front of the tourists, welcome them to Ukraine, rattle off the latest statistics about



wheat production and kilowatt hours produced during the current 5 year plan, tell you with a straight face that Ukrainian culture is flourishing in Ukraine, and that above all Ukrainians in Ukraine, and Ukrainians in the west should become the closest of friends. (In the meantime your KGB tails are milling about outside, waiting for the circus inside to finish so that they can get back to work "making friends with you." You may even get a chance to see some real live "socialist realist films" at the meeting (really putid things), so look vaguely interested in order to humor your hosts). You will also be given books to take back with you about all the "crimes" of Ukrainian nationalism and how everything in Ukraine is just honky-dory today. If you're slick, you can always rip off some really worthwhile books from the "Ukraina" Society. They usually have stacks of the best art and literary works published in Ukraine, but somehow the best and most interesting to get in a bookstore in Kiev, but somehow the "Society" has them. Give them a story, say that you looked everywhere, and you probably did, and that book is impossible to get. Results are almost guaranteed. The other literature is junk, but take it, be practical, remember: there is a serious shortage of toilet paper in Kiev.

Take the talk about all the "achievements of Ukraine under socialism" with a grain of salt. Nothing useful is served by getting up-tight at comrade Tsurkan and telling him to get bent. Some in your group are sure to ask the same standard questions about the fact that Ukrainian is not heard in Kiev, and the standard reply be that it is summer and there are many tourists in Kiev from all over the USSR, and therefore Russian is predominant. Don't waste your time with this nonsense, sit still and avoid Tsurkan and "the boys." Restrain yourself from wasting one or two hours and console yourself with the fact that you have to go through this game of charades only once, while Tsurkan and his staff are obliged to do this all their lives. It is possible that you might be

smorgasbord of information

reader, throw away your latest copy of the resolutions of some student gathering, they are worthless scraps of paper which harm no one, no matter how patriotic and "uncompromising" they might seem.



Stay awhile in the street. Look at the passers-by and remind yourself: the last work has not yet been said. Then act. Act with others, not for them. Make the revolution here and now. It is your own. C'est pour toi que tu fais la révolution.
Daniel Cohn-Bendit

This article was written collectively, and we'll be damned if we let the KGB know our names -- (let them work at it!).

PART II

Because such dubious institutions as the KGB, FBI and others have shown considerable interest in the first part of our cookbook, we have decided to update some sections, add or delete others and generally elaborate upon statements which may not have been clear in the first part. The major reason for preparing this chapter, however, is that the tourist season is again just around the corner. Once again, bright and well-scrubbed Ukrainian boys and girls are scheming with their parents to buy overly expensive scarves for the folks in the old country. While in Kiev, heads of the KGB tourist department are briefing guardians of law and order on whom to expect this summer and on whom to kick out of the country as a lesson to others. All in all, things are picking up again. Since the last installment of the cookbook, the KGB has been working overtime expelling some innocent and some not too innocent — and not too bright — tourists. A special staff of literary minded KGB agents has been brushing up on the finer points of writing confessions for tourists spineless enough to sign them. And as we are all aware by now, hundreds of Ukrainians in Ukraine have been arrested in 1972 and 1973 for protesting official policies. This in itself makes writing another installment of the cookbook a must.

CHECK YOUR UKRAINIAN SPELLING

Despite the fact that there is an upsurge of reactionary forces in Ukraine today, this does not mean that we can do nothing to agitate and catalyze ferment. One of the best ways of making others aware of your feelings is also the oldest and best known method used on college campuses from Argentina to Tokyo — graffiti. Every tourist going to Ukraine this summer should be armed with magic markers, indelible ink pens and pencils, lipstick, crayons, chalk, paint (do not take all this with you, but decide upon one or two weapons and have your friends take the others). As an experienced bathroom poet and wall-defacer, the average Ukrainian visiting Ukraine this summer has the opportunity to excel if he keeps his cool about him. At night he can mark up anything with a surface, write slogans in defense of the Ukrainian language, protest the arrests of Dzyuba, Chornovil, Moroz and others. This should be done with caution for the KGB will obviously have read this cookbook and will therefore be expecting your move. So use your ingenuity, make up schemes of where (not KGB headquarters) and when to post slogans, check your Ukrainian spelling and go to it. If questioned by the KGB, deny all, say that you haven't written anything in Ukrainian since you were 7 years old. Hopefully, your brothers in Ukraine will get the hint that we are pissed off at the state of things in Ukraine and that we are willing, in our minimal way, to help publicize their plight in their own country. Our efforts should make them even more angry with the regime.

NO MORE MR. NICE-GUY

Since the last cookbook, the KGB has decided to throw down the gauntlet and stop winning friends among young Ukrainians in the West. They have even prepared transparent excuses for abolishing student tours to Ukraine. At first glance this may seem like a drastic move by the Ukrainian people's security agencies, but it should not overly trouble us in our disruptive activities i.e. tourism. And although we will read in the Soviet Ukrainian press that the Ukrainian masses (bless their hearts) angrily protest anti-Soviet activities by tourists from the West, this should only serve as encouragement to go on to bigger and better things. As to practical hints for "anti-Soviet" activity, we suggest that more radical tourists harass the Soviet aristocracy with phone calls protesting arrests and sentences of Ukrainian patriots. From the purely technical aspect, we recommend that calls be placed from public phones and during working hours. You will need a two kopeck coin to place a phone call in the USSR. Put the coin in the slot and then lie the receiver and dial the number. Keep the conversation short, say what has to be said and then leave. Below are some of the most pertinent numbers:

- KGB Headquarters in Kiev: E4-66-01
- KGB Headquarters in Lviv: 2-66-20
- Fedir Hlukh, (Public Prosecutor of Ukraine: 29-67-41 (in Kiev)
- Poltava Party Oblast Committee: 34-18
- Ukrainian Press Agency (RATAU) in Kharkiv: 2-48-10
- Ukrainian SSR Supreme Soviet in Kiev: K3-10-01
- Ukrainian SSR Supreme Court in Kiev: K3-03-04

It is highly recommended that potential tourists do not visit the editorial offices of the *Shitakh Peremohy* prior to leaving for the USSR. Your local KGB agent in Kiev may in fact ask you to explain your presence there and demand that you sign a confession denouncing everything in its existence. Besides, there is no purpose in visiting the haunts of old nationalists whom you will probably find quite depressing

THINGS GO BETTER WITH COKE

Do not compare prices of cars, meat, Pepsi cola, eggs and shoes and brag that the living standard in the USSR is higher and that everything is simply a matter of raising the production of

consumer goods. This is blatant New York Times liberalism and does not appeal to anyone except Harrison Salisbury and his crowd who have been not only naive, but downright stupid on more than one occasion. Talk about important issues, political and social discrimination, russification, persecution of dissidents, lack of democracy and such. Be discriminating in whom you talk to, use your brains and do not discredit yourself and others. Read over the first part of this cookbook and — don't forget the magic markers.

PART III

Our trip to Ukraine last summer left us with a foul taste so we decided to try some of the recipes in your cookbook. Unfortunately, we were not yet aware of the pencils and crayons approach but we did manage to improvise a few delicious goodies on our own. All it took was a dash of imagination and a pinch of concern.

1) Wear a cross around your neck or on the outside of a sweater, i.e. in an easily visible place. This tactic really does wonders. Plain, ordinary, everyday people will stop you on the street and start lashing out against their regime and generally everything that the cross stands against in the Soviet Union. But always use the all-ears-but-no-comment approach when confronted with such a vociferous display of outrage. Make sure they realize that you've been listening and do understand — a nod of the head will suffice — but don't get involved in political rock-throwing discussions with people you don't know (agent provocateurs are also pretty good at looking outraged, you see).

A further observation on this tactic: most of the people who pass you on the street will stare at the cross — after all, how often do they get to see a cross worn in public? This subtle, non-showy method is the surest way of getting through to the seemingly unapproachable masses. But don't wear "bourgeois" Ukrainian national insignia like a *tryzub* or a blue and yellow pin unless you don't mind getting into trouble. Crosses and religious articles are OK because the Soviet Constitution "guarantees" religious freedom so that you're at least legally safe.

Don't wear your cross at border crossings. Border guards can be nasty if they want to so it's better to avoid any unnecessary aggravation. The only opposition we encountered came from a drunk militia officer in Intourist Rovno. He asked me in Russian if I wasn't ashamed to be wearing that "thing." I retorted that we can wear anything we want to in Canada. At that point, the woman at the desk told him to "shhh, they're tourists."

2) Another effective way of cooking up a storm is to completely freak THEM (the people who see to it that you're properly looked after) out by not doing what they expect you to do. For example, have some fun with your tour guide; make sure he remembers your stay.

In Lviv, rather than take the official tour, car and all (meaning the car fare which they expected us to pay!), we suggested to our guide that either he take us on a two hour walking tour of the city center or the deal was off. After all, we argued, here we were, poor students dying to see Lviv who, alas, couldn't afford to rent a car. So what could he say? He kept dragging his feet and swearing under his breath because we wouldn't let him show us any of the "good spots."

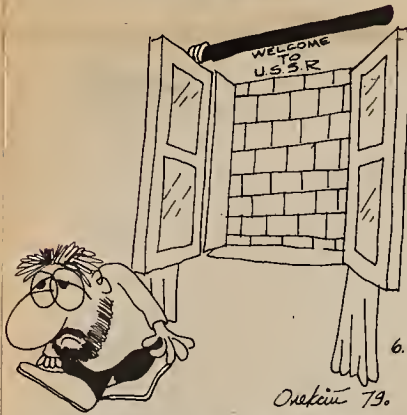
Our next stop was Rovno where they thought they'd outwit us by giving us a jock for a tour guide. But we cooped them again: we took him on still another kind of tour. We insisted that he take us to a restaurant that served *pyrohy* — a not easy task. After a lot of searching, he finally found a place where we all had a good meal. Then, we good humouredly suggested that we have some fun and all go out to a night club where young people hang out. The poor guy! — we had him making phone calls to his superiors all night. Even worse was his embarrassment at our singing Ukrainian songs at the top of our lungs after we had a few drinks of wine. To cap it all off, we told him in the highest of spirits that, being friends and all, we'd walk him home. Watch your guide try to squirm out of that one! Ours kept walking around the dark streets with us and would always end up at Intourist headquarters where he'd beg us to leave him alone. Of course, we were too nice for that.

The trick to having a good time is making sure that you and not THEY call all the shots. Keep them off balance, on their toes and hopping around. Even if it doesn't work, it's fun to see them knit their brows.

3) The best thing to wear in Ukraine is as ragged, patched and faded a pair of jeans as you can find. You know, the poor look. A show of wealth only convinces them that you're from the upper class which alone is privileged enough to travel and spend money. So tell them you're a poor student. No one will be able to figure that one out. Also tell them that your mother is a cleaning lady and that your father is an honest and hard working proletarian. You'd think they'd almost start crying. But it's good for them.

4) You'll notice that a lot of people and particularly all kinds of officials will be speaking in Russian. If one of these types says something in Russian to you, listen carefully, smile politely and then compliment him on his excellent Ukrainian! I still can't forgive them the low blow they landed when a customs officer complimented me on my Russian when he knew damn well that I was speaking Ukrainian.

5) We never tried this tactic, but it's always appealed to me. It takes a lot of imagination, a stiff upper lip and natural acting ability. The idea, again, is to beat them at their own game. If they can play at being Communists, so can you. Carry a used copy of Lenin or Marx around with you with the appropriate passages nicely circled in red, read upon the latest production figures (how is manganese doing? how is pig iron doing), learn a few recent Party resolutions, etc. Then play the role of the passionate Communist who's incensed with all the inefficiency, laziness, etc. that's around. Be outraged at poor service (Leonid will hear about this!) and any other examples of Soviet incompetence. Say things like "Polissya Oblast has fallen behind in sugar beet production this year. Have the Polissysans no pride?" But remember, don't do this unless you can carry it through to the end and take the heat. The embarrassment and hassles aren't worth it if you buckle down to someone who suspects you're a fake.



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approached by one of the members of the "presidium" of the Society who would like to have a talk with you since you are a young person. Don't be impressed and don't be willing. (See last section dealing with KGB interrogations.) If he insists, play his foolish game. He might ask you to do an interview for "News From Ukraine," a rather poorly edited newspaper for English speaking Ukrainians abroad. Refuse all interviews. You might have in your group some "progressive" Ukrainians: these are misled people who will believe all that is told them by Tsurkan and Co., will return to the west and remain insignificant as they have always been. There is no reason in trying to influence them, or in trying to show them reality for they do not matter. Let them be.

If anything is to be suggested, it is not to go to this burlesque show. It is all humanly possible. Vanish just before the bus leaves for the Society from your hotel room and say that you forgot all about the trip and feel really sorry that you missed it.

Friend, you have just finished reading a practical manual on how to help subvert the USSR, while enjoying yourself at the same time. This "cookbook" has many shortcomings, but we hope to improve it with time, to make additions and delete certain items. Many of you will treat this brochure as a joke and continue to visit "the old country" just for the sake of visiting; others, hopefully, will come to the realization that Ukraine is not just another tourist trap, but is indeed a nation fighting for its very survival. It is to this second category that we hope to appeal and activate. For we deeply believe that it is too easy and too futile to be a "good Ukrainian" in the west. You have been to numerous gatherings celebrating past defeats — Kruty, Brody, etc. The times are changing and celebrations of defeats are passe, because if we are to exist, be a modern nation and, pardon the lime-worn cliché, a sovereign nation, we have to confront reality, and reality is Kiev, the KGB, Lviv, Tsurkan and Co. So, dear

A CHINESE LOOKING GLASS:

Student: One upheaval that is of particular interest in the West is the cultural revolution. What were the long-term consequences of the cultural revolution, negative and positive?

Ryga: Quite damaging, negative. I think it was a reactionary phenomenon. I think it was ill-conceived. I think the pressure to return to initial dogma became a bit frantic, and when Mao called for the cultural revolution he was really trying to reduce it again to basic dogma, to a question of faith. He was also trying to cut the question of morality down to a matter of faith.

Student: Do you think it was simply an artificial, imposed thing; that the cultural revolution wasn't an expression of tensions existent in Chinese society?

Ryga: Well, the tensions were there. They always will be in a country as massive as that. I think there was a rising bureaucracy. I think that the conditions that excited and fired the cultural revolution were in existence yes. I just feel that the execution of the cultural revolution was a mistake, prolonging it was a mistake because a lot of people died. The schools were closed so there was a period of time when virtually everything came to an impasse. The horrible thing about it is that the cultural revolution may have gone beyond that and resulted in a quasi-fascist state. When you start to arrest a process of inquiry in that way and try to return to a simple truth again — which is a very emotionally charged issue and particularly involves the young — there is no line of demarcation at which you stop. Eventually it becomes such an overting thing that it becomes a sort of feudalistic fascism. And I think that the Chinese skirted very close to that. A lot of the very good talent in the country was injured, including Zhou En-Lai himself — he came under fire. The current program of industrialization would have been launched a least four years earlier, as Zhou En-Lai already had the blueprint. But how could you do this? Tied to the cultural revolution was not just a question of revolutionary purity. It was a Maoist cult, with a peasant simplicity involved with it that really had no place that late in the structure of society. Now the average Chinese still regards the cultural revolution as a necessity, and there is a certain reverence towards it. Being an outsider I didn't feel that at all, because you could still see some of the damages of the cultural revolution, particularly in the universities where you run into aging professors who during the cultural revolution had to do a lot of work for two or three years. Out of contact; they were sent out to do feudal work and mining and various other things, which meant that their period of research and personal development was cut. They're paying for that.

Student: Do you think that Maoist cultism is being successfully combated there? Have you noticed a difference in the two years between your visits to China?

Ryga: Yes, for example Mao pins, which were still available and the little red book of quotations, which in 1976 was becoming less and less available. Remember that when I was in China the first time it was two months before Mao died. I tried to get a little red book and I finally located one in an obscure bookstore. It was a used copy, there were no new printings out. I did locate some Mao hats and tunic pins, but those were scarce. In 1978 I couldn't find any at all. Also Chairman Mao's portraits, unlike the Soviet Union where you have statues, where Stalin allowed statues to be built — the cultism of the Soviet Union in Stalin's period was deliberately cultivated by the Party brass — I only saw two statues of Mao in China. They were within institutional buildings; they were not on public display. The only one I saw in 1978 was the one in Mao's mausoleum, inside the building. So you didn't have those visible, concrete edifices hanging like icons in the countryside. Yet the one thing that does exist are portraits of Mao. But since Mao's death, when Chairman Hua came in, first of all there were fewer portraits of Mao around in China, the ones that remained were always paired with an equivalent-sized portrait of Chairman Hua. So you reduce the icon by creating another one opposite it and then you can reduce both of them in size. I don't think that the cult of the individual was that much of a problem. I do feel that Mao had outlived himself. With Mao in China's more of a deity than a cult. The criticism of Mao — and there certainly will be some shaping up — will be restricted to only specific areas that were obvious. But I think that the "helmsman of the revolution", that particular place that he has in the Chinese mystique, will not be touched.

Student: So the respect will be there, but it won't be a dogmatic attempt to apply Maoist ideas?

Ryga: No, and also in 1978 the daily paper no longer carried quotations of Mao on the masthead. I think they're being very tidy about it.

Student: I'm wondering how that bodes for Maoist groups in the West.

Ryga: Well, when I was there in 1976 we had two people who were avowed Maoists in our group and they were the ones who had the most difficulty in China. They were the ones who went through severe psychological stress, trying to fit their theory to the reality. I had the feeling that their abstraction of what was happening in China had taken an entirely different course from the reality of China itself. I know that on a number of occasions they asked political questions, particularly to do with what the Chinese workers and peasants were studying, what writings of Mao they were involved with. But the Chinese were not into the same writings as people here. They studied pragmatic literature — what was applicable to the problems of existence in this particular period. They were studying Leninism much more. So I think that this disturbed what the Chinese referred to as the "bourgeois Maoists," people who had access to all the economic resources of our continent, the educational system and everything else. I think the experimentation that was going on in China was what disturbed them. I think that they expected a much more dogmatic society, even though it isn't. For instance, it's not a society that's down on consumer production. It's not like Eastern Europe where an item of clothing which you might wear becomes the centre of attraction in the streets because it's not produced in the country. Virtually everything that we carried with us and virtually everything that we have here, is available in China. Soaps, cosmetics, wristwatches — mind you, the luxury items are taxed, they're very expensive to buy. My impression was that there were more excellently produced textiles in China than I had seen produced anywhere else in the world. Very fine textiles, personal goods — that sort of thing.

Student: So you think that many of the Maoists in Canada are misinformed or have very unrealistic ideas of what China is all about?

Ryga: Well, I think they don't understand China.

Student: They understand it only as an abstraction?

Ryga: That's right and they also know Mao's writings only through translation, and I don't know how well one translates any Chinese writings. I had a discussion with Dr. Wong [a guide] about this. You can take a piece of writing and depending on what attitude of mind you approach it with, you can be translating another language. I think that possibly many translations of Mao are not that good. They were more cast in the Western expectation, rather than dealing with the Chinese. Mao's parables that were designed to excite interest and energy and self-respect in the Chinese peasant — when you read them in English they make very little sense. Because what's missing is a framework. How is this framed? The fable "The Old Man and the Mountain" still doesn't make much sense to me. Because of this: I don't understand on what sort of foundation this kind of mystical story is built. Because the isolation of China from our part of the world has been so total. It's always astonishing to me, when I think back in retrospect, how it's possible to have a whole civilization so isolated from the rest of the world. O.K. — a very dramatic development takes place in the country — and then of course the human tendency is to try to understand and appreciate it and to try and possibly learn from it. But I feel that that can be very faulty, because you're dealing with a society that for the last 4,000 years has had 2,000 years of slavery and 2,000 years of feudalism. Directly out of this kind of experience, historical experience, they moved into socialist society. And because of this there are all kinds of confusions. If the Industrial Revolution in Britain had taken a different course, then certainly we would have understood what was happening in China; but because the references we use are so different, to say that I am a professed Maoist and this is that, I believe is nonsense. I don't think Mao's name should enter into it. It's a deception.

Student: What about the distortions that we get about what's happening in China through the media here. A good example is the present shift in Chinese policy towards the West: that's all being played up if as the Chinese are abandoning the road to socialism and becoming capitalist roaders. How much of this misinformation do you think is deliberate?

Ryga: I think a lot of it is wishful fantasy. It's so difficult to understand much about China, even if you were stationed in the place, say as a correspondent in the country. Because the contradictions in Chinese society are so enormous and so complex and so manifold.

Student: You've referred several times to the many contradictions of Chinese society, such as the way the old medicine functions alongside the new. Do you mean contradictions in the Taoist sense of balancing polarities?

Ryga: That's right. But you know we like to be channeled. In other words, we get on a track and then everything else has to fit around it. In other words, it's the way our minds work — the so-called "scientific method" — which can be pretty unscientific. So you work to prove a point or you work from an observation and everything falls around it. I think one gets misled about this in China, because it's a turbulent society. There are different paces of advance, there are different problems they run into — like the equalization of wealth which still hasn't been resolved and is becoming a problem now. You know, there are areas in China where the land is very lush, where they can produce four crops a year. There are also deserts in the country, very very backward areas. Because the policy of self-reliance, which is admirable, is now beginning to create inequalities in the countryside. Because to be self-reliant under ideal conditions is one thing, and to be self-reliant under difficult conditions is another. How this wealth is going to be re-distributed across the countryside is a problem — and I'm talking about social wealth, of which there is an enormous amount in China. China isn't borrowing abroad to rebuild its cities, to reconstruct its production facilities and its land. The Chinese are doing it out of this growing storehouse of social wealth. But the point is that I don't think the Chinese have yet resolved, for the future, how they're going to equalize the economy within the country. And you know we did run into areas where people were obviously poorer than in other areas. This is what I mean by contradictions. So that I think one has to be very fluid about it, one has to try to understand in what historical context a certain experiment is taking place. For us to say well, there's been an overturn of leadership in China, or that a change in direction is taking place — it's ridiculous because there are no abrupt switches. I certainly tell this. People may disagree with one another about there are no specific shoots of thought about this. It's a complex, involving hundreds of ideas. Being interested in cultural development, I found myself in a quagmire once I got into that particular debate one day. It became hopeless and I was trying to find a way of how to get the hell out of that one because I found I did not understand from what standpoint they were discussing the problems. The particular issue revolved around what I thought was a slavish kind of preoccupation with stylistics in graphic arts, which did not accurately reflect the turbulence and optimism one felt in the streets. Well, I was treated to a lecture about the necessity for good discipline, training, and in fact the implied argument was that there was nothing wrong with the stylistics at all. So OK, I was responding to a political, social and developmental motivation that was very personally my own. Trying to argue with people who obviously had quite a different position from which they began made it difficult to even consider the arguments, because they probably didn't understand the standpoint from which I was evolving. The same problem arose over the question of pace. It's kind of a frenzy in the Western world. What might take five or ten years should be accomplished in a number of months. But the Chinese have a much more accurate concept of how fast things move, or how fast they should not be allowed to move.

Student: Because their sense of time is shaped by their historical scale?

Ryga: Yeah, right. It's a 16,000 year perspective. But I lost the focus on the purpose of the experience, the namely to create a communist society. That was a attention, over and over again. Significantly, their notion of the Soviet Union was that they would never achieve com-

Student: Why?

Ryga: Because they were stuck in a socialist devlop were frozen completely. They were no longer interested in communist state. And the Chinese said "we are not period we are going through to communism."

Student: What is the attitude of the Chinese towards the Soviet Union? Not the official government representatives, but the ordinary Chinese?

Ryga: It was emotional. It was paranoia, but it was particularly skirmish has a lot to do with racial history. I examine the arguments they use — for instance, the territories by the Czarist regime that were never given to the Soviets. There are many arguments of this nature on both sides that it seems these arguments are being concocted personally, that there was a deeper, underlying motive, historical distrust. Probably a resistance also to certain imposition. I think that the nuclear umbrella for defense in China by Stalin was resented by the Chinese because of protectionism and a kind of paternalism which men standing arguments right back into focus one more time each other over a lot. Some of the horror stories — they are now coming into the country. One doesn't know how much it is now myth and designed to be propagated and that the interesting point at which it seems to focus evolution froze and the other one is still in a full state of course are using different routes to do it. Then the dogmatic resistance of one idea against the other — side is full of shit. I think this has a lot to do with it also, pride, too. I think the Chinese would enjoy very much technological revolution, which is the new period the in, and beating the Russians to communism by the way. I think that's very active. Not competitiveness in any way a society evolving into the next stage. I think this in the Chinese mind and I'm not so sure it isn't a consideration, giving, because recent events involving Cambodia and the Soviets are interesting in curbing that possibility. Name China putting all of her energies into industrial development, forcing the Chinese to slow down. By pressuring the more of their money in military expenditures, and making handshakes. I think that the particular argument as to why communism first troubles the Soviet leadership, too. It's taking place, a lot of subtle tensions are involved background — that play a role in the conflicts.

Student: Let's talk about the state of the arts. Did you, for instance have a chance to meet the writers? Did you have the opportunity to see the way of Chinese art, theatre?

Ryga: I saw productions, yes. I heard their music. I also saw theatre. We were treated to a lot of graphic arts and what — the making of pottery, artifacts, weaving. My general impression was rather negative. I found that in television and we were probably making their greatest progress. But a lot had taken place.

Student: Under the rule of the gang of four?

Ryga: Yeah, I think that the gang of four had a lot to do with what was really bad — that the Chinese opera, which was Chang was very big on — to me that was the most disgusting, the most extravagantly funded. Even now, the kind of costume, the choreography — an enormous amount of money to be spent on it. On what is essentially morality plays, reproductions of our "westerners" in North American culture. The goodies and the baddies coming to a point of conflict. The winning — the only things missing were the white hats. Maybe this is a transitional thing we're watching, a pro-literacy — not literacy in the pure sense of learning to read, but literacy of appreciation.

Student: Were there any indications that they were about to take a new direction in their art?

Ryga: No. I didn't see any break away. There was nothing my finger at and say — O.K. this is where they're going, fighting the badgies through their art when there are no badgies. It's one of those contradictions. Because the industrial bourgeoisie, they had landowners. That was a landowning and the military. These people have either been totally absorbed into the population, or have left the land, that you're talking about a billion people; it would be a different if you had a small country of 2,000,000 people, 50,000 or so that could be your potential enemy. But cultural overkill. Two generations later, with that amount there is no way that there could be a return to the past. It would be a blasphemy, an outrage. So it kind of trouble. The Chinese had an opportunity now to drop all that and else very quickly, because they have a lot of other things. The technological revolution is a big problem. Yet the shadow-boxing with a past that they've outlived so rapidly the last 28 years have really bridged only 20 years in effort. It's like museum pieces not well done with very little emotions in it. Chinese music I found fascinating, beautiful structures. Once one begins to listen to it, and by listening starting to hear it, it's exquisitely beautiful. Their graphics of a poster art, that or something very traditional. When I went to the museum of ancient art when

ASS: GEORGE RYGA'S ODYSSEY

16,000 year perspective. But in China they haven't purpose of the experience they are going through, communist society. That was always brought to my or again. Significantly, their major criticism of the they would never achieve communism.

ere stuck in a socialist developmental process and y. They were no longer interested in developing a the Chinese said "we are not. This is a transitional rough to communism."

the attitude of the Chinese you met towards? Not the official government Chinese but the ordinary Chinese people.

It was paranoia, but it was also very brief. That it to do with racial history. One just has to use — for instance, the conquest of the regime that were never given back to China by the arguments of this nature on both sides. The things arguments are being constantly begged. So I felt as a deeper, underlying motive behind it, based on ably a resistance also to certain kinds of speeds of the nuclear umbrella for defense that was offered to presented by the Chinese because it implied a nd of paternalism which merely brought long- back into focus one more time. And they did fuck me of the horror stories — they talked about Soviet try. One doesn't know how much of this argument ed to be propagated and churned over again. But which it seems to focus eventually is that one other one is still in liquid state — and the Chinese erent routes to do it. Then there is the theoretical, one idea against the other — in other words each this has lot to do with it also, I think there's a racial ninese would enjoy very much getting through the e, which is the new period they are now entering ssians to communism by the turn of the century. I Not competitiveness in any narrow sense — just the next stage. I think this is paramount in the so sure isn't a consideration the Soviets are also vents involving Cambodia would suggest that the curbing that possibility. Namely, the possibility of nergies into industrial development. In other words low down. By pressuring the Chinese they involve military expenditures, and more of their people in particular argument as to which society achieves the Soviet leadership too. I think a lot of things are ouble tensions are involved — usually in the a role in the conflicts.

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any indications that the Chinese were direction in their art?

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about the time of Christ their painters were painting abstractions. It's not as if there was a frozen period of one school and there was nothing else, and that now you have to pick up on it and keep studying it, keep doing it. Their art history is very complex, very beautiful and very rich. It seems to me that they stopped with the Ming dynasty and they're still doing the ravens and the branches of trees. I think that the art community itself — the people doing the creative work — are still far too much under the hand of the old masters.

Student: Do you think that exposure with the West would help them in this respect?

Ryga: In a certain sense I think it would. I think that would help a lot, but they also have to start making the old masters accountable for their theories. There was a lot of respect shown to the old-timers and if it's deserved respect it's fine, but not always was it deserved. I felt that there were some old-timers who had really mediocre talent; they had such total control — because they were in charge of the work brigade in the studio — in emotional and physical terms, over the studio. If you're 60 years of age and you've painted for the last 45 of those years, and somebody appears in your studio who's 17 and has to be taught how to hold a brush, well certainly they're at a disadvantage. Certainly the prevailing school of thought that you came through is going to be passed on to this particular person. But I fell, for example, that there wasn't enough outdoor work. There wasn't enough outdoor sketching going on. In one studio they were painting off of other art. They were duplicating it. In one studio they were painting off of project where they were putting it while outside there was a construction studio. It was almost as if this studio was insulated that the high rise would be built, populated with people and humming with life, and that this little studio would not even be aware that it existed. Somehow the sounds, the sights, and the upheavals taking place in the world outside of the studio gate, were having absolutely no effect on them. The old man should have taken these students to the mills, fields, and construction projects, so that at least their mental lines of concept would be somewhat touched or altered by this. There is, for instance, a great deal of colour in China, very unusual color at that, but it isn't reflected in the paintings. The paintings are still using the colors used in the 17th century. I don't know how this affects literature because of course I can't read Chinese, but there were aspects of similar situations that I saw in the opera and in the theatre. In a sense I suppose I'm saying there's a reactionary element in the arts that is dominant right now.

Student: One thing that's always struck me is the fact that in the East you get people like Mao and Ho Chi Minh — political leaders — writing poetry. There seems to be a merging of politics and arts. What do you think that reflects about the Orient?

Ryga: Well it's difficult to say. The most stunning poetry I came across in China — there is a publication of it coming out — were the poems of Zhou En-Lai. They're very delicate, very beautiful works...

Student: The idea of a Nixon or a Trudeau, either writing poetry or painting seems an absurdity.

Ryga: Well it's unthinkable, but the revolutionary heroes and leaders of China — I don't know about Viet Nam — were put through the anvil of experience and it shaped the totality of the personality. They earned the mantle of leadership; it cost them a lot. In Mao Zedong's case it cost the loss of almost every member of his family. He literally watched his parents, brothers, a sister, and a couple wives being slaughtered. At the same time he was helpless to do anything about it. And their deaths were directly attributable to him. The course that he took in life caused the destruction of these people. The Chinese understand that and they justify it in a very interesting way, which is so Chinese — they say, "yes he did lose his people, but he gained a family of one billion." There's a kind of transference. I think with a leadership like that in very difficult times — poetically they have to come to terms with themselves, otherwise I think they would just break. And I think they write a very different kind of poetry. I have a collection of Mao Zedong's poems someplace, and while they're not morbid they're sure as hell not optimistic in a blind sense. There's a balance of realities — everything costs something.

Student: So in a way the Chinese revolution has always been something of a cultural revolution that's been holistic and has involved the entire personality and not just the intellect.

Ryga: Yes. We were on a train one afternoon and somebody pointed out that there was a Long March veteran aboard the train. I immediately left my compartment to try to find this person. I assumed it was a man, and went to the dining room and asked somebody to point this person out to me — and it was a woman. The veterans of the Long March are very revered people in China — they're treated with great reverence. But she wasn't sitting at a table, she was in the kitchen washing dishes, helping the kitchen staff. She was a passenger on the train, but the need to serve, that condition — even in old age. And when I went to shake her hand she apologized that it was wet. A very shy, tiny, retired kind of a person. In afterthought one has to gestate over what this impression meant. And what it meant to me then was that here was a personality that was so conditioned to being selfless that until her dying day she would be selfless. And because of that she's a living relic of the revolution. She probably realizes it instinctively, or maybe it was explained to her, that for the rest of her days she would have to be a symbol of what that opening blast meant. To remind the young, the middle-aged, to remind everybody where she came from — that's her role. It's a role that she takes on herself. I don't think she consciously wakes up in the morning and considers — O.K. what good deeds will I do today. And that, thinking about it backwards, reflected a lot about the leadership of the Long March. These people were steel, possessing a kind of moral and physical toughness.

Student: A question regarding your visits themselves: do you feel satisfied that you had contact with ordinary Chinese, or did you feel as if you were being shunted around from one model commune to another?

Ryga: Well, when you reached a commune you could ask questions and get straight answers. For instance, you could see a commune that was very close to a model but if you asked about another commune you would find out it was a little on a low level, that it was not a particularly efficient one. As for the contact with ordinary Chinese, one has to remember that there is a great deal of organization involved for a foreigner to travel to China because of the population pressure. Everything from being on time for meals, to having a hotel room available for you, to transportation — all of these services are taxed to the limit. Understanding that you begin to understand why there has to be a considerable degree of organization to accommodate you, so that the whole thing doesn't become chaotic. But one makes one's own time for contact with people. I used to take to the streets many, many times and go to political institutions. There was a problem with that because no matter where you travel, even in Beijing the chances are that you will be surrounded by many people, almost instantly; watching how you use your hands, your purchasing procedures, how you dress. They're very curious, and they're curious because this may be the first time that they have seen an outsider. Because people used to remark that, "well, it's happened so often that surely they would have seen outsiders." But one of our guides said this wasn't the case because there were a lot of people who came in from the countryside to do their shopping in department stores. The chances of the average Chinese bumping into a Westerner who travels through the country are small if you consider it this way: of the 300 people who are watching in the department store, there may be one or two who would have seen a traveller from outside before — the rest of them wouldn't. I remember asking Dr. Wong once about what people were saying when we were in a pharmacy together and a group of Chinese were chattering in low voices. It wasn't a Mexican kind of curiosity that they had — there's no demeaning of stature, and if you smile there's a connection made right away. But they don't appreciate being photographed: once you bring the camera out, the crowd just disperses. So it's not a thing to do in China, to photograph people directly or without some preparation. But I asked Wong what people were saying because I could hear them chattering and I was certain that they were talking about the group of us that was there. He said — "oh you don't really want to hear it!" But I said that I was really interested. "They're remarking about the length of your noses," he replied. They weren't talking about our clothes, or about the fact that we were buying up excessive amounts of liquor and cigarettes — they were comparing us with themselves saying "jeez those people have much longer noses than we have." But you know, certainly it's the thing wherever you go the street traffic just slows down or stops as people watch what you're doing. So you try to make a pretense of not noticing when you look at somebody directly, who just happens to be standing there, there's that very human reaction of "I'm sorry, I wasn't staring at you." But the moment you turn away they're peering again. But there is no sense of any hostility or any kind of pressure, except for the numbers of people. I went to a shop to buy some shirts one day. It was late evening, around 10 o'clock, when generally everybody in the country has gone to bed already, and I went to this clothing store and it was very busy. The clerk soon realized what I was after, even though I had no interpreter with me. Alongside of the clerk was an assistant who's job it was to examine the garment that you purchased for defects. In other words it's like your guarantee is issued and reclaimed right at the shop. They check every possible place for flaws in the garment and once it's turned over to you it's marked with a chalk mark that indicates its passed quality control. But the thing was that I had a large jacket on and I didn't know where the dressing room was. Well, when I found it, there were about 20 Chinese who were there and suddenly all of them were experts on fittings. One man behind me measured my shoulders with his eye and explained that this was the width of my shoulders. It was as if my body dimensions were communicated to the clerk by other shoppers in the store. When I got the garments I wanted, I went back to the hotel to try them on and they all fit perfectly! It's that kind of curiosity that they have about you; the moment they realize that you're disadvantaged, that you need some help, it comes from all directions instantly. I remember I was changing some money and it was a bit complicated. A young school girl who had just arrived on the scene immediately came out of the crowd. She spoke English and she was going to translate right on the spot. There were no moments when you were stuck or stranded without assistance. I remember another time when I had to get some medical supplies and I was trying to find penicillin in tab form, rather than in liquid. It was amazing — other people just coming with me from one pharmacy to the next trying to solve my problem. Certainly I would have taken the liquid penicillin and given injections to myself, the only thing was I didn't know and I couldn't get a reply to my question as to the potency this penicillin was diluted to. That's critical, and of course we hit a blank wall because the pharmacists didn't know as it was simply a standard medical formula. There was another shopping excursion I was on, trying to get some paper for the typewriter. But the typewriter that was included in my room was of a certain kind that only took 8 1/2" x 11" sheets. The paper that was brought out to me at the store was in half meter square blocks — too large for my machine. The shop girls were misled from the back and once I explained what I needed, they actually cut the paper for me with scissors! This kind of courtesy and consideration I met everywhere in my travels in China. There are a lot of other incidents I could relate to illustrate what I mean.

Student: Well, I'm sure this discussion could go on and on — but then I guess that's why you've written a book about your China experiences. What's it called and when can we expect to see it on bookstore shelves?

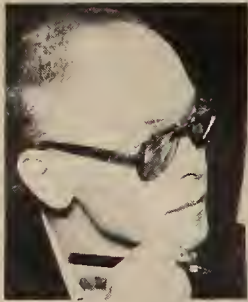
Ryga: Well, it's called *Beyond the Crimson Morning* and it doesn't just deal with my visits to China. Actually, it only deals with first trip there as far as I'm able to isolate that experience in particular. Although my second visit was made two years later. I felt that the country had changed a lot in that period and I didn't want to get into that aspect of things. The book will be out in mid-summer — it's being published by Doubleday simultaneously in U.S. and in Canada. What I deals with ultimately are the impressions that I had from my first visit and the on-going dialogue I had with one of the guides — some of the coming together that we achieved and also the points where we could never close the gap. It also deals a lot with one's own personal life, one's subjective responses and country. I do a comparative thing which then triggers an insight into the way we are made up in this country, and how we do or do not deal with problems that are similar. The book is illustrated with photographs I took in China.

Student: We'll look forward to reading it. Thank you for some of your glimpses of Chinese life with our readers.

George Ryga is a well-known Canadian novelist and playwright. His soon to be published book, *Beyond the Crimson Morning*, was mistakenly titled, *Beyond the Crimson Curtain* in the last issue of *Student*. Our apologies to Mr. Ryga and our readers for the error.

Dissidents

(continued from page 1)



Alexander Ginsburg



Georgi Vins



Valentyn Moroz
(before his imprisonment)

More political prisoners in Yugoslavia

Boris Melenchuk

Proportionally, there are more political prisoners in Yugoslavia than there are in the Soviet Union.

At the present time, dissident circles in this country of twenty-one million, know of 800 political prisoners, but many believe that the actual number is as high as 1200. Therefore, if the estimate that Soviet Union has 10,000 political prisoners behind bars is valid, then Yugoslavia clearly has a greater proportion of its citizens serving political sentences than its former ally.

This comparison is not meant to belittle the difficulties that the opponents of the Soviet regime live under, but to put into context the denial of human rights in socialist Yugoslavia. Despite the increasing political repression in this complex multinational state, most people still cling to the belief that Yugoslavia is a liberal, almost western society. Granted, Yugoslavia still has relatively open borders, nudist beaches and Levi jeans, but she is still ruled by a party, the Communist League, that jealously guards its political monopoly.

Yugoslav officials who are somewhat more open than their Soviet counterparts, reluctantly admit that many political prisoners reside in the country's penal institutions. For instance, in mid 1977 Marko Bezer, the member of the Executive Committee of the Communist League responsible for internal security in the Socialist Republic of Croatia, stated that there were some 600 political

prisoners in Yugoslavia. In Croatia, he went on to say, there were 201 political prisoners serving their sentence, another 127 waiting to serve theirs, and an additional 180 who were being prosecuted. This number, combined with the large number of Croats serving political terms in the neighbouring republic of Bosnia and Herzegovina, seems to indicate that Croatian nationalists are the main target of UDBA's (secret police) Stalinist methods (Croats are seen as the main internal threat to Yugoslavia's existence).

The Tito regime, a self-appointed "conscience of mankind", has relatively little difficulty in convicting political suspects. Evidence is readily manufactured and the accused sometimes "volunteer" to cooperate. The Yugoslav constitution, its fourth since 1945 and each one "the best in the world", contains a number of provisions such as Article 118 (similar to Article 70 in the Soviet constitution) which make it a criminal offence to produce hostile propaganda, spread false rumours or crack jokes about Tito's, not infrequent, marital difficulties. Nineteen political crimes carry the death penalty.

In practice, nonetheless, the Yugoslav system remains somewhat less harsh than the Soviet. But this is hardly a consolation to someone receiving electric shock in addition to prolonged solitary confinement in an unheated cell.

continues to love his country, "regardless of its government," and hopes to "live long enough to see the time when the human rights movement in the Soviet Union will no longer be necessary." Dymshits, if given the choice to stay in the Soviet Union, would have categorically refused — "I couldn't bear it any longer. I couldn't bear the anti-Jewish policy and the Soviet approach to Middle East policy."

While their future still remains largely unsettled, the dissidents have indicated their immediate intentions. Ginsburg has accepted exiled Russian novelist Alexander Solzhenitsyn's offer to live on his fifty-one acre Vermont estate "as if coming home." Kuznetsov and Dymshits are expected to emigrate to Israel while Vins will probably settle in the United States. Moroz has accepted Harvard University's offer of five year's standing to become a lecturer in history. He also intends to begin writing immediately, while many of his experiences are still fresh in his mind.

Moroz has indicated that he managed to smuggle out some of his prison writings, despite a thorough pre-release search by Soviet authorities. He claims that he had refused to leave prison without the 122 notebooks accumulated during his latest term, and had to be physically removed from his cell. When queried by reporters in the United States as to how he managed to bring out some of his work, Moroz refused to reveal the method for fear that it may then fail to work for other dissidents. He did indicate that prison guards themselves often aid in the smuggling of dissident

literature from Soviet prisons. He also indicated that he had expected to be released for some time before it occurred, and had therefore been reading and memorizing his notebooks in preparation.

Moroz is of particular interest to most Ukrainian groups in the West, some of which have come to view him as a symbol of and martyr for the cause of Ukrainian freedom from national persecution under Soviet rule. Throughout Moroz's imprisonment many campaigns were waged in the west by these groups on his behalf, including a wave of hunger strikes by various Ukrainian Student Clubs across Canada in fall 1974 as a gesture of solidarity with Moroz's first hunger strike.

Although his political persuasion was evident in his published works and in his statements, both during his trials and in prison, Moroz has now clearly stated in the West that he is both a "Ukrainian nationalist" and a "traditionalist". He describes his position metaphorically — if he will be fortunate enough to own an automobile in the United States, he will eliminate all left turns. He also firmly supports the recent election of Margaret Thatcher's Conservative government in England, since this will insure that England will not become a "half-Marxist" country. Moroz is currently being materially cared for in the United States by the Ukrainian National Association.

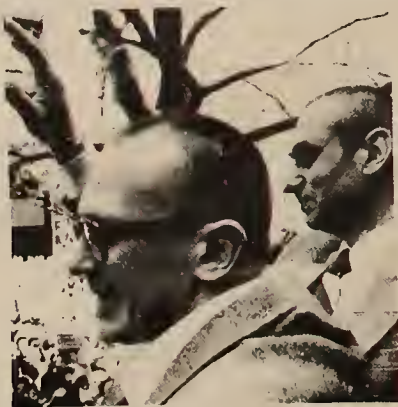
Most observers see the prisoner exchange as an effort on the Soviets' part to bolster the acceptance of the SALT II accords — the Soviets viewed the exchange

as a prerequisite to the cultivation of a political climate favourable to an easy acceptance of the SALT talks by the U.S. Senate, and thus reluctantly bowed to U.S. pressure. The character of the dissidents released — one "high profile", two Jewish, one religious and one Ukrainian — seems geared towards the appeasement of some of the lobbyists in the Senate most troublesome to the Soviets.

In effect, the exchange signals a tacit acceptance of pressure from the West as a tool to affect Soviet policy. It should not, however, be viewed as an easing up by the Soviets on the issue of human rights. And it probably won't be repeated.



OTTAWA — On Sunday, 15 April, less than two weeks before his unexpected release and on the day of his 43rd birthday, the Soviet Embassy in Ottawa was the site of a demonstration in defence of Valentyn Moroz. The demonstration was organized by the Committee for the Defence of Valentyn Moroz (Toronto). Over 300 demonstrators came from Toronto, St. Catharines, Hamilton and Ottawa to protest the imprisonment of the Ukrainian dissident. In addition, there were about 25 Ottawa and RCMP officers on hand lined up in front of the Embassy. Much of the relief of the police, the demonstration proceeded peacefully. Throughout the demonstration, Ukrainian protest songs were sung along with loud chants and continuous placard waving.



Edward Kuznetsov (left) and Mark Dymshits wave to crowd in New York's Dag Hammarskjold Plaza

Moroz

(continued from page 1)

about the nature of such work. Most important, they must maintain a broad and open perspective. It is unfortunate that in the past many energetic and well-meaning activists in the Ukrainian community have become involved in a given organization or faction to the extent that they continue working for the organization (and often lose a broader perspective on community

affairs), not so much because of their desire and convictions, but because they increasingly become psychologically and/or financially dependent on the organization. Such a situation is healthy neither for the individual involved, nor for the community.

It is inevitable that there will be disagreements between Moroz and other Ukrainian dissidents in the

West and in the Soviet Union, it would be foolish to expect otherwise, since their views encompass a wide range of political philosophies. However, one can only hope that it will be possible for those holding democratic convictions to eventually arrive at a common platform regarding oppositionist currents in the Soviet Union.

On top of Toronto



Ted Woloshyn

The alarm clock rings shortly before five in the morning, if he hasn't slept through it he reaches over to the night table and without thinking turns it off. A few minutes later the telephone beside his bed rings — it's the night man at the station telling him it's time to get up and get cracking. Twenty minutes later it's the night man again, making sure that he's gotten out of bed. Around five-thirty he steps out of his apartment and into his car, and shortly afterwards is rolling down the Gardiner Expressway, where the traffic is still light. Minutes later he reaches his destination at Yonge and Bloor, parking his car at a nearby lot before being whisked up to the thirtieth floor of the building where he works.

On the job anywhere from five to six to five minutes after, he's on the air almost as soon as he gets there. He clears his throat, inhales deeply on a cigarette, sips on a coffee and then sends his voice beaming out across Toronto. As he speaks he looks out over the almost empty streets of the city, with Yonge disappearing below him amid the buildings downtown and the Don Valley Parkway merging with the haze over Scarborough. Somewhere in the west end a radio alarm clock clicks in, and another hand reaches from beneath wrinkled covers to turn a blaring radio down. For a moment the two are electrically connected, the voice and the semi-conscious hand, and then the woman sinks back deep into her pillow. A voice is telling her it's a beautiful day before sliding into J.J. Cale's song Cocaine. She blinks at the ceiling, pulls the bunched sleeves of her night dress down, and then remembers her appointment. And so another day in Toronto begins.

A scene from his youth, a snapshot memory of family: it is morning and my aunt is trying to wake him up and is getting very frustrated by the lack of response. The calls from the kitchen grow louder and more intense. "I'm awake, I'm awake," he mumbles dimly from his room. Once again a voice calls up the stairs — "Dozyo it's already after eight! You'll be late for school!" Still there is only a mumbled reply. The next time the voice calls to him it seems louder and is getting angry. "I'm already up!" he shouts in reply, though he has hardly even moved and has yet to open his eyes. Then suddenly he feels the blanket being torn off of him, the blast of cool air jerking him upright in bed to find his mother glaring menacingly down at him. I shuffle by his door on my way to the bathroom, trying to ignore the tense confrontation, then his sister and brother burst out laughing. Soon my aunt is laughing too, the agitated situation having taken a comic turn. But he fails to see anything humorous in the matter as he takes it all in through his sleep-fogged eyes, and flops back on the bed, as if he had been suspended on strings, the moment his mother leaves the room.

Ted Woloshyn has always hated mornings and probably always will, especially if he's been out the night before partying or visiting with friends. And he's always been a heavy sleeper — one of those people you want to kill when you can't get them up after they've asked you to wake them at a specific time. That's why it's deliciously ironic that he should work as the morning man at Toronto's youthful FM station, O-107 doing the 6-10:30 slot five days a week for love and for money. O-107 plays album-oriented rock aimed at almost the same audience that CHUM-FM has exclusively served during its 14-year reign as the hip voice of the city. CILO, as it is formally known, is trying to give CHUM a run for its money, though it should be pointed out that radio stations never go broke. Woloshyn is part of the David team taking on Goliath.

And although he hates working mornings he isn't complaining because just a short time ago he was but another voice in the wilderness of professional broadcasting, happy to work anywhere in the media he loves. He joined CILO in May of 1977, when it first took to the airwaves. After doing the morning slot on weekends for awhile, he moved up to the weekday shift and has been there ever since. That's where you can find him, come rain or shine, five days a week with a simple twist of your radio dial.

Oddly enough Woloshyn's introduction to broadcasting was on television and not radio. He did a phone-in show for a cable company in west end Toronto in the summer of '73 that eventually got him an hour-long variety show that he co-hosted with a friend for the same outfit, Graham T.V. Called the "Ted and Rich Variety Hour," its highlights were appearances by happy hooker Xaviera Hollander, ex-Argo Bill Symons and broadcaster John Badham. As Woloshyn wryly notes it won the cable company's own award for the best variety show, narrowly beating out "The Maltese Hour."

His introduction to radio was at Seneca College in Toronto, where he took three-quarters of a year of something called "Applied Communications." Woloshyn didn't bother completing the first year of the course because he felt it would be more valuable to get experience in the field. His first break came in March of 1974 when he landed a job at CHIC in the bedroom community of Brampton, working the midnight to 6 a.m. shift six days a week for a paltry take-home pay of \$74. Then in September of the same year he managed to get hired on as the Top 40 format deejay at CHEX radio in Peterborough, "on top of Television Hill." CHEX is part of the late Lord Thomson's fleet of radio and television stations, and it followed a "block format" that somehow managed to combine everything from country and western to the CBC. Woloshyn did the fast-talking AM deejay *shit* for the high-school set after school was out.

He endured Peterborough until January of 1976, when he found work at an Adult Top 40 station in Montreal — "heavier on the gold and less repetition of hits" — called CFOX. He vividly remembers the day when he arrived in fun city, then busy paying out bribes in preparation for the Olympics: "a bomb blast killed two people and everything was paralysed by one of the worst storms of the year." Not surprisingly he only lasted four months in Drapeau-town, being a true-blue Torontonian at heart. But he does miss being able to have a beer with the breakfasts he would devour on his way home from working the graveyard shift. Mostly, though, he missed his family and friends in Toronto.

Thus he decided to leave Montreal and take his chances on finding a job somewhere in the Golden Horseshoe, although no positions were open at the time. At first the best he could do was collect pogy and work part time at CKOC in Hamilton. The months passed slowly and uneasily. His father chided him, questioning the wisdom of his decision: "Why don't you get a real job, and forget this radio stuff?" And then the break came. The CRTC announced the licensing of a new FM station, and that meant jobs. Woloshyn took his place in line, and was picked to work part time. With his toe in the station it didn't take him long to get the rest of his foot in.

Throughout all these changes in location, Woloshyn was also undergoing several changes in name. In Brampton and Peterborough he was known as Ted Walker, in Montreal Ted became Jeff because another disc jockey was already using the name. At CKOC he was Ted Walker again, "playing all the hits, all the time." Now at O-107 he was Woloshyn once more, thanks to an innovative and progressive move on the part of the management. Generally in radio any names with more than two syllables are "uncool" because the object is to create a faceless identity that masses of people can easily latch onto. Thus bland, non-ethnic "handles" is the norm. But at O-107 you have Italians and Ukrainians working alongside the Smith's and the Jones's, almost like it is in the real world. Truly one small step forward for humankind.

But all this only tells half the story about Ted Woloshyn, and it's not even the most entertaining part. For a glimpse of the other half you have to tune in to O-107 at 10 p.m. on Sunday nights when Woloshyn co-hosts, with friend Ron Bruchal, a show that is known as "The Comedy Bowl." This hour-long slot of orchestrated hilarity features cuts from comedy albums and recordings made at local clubs promoting Canadian talent. In addition to this and other assorted madness, the show also airs interviews with big name comics and announcements about acts and comedy happenings around town. This blend of news, gossip and entertainment seems to have found the funny bone of Toronto as a recent BBM survey listed it as the second most popular spot in its slot on Sunday night in the city. The success of the show, which is heard by some 34,000 listeners, has prompted the O-107 management to move The Comedy Bowl ahead one hour to ten o'clock in the hope of it reaching an even bigger audience. This of course tickles Woloshyn pink, because if there is one thing he loves more than radio it's comedy and everything associated with it. His dedication to his own comic career, and to the serious business of comedy itself, is quite unflinching and no less purposeful than his dedication to radio. Once again he has patiently served an apprenticeship to achieve a modest level of success as a comedian, and he is prepared to work even harder to go beyond the loyal following he has already established in Toronto.

As Woloshyn puts it his first showbiz job was entertaining the captive audience of his family, who to this day continue to suffer his bad jokes and pranks. In his own words the pay was bad — "dobrovilniy datky" — but that was because he had poor management in his young days. Still, it didn't take him long to outgrow the small pond of his family and the still smaller pool of his friends, and soon he was inflicting his biting brand of humour on anyone who came within range of his wagging tongue. In particular he rose to unprecedented heights of insanity for his fellow inmates at the Ukrainian school on Bathurst Street, where he retired several hapless teachers before his career was abruptly ended when he was black-listed by every single *Narodna Shkola* within driving distance of Mississauga, Ontario.

From these humble beginnings Woloshyn soared to ever-greater comedic heights, landing his first paying job as a comic emcee at a cultural emporium (read strip-joint) called Starvin Marvin's, where he introduced the "dancers" and ducked insults and other flying objects hurled by the frustrated patrons there. Gradually, he began to find jobs performing at stages, and doing gigs like the world-famous Peterborough Police Variety Show. More recently he has worked the Miss Nude Ontario Pageant, the Brunswick House Wet T-shirt contest, and a single's festival that bombed out at the Hotel Toronto. In between these triumphs he has introduced some of the big-time comedians when they have played in town, presenting Bill Cosby when he performed at the CNE, and other household-name comics.

Along the way Woloshyn has also found time to do some serious comedy work as well, appearing on the Bob Maclean, Al Hamel and Gene Taylor shows on television, and doing one-night stands at Yuk-Yuk's, the Flamingo, and Margaret Trudeau's old hang-out, the El Mocambo. He has organized and participated in showcases of local comedy talent sponsored by O-107, and he has been to Los Angeles and Las Vegas several times to check out the comedy scene down there. Although he would like to be able to work at some point in the U.S., he has no intentions of ever abandoning Toronto: "What, and miss the Argonauts losing to Hamilton!"

Despite the time-consuming effort of trying to maintain two careers — he spends as much time on the phone as most people spend in bed — Woloshyn still manages to keep both of his feet on the ground by doing a regular round of charity benefits and work within the Ukrainian community. He has served as the emcee for the Lviv pavilion for several years during Caravan, Toronto's annual multicultural extravaganza, and he expects to do other work of a similar nature in the years to come. He admits, however, that he finds Ukrainian audiences "difficult to play to, which is strange because they're such partying people." But you can be sure that he will eventually find the right Kapoosta and Kobassa combination to make you forget that you ever heard of Nestor Pistor.

But all of these details are far from his mind when he gets into the elevator every morning on his way to his broadcast booth on the thirtieth floor of the Bay Centre at the heart of Toronto. If he's not half asleep he's probably trying not to remember that he used to have such a bad case of acrophobia that he would freeze if he went higher than the fourth floor. He still is a white-knuckle flyer who must steel himself with several drinks or other intoxicants before boarding an airplane.

And that's the final irony that makes this piece complete. Not only does he hate getting up in the mornings to work his 6 a.m. shift as a radio announcer, he also must work from a studio that provides him with a floor-to-ceiling view high above Toronto. In his own inimitable words he explains the paradox this way: "I overcame my fear of height because of my greater fear of lack of money." That's Ted Woloshyn, from the top of Toronto.

Jars Balan



Onekain 79.

Toronto scene of national student gathering

Brad Cherkas

"Excursion '79", held in Toronto 23-25 February, proved to be an expedition packed with adventure for all its participants.

The event was this year's "Annual Institute Exchange", which annually offers occupants of Ukrainian student residences across

Canada an opportunity to interact with each other. Participating in the exchange were St. John's Institute (Edmonton), Mohyla Institute (Saskatoon), St. Andrew's College (Winnipeg), and St. Vladimir's Ukrainian Institute (Toronto).

The Exchange, hosted by St.

Vladimir's Institute, offered its participants a variety of activities. A debating competition, in the Ukrainian language, was won by the Toronto delegation, while Saskatoon took the drama competition — by default, since it had the only entry in this event for the second consecutive year. Many sporting events, such as bowling, curling, chess, backgammon, volleyball, and basketball, were held as well. The biggest upset was in men's basketball, where, after seven years as underdogs, Saskatoon came through with a highly energized victory over Edmonton and Toronto. The Exchange concluded with a Saturday evening banquet and dance, Sunday Mass and an afternoon concert, which consisted of a drama and a wide variety of songs and dances.

The Exchange's cultural and athletic events brought together about one hundred students from across Canada, all of whom shared in the programs, songs and dances, and all of whom sincerely thank St. Vladimir's Institute for hosting "Excursion '79".



Solidarity across the country: (L to R) Nestor Shapka, St. John's Institute; Eugene Shwed, St. Vladimir's Institute; Melody McLean, Mohyla Institute; Taras Matuzynsky, St. Andrew's Institute.

CLUB NEWS

Calgary — The Calgary Club this year experienced form of leadership unique among Ukrainian Student Club circles. As there were no presidential candidates at the beginning of the year, the club decided to institute a collective executive and to share responsibilities equally among executive members. At times this new approach was confusing, especially since members were all accustomed to a hierarchical structure, and at times communication suffered, but the executive all felt a greater cohesion and each member had more room for creativity and initiative.

The club is thankful for the support and contact received from a number of Edmontonians, namely Irka Scharabun, Jimmy Carter, and Myroslav Bodnaruk (this cowboy city can be a lonely place for those interested in expressing their ethnicity). Also very much appreciated was the Canadian Institute of Ukrainian Studies' lecture series which proved to be both stimulating and informative. One of the outcomes of this series was that "regulars" developed new contacts and a social/intellectual interaction unique to Calgary.

The Club's major focus was the support and promotion of this lecture series, but it also organized many social and cultural events. Of these, the *Malanka* and the Ukrainian radio program were most worthwhile. The Club attempted to take a traditional *Malanka*, through research into ancestral customs, and was pleasantly surprised to find that most people found a different type of partying refreshing. An aura of generosity permeated the atmosphere making it a truly *shchedry vechir*. Thanks to all who contributed to the event, especially Mrs. Shyba, who donated a box of ceramics, and Bohdan Bahniuk, who donated the *kobassa*. The radio program moved from a Wednesday morning slot to prime time during the winter semester, and became coupled with a French-Canadian program. So the University of Calgary had its first ethnic programming.

The final events of the year included a *Pysanka* Day on 1 April, and a year-end bash on 21 April. Both were quite successful.

Anna Radio
Executive Member

Immersion Course In Ukrainian

Saskatoon July 1 — August 3, 1979

A language program, unique on the North American continent, takes place in Saskatoon this summer. The program is a total immersion course in Ukrainian for high school students.

Young people who wish to improve their speaking knowledge of Ukrainian will enroll in the program which takes place at Mohyla Institute for a five week period from July 1 - August 3, 1979.

Optimum opportunity to learn is provided through the creation of a totally Ukrainian environment. Students are accommodated at beginners, intermediate and advanced levels. Staff members will be with the students at all times to act as speaking models, and assistants.

The program includes formal classes using the audio-visual approach, which will give students credit standing in Grades IX, X, XI, or XII Ukrainian. Supplementing this is a variety of cultural and recreational activities. The activities include folk arts workshops, Ukrainian dancing, singing, bandura playing, music appreciation, films, guest lectures, discussion groups, drama, tours and sports.

An interesting feature is the attendance of one or two 15-17 year old Ukrainian students from Europe or South America who do not speak English, and attend the course, not as instructors, but as full participants. This has the very practical effect of encouraging everyone to learn to use Ukrainian in order to develop friendships with the foreign visitors.

The Ukrainian Total Immersion Summer School is in its fifth year of operation. It has drawn participants from as far afield as Victoria, B.C., Montreal, P.Q., and California, U.S.A.

Anyone who has completed grade eight (elementary school) may attend. Application forms and information are available from Mohyla Institute, 1240 Temperance Street, Saskatoon, Saskatchewan, S7N 0P1.

Edmonton: On Friday 27 April, followers of the Ayatollah Carter gathered to celebrate the end of the year. About 200 people paid five dollars each to wriggle to the fine music of "Dumka", and get blasted. The social was a success, but not all is play in Edmonton. The Executive of the club has already been working on next year's cultural workshop, the sequel to this year's which will be appropriately called "You are what you Culture (It)". Two organizational meetings have been held to date for the workshop, planned for 5 - 8 October 1979.

Montreal: McGill University after a period of more than two years of inactivity now has a new and energetic club, with a membership of over 40 people. The annual meeting held on 14 March elected a new executive with M. Pasternak as president. One of the first goals the club has set for itself is to aid in the organization of the 20th SUSK Congress, to be held in Montreal August 23 - 26. Now that this club has been re-activated, we hope that Regin and Victoria will soon follow suit.

Student Press Fund

(contributions this month)

- \$100: McMaster Ukrainian Students' Association
- 10: In Memoriam: W. Hryhoruk
- 6: E. Meheriuk
- 5: V. Rudewych
- 2: I. Gordiev
- 1: J. Smolny

Send all contributions to:

Student
11246 - 91 Street
Edmonton, Alberta
Canada T5B 4A2

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The Journal of Ukrainian Graduate Studies is the official biannual publication of the Canadian Institute of Ukrainian Studies. Subscriptions: \$5.00 c/o Department of Slavic Languages and Literatures, University of Toronto, Toronto, Ontario, M5S 1A1.

Issue No. 6 has just been released. Contents include:

- | | |
|-------------------|--|
| Toma M. Pryimak | "The First All-Ukrainian Congress of Soviets and its Antecedents" |
| Borys Martos | "Pershyi Vseukrainskyi Seliânskyi Zizd" |
| Olha Andriievskyi | "The Triumph of Particularism: The Kuban Cossacks, 1917." |
| Nestor Makuch | "The Influence of the Ukrainian Revolution on Ukrainians in Canada, 1917-22" |
| Iuri Shevelov | "A Linguist's Observations on Ukrainian History" |
| Edward Kasinec | "Some Paradoxes of Ukrainian Bibliography and its Critical Tasks" |



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SUSK-SUSTE travel agreement in works

Dmytro Jacuta

The Ukrainian Canadian Students' Union (SUSK) and the Federation of Ukrainian Student Organizations in Europe (SUSTE) have agreed to act as coordinating bodies that will facilitate the travel of Ukrainian students in Canada and Europe.

SUSK president Dmytro Jacuta and SUSTE president Volodymyr Lyczmanenko, following Lyczmanenko's visit to Canada last fall, have completed an agreement to cooperate in the area of student travel. Lyczmanenko, who is from England, met many Ukrainian students through SUSK while in Canada and had meetings with the SUSK National Executive in Edmonton.

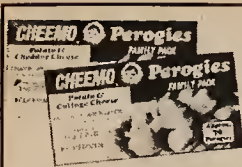
Although SUSK and other Ukrainian student organizations have not been able to establish travel exchange programs, this agreement may be a step towards a larger student exchange program. Presently SUSK and SUSTE will facilitate the travel of students in Canada and Europe by providing information on, among other things, accomodation, transporta-

tion and entertainment. Students wanting hard-to-obtain information on Ukrainian communities and organizations in various cities will be able to obtain it through the SUSK or SUSTE offices. Also, students will be able to inquire about being billeted with Ukrainian families while travelling, which offers the dual advantage of saving money and meeting Ukrainian students in other parts of the world. Students wanting to stay with or meet other students can now do so with greater facility.

Students who are members of SUSK or SUSTE can make inquiries about travel in Canada and Europe through the following people:

Dmytro Jacuta
SUSK President
11341 - 91 St.
Edmonton, Alberta
T5B 4A2

Volodymyr Lyczmanenko
SUSTE President
25 Minster Rd.
London NW2 3RD
England



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Letters

(continued from page 2)

On the 'Banderivtsi'

'В справі Бандерівців'. Чому? Вчиться на сторінках "Студанта", що вадяться свого роду пам'ятка відносно Бандерівців. Автор має тут на меті дещо порушити 'деге Бандера' для загальної відомості.

Починаємо з уривком із статті Степана Бандери, голови Організації Українських Націоналістів (Раціоналістична) до його смарги в 1959 р., із заголовком "До засад нашої анізольної доктрини" (1946), а якому мова йде про уклад ідей та заростей, які вклучаються в український націоналізм, і які, словами самого Бандери:

"Визначають зміст і форму життя і розвитку народу й однинця а усіх ділянках, визначають їхню творчу роль у вселюдському поступі".

Слідше рад отих ідей та заростей. Зупинимося над двома тими ідеями, які ще сьогодні на страїли своєї актуальності, а сама. (цитуюсь з оригіналу):

1) "Ідея толерантності супроти чужих і відмінних культурних та соціальних систем, поряд із прив'язанням до свого та плаванням своїх заростей..."

2) "Ідея свободи релігії, сумління, думки, слова, вільної культурної і мистецької творчості..."

Існує сьогодні цілий ряд народних і міжнародних організацій, які відстоюють поанше згадані ідеї. Визьмі Міжнародню Амністію, яка

власне боронить ідею свободи сумління та люда, які жаргують життям і здоров'ям в імані власних парехонань, власного сумління. Такою людиною був Степан Бандера.

Повинно брати під увагу вше цитовані ідеї та приклад життя Бандери, коли робиться оцінку про Бандерівців. Такі терміни як 'закоственість' чи 'примітивність' аніж на можна дри-стосовувати до засад організації Українських Націоналістів, навіть тоді, коли вважається, що згадані терміни случні щодо політичної структури ОУНР).

Також слід пам'ятати, що конструктивна критика а будь-якій справі приносить більшу користь, ніж емоційне значення чи то людині, чи організації, чи спільноті. На цьому пункті а погоджується з думкою Дмитра Якути (глядіть "Студент", зичень 1979 р.).

З пошаною,

Володимир Слезь
Ноттінггам, Англія

More from Nestor S.

Strybunetz is a peaceful prairie whale! Somewhere in the vast subterranean sea, beneath northern Alberta, he swims in splendid isolation.

Isolation breeds parochial thought, and Strybunetz betrays his!

Of course a review of the performance of Ukrainian organizations is needed, but only for our archives! No amount of critical analysis of their performance, will change or influence the obsequious, sometimes uneducated and unrealistic behaviour of our establishment organizations. So swim on Strybunetz, don't waste your time, on this endeavour!

Your self-control, Strybunetz, when dealing with self-styled com-

munity leaders, is laudatory. I do not possess the dimension, and have on occasion taken a verbal swipe at our community pillars. They are at their obsequious best, when dealing to Ottawa. I recently learned that the Ukrainian Canadian Committee (UCC) National Headquarters in Winnipeg, issued a directive warning all organizations and individuals to butt out of trying to speak to the Government on issues affecting the Ukrainian community. No one may deal with Ottawa or Queen's Park without prior clearance from UCC. One voice, one point of view only, tolerated by "Big Daddy" in Winnipeg. How asinine!

Strybunetz, I cannot explain the gross misrepresentation Student readers received from SUSK. I don't know which part of your statement you ask clarification of? I do know, that it was truly "The Congress of 'free' Ukrainians". They certainly were "free" to engage in fruitless and time-consuming dialogue. But then what can one expect from time hardened community leaders, pensioners for the most part and "zastuzheni" "diachi" with nothing better to do than blow over \$150,000 collectively in vain. I love New York!

I would consent to explain SUSK's inactivity in the last few years — if I believed it. While SUSK may not be demonstrating or holding vigils, it is putting out an excellent newspaper. I believe, communicating is as important to our community as any other activity. Student may soon, be the only Ukrainian paper, worth reading. This is evidence enough of SUSK's activity.

But enough over the fence polemics. I'm coming West, to the Professional and Businessmen's Convention in Edmonton. I believe, that in addition to Student, this is one other group worth associating with. Most of the Clubs from Campbell River, B.C. to Halifax, are doing a terrific job for their members and communities. Why don't you, Strybunetz, come to the "Big Apple" of Canada on Victoria Day weekend and join me in a battle of Lowenbrau. You'll know me by the company I keep! It's been fun.

Fraternally,
Nestor S.
Ottawa, Ontario



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Winner will receive a month's supply of garlic plus a bottle of their favourite mouthwash. All recipes will be published in the June issue. Deadline May 31, 1979.

Sample recipe...

Garlic Zupa
1½ qt. vegetable broth
1½ tbs. olive oil
½ bay leaf
1 head garlic, broken into cloves and peeled (about 16 cloves)
¼ tsp. thyme
pinch of sage
1 cup thinly sliced vegetables (carrots, sweet peas, potatoes, zucchini, etc.)
1 cup cooked rice

Combine all ingredients except rice and simmer slowly for 30 to 45 minutes. Discard all garlic cloves and the bay leaf. Add rice and serve.

(This broth, minus the rice & veggies, is also an excellent base for sauces, risottos, and cream soups.)

Send us your treasured recipes!

Garlic Recipe Contest
c/o Student
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"Garlic, the taste that terrorizes so many people when the pungent little bulb is raw becomes gentle, delicate, even meek, when simmered slowly in a broth... Bring together all your courage and do it..."

from The Vegetarian Epicure

SUSK President's Message

The end of exams is a time of partying ritually celebrated by all students. For SUSK it is also the transition period between that stage of our activity which is marked by the school year, and that which occurs during the summer. It is usually during the summer that most SUSK members finally find the time to initiate and execute projects which have been put off during the year because of the constant anxiety of course work. Whereas during the school year one goes to classes and has readings and assignments in the evenings, the summer is limited only by the hours one is at work, having the rest of the time relatively free. Although there are a lot of people who work vigorously for SUSK (and Student) during the school year, it is the many new faces which appear at the beginning of the summer holidays that have traditionally been the strength of SUSK summer projects.

Clearly the gains in the last year in terms of our activity, re-organization of inactive clubs, and diminishment of the financial debt of the past several years can only be continued next year by a strong showing through the summer, and a

successful National Congress in Montreal, August 23-26. Inactivity among those members of SUSK who had originally wanted to become active, is the only regretful observation I have of the eight months since the last National Congress in Winnipeg. The excuse for inactivity is most often that SUSK is either "too political" or a "bit too much to the left, even though your activities and newspaper are very good." But, as I have stated since the beginning of the year this excuse is not real. Moreover it is an ideological argument which no longer serves any purpose. In Montreal it was used for over four years and as a result no Ukrainian student clubs existed there. A whole generation of Ukrainian students had passed through university without the continuity of Ukrainian community life offered by SUSK. Only then was the ideology superseded by a climate of community support for SUSK. The ideology had served as an excuse for inactivity by students and was acceptable to their parents (if not imposed by them).

The excuse no longer exists. The challenge facing SUSK at the

moment is how to best use the present upward cycle in our activity to add an element of permanent stability to our organizational structure so that the transitory nature of our membership and cyclical trends of activity are no longer a problem for us. This will be one of the issues facing the delegates to the 20th National Congress this August. The theme of the congress will be related to the structure of SUSK and the social organization of its membership. This will be in addition to a number of special workshops on culture, and sessions on ethnicity and the mass media. A specific issue which is already leading to a major debate, is the establishment of an independent relationship between SUSK and Student.

There are a lot of opportunities to become involved in SUSK activities. However if you can't become active on a committee, or help in the organization of the congress, or write articles for Student, there is one other alternative. Showing-up on the weekend of the National Congress in Montreal could be a lot of fun, as well as an important experience. See you there.

Dmytro Jacuta
SUSK President

Farky



"Originally I was planning to be a mother, but then I changed my mind and became a father instead..."

Selo '79

Because Culture is for Living

This year's Selo will take place at St. Sophie's camp in the Laurentian Mountains, an hour's drive north of Montreal. The sessions will run from August 8th to the 29th and will feature courses in Ukrainian Experience, Music Appreciation, Literature, History, Language and Political Awareness. Instruction will also be provided in Dancing, Tsymbaly, Pottery, Decorative Arts, Weaving, Embroidery and Bandura.

FOR MORE INFORMATION WRITE:

Selo
c/o 13904 - 52 Ave.,
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CANADA

Best wishes for continued success in *Student*

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July 2 — August 2, 1979

Ukrainian Cultural Program

For young people 13 to 18 years of age.

The program includes Conversational Ukrainian, Choral Music, Choir Directing, Dancing, Arts and Crafts, a History of Ukraine and of Ukrainians in Canada, and Religion. Group discussions, field trips and community singing will form part of the program.

Ukrainian Language Classes for grades 9, 10, 11 and 12, accredited by the Department of Education, will be available for those who wish to attain such credits.

For additional information and application forms phone 269-3565 (area code 204), or write to:

St. Andrew's College
University of Manitoba
475 Dysart Road
Winnipeg, Manitoba, Canada
R3T 2M7

(continued from page 4)

Напевно, не можу довго говорити про джерело тої глибокої гіркоти, яку виливає Шевченко в свою розмову з Богом. Джерело тої гіркоти, це — вживаючи Шевченкового слова, — "прокляті лани", "проклята панщина", це "невольа" і "неправа". Бог це бачить і нічого не діє. А Шевченкові гірко на це і дивитися.

Він на Бога нарікає як колись-то нарікав старосврейський пророк Аввакум:

1. Ой докіль, Господи, буду я зивати, а ти а ти не почувеш, — буду покосити до тебе про исила, а ти не сласеш?
2. Про що дашь бачити мені кривду й дивитись на нужду? Рабунок і нисильство перед очима в мене.

Співзвучність Шевченка й пророка Аввакума зовсім не випадкова. У Шевченковій поезії знаходимо багато "подражаній" якраз пророчих книг Старого Завіту. І Шевченко сам був свого роду пророк. Не пророк у нашій сучасній, неправильній розумінні, цебо Шевченко не бачив майбутнього. Ні Шевченко був пророк у давнім, біблійним значенні. Старосврейський пророк (як і Шевченківський поет) мав завдання вести розмову між Богом і народом. Переважно, біблійні пророки говорили від Бога до народу, але були й такі, між ними й Аввакум, які також говорили від народу до Бога. Шевченко, розуміється, говорив від народу. Сврейські пророки були зокрема потрібні, коли вибраний народ був в неволі. Шевченко був сумлінний пророк для народу в гіркій неволі. І тут є джерело його гіркоти й нібито "близькості" в розмові з Богом. Бог неволю бачив, а не карав. Бог бідних чув, а не слухав.

Зовсім інша від Шевченкового Бога є Марія, Мати Божя. В своїй поезії "Марія" Шевченко показує Богородицю як одну з тих нещасних матерів, про яких він так багато писав, майже як одну з тих "покриток", що в його поезії так часто зустрічаються — найбільш скриджені з скриджених. Вона, Шевченкова Марія, — жінка, пережила кривду, і від Неї можна сподіватись того милосердя, чого — здається — у Бога нема. У поезії "Марія" поет до Неї молиться. Слухайте, як ця поезія починається:

Все уповніє мєє

На тебе, мій пресаїтлий раю,
На милосердіє твоє,
Все уповніє мєє
На тебе, мати, возлагаю.
Свєтає сіло всіх свєтих,
Прєвєлєрочнає, благає!
Молюсь, лацху і ридаю.
Воззри, прєчистає, на іх,
Отіх окрадених, спліх
Невольників.

І цими словами кінчається поезія:

А ти
Мов золото в тому гоїлї,
В людськїй душі вєзновилась,
В душі невольничїй, малїй,
В душі скорблячєй і убогїй.

Приходимо вже до кінця наших роздумвань. Є ще один мотив у розмові Шевченка з Богом, і цей, може, є найважливіший. Шевченко, дійсно, гнівається на Бога за Його байдужість до неправди і неволі. Він то Богові каже, не як простий факт, але, щоб переконати Бога про потребу кари. Шевченко в серці своїм знає, що

Настає час великий

Небєсної карї.

Та кара не буде дією лише Бога самого, але дією Бога і народу. Шевченко чекає на той час кари, він готовий чекати на той час і після своєї смерті. Він це каже в своєму "Заловіті".

Пам'ятаймо, що кобзар Перебийда, щоб розмовляти з Богом, "заховався в стелу на могилі". І Шевченко просить у своєму "Заловіті":

Як умру, то поховайте

Мєє на могилї серед стєлу.

Отже, Шевченко тим способом каже, що після смерті він ще далі хоче, як той Перебийда, розмовляти з Богом. І він далі буде гніватися на Бога — бо не буде молитися, не буде Бога знати — аж поки настає час кари, аж поки Дніпро равучий не

поїзєє з Українї

У синє морє

Кров вєрожу.

Шевченко чекає на ту годину кари, і за ту годину він навіть готовий... молитися. Кінчаємо його короткою і праведною молитвою:

Встань же, Боже, поможи нам
Встань на ката зивує.

QUIZ

Which of these is important in terms of SUSK activity and should be discussed at the SUSK National Congress in Montreal, 23-26 August 1979. (check more than one).

- social activity
- cultural activity
- political activity
- national unity
- ethnic mass media
- club development
- bilingual education
- Soviet dissidents
- multiculturalism
- Ukraine
- Moscow Olympics
- leadership seminar
- intercultural action
- ethnic elites
- fund-raising
- Ukrainian professionals
- UCC/UCCA/WCFU/CESUS
- Ukrainian youth organizations
- multicultural youth organizations
- religious organizations
- community organizations
- Ukrainian music
- Ukrainian dance
- SUSK constitution
- other (please specify)



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How to see Montreal this summer

What they say
about Montreal
is true.

Even on slow
nights the music
goes until three,
with some of the best night-life
to be found anywhere.

Montreal offers you the
opportunity to travel; it's fun,
and you'll be there with friends.

People from across Canada like
yourself, will be in Montreal to
take advantage of the social
life, the shopping, the travel,
and everything that the 20th
SUSK Congress will offer.

And it will all be
organized so that students
can afford it.

Here are some of
the details.

The actual Congress is
to take place from
the evening of August 23rd
to the 26th, at the
University of Montreal.

Cultural workshops,
seminar discussions,
speakers, and socials
will highlight the
weekend. At least three
activities will be run

at the same time so that
everyone has a choice.

The congress will discuss
a wide range of issues,
as well as deal
with executive reports,
resolution and
elections.

Contact the SUSK
National Executive,
your club executive,
and follow
Student for
details.

**Put your ethnicity
into focus.**



SUSK