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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

25 CENTS

CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS



Moroz visits four Canadian cities on whirlwind tour

Valentyn Moroz, the Ukrainian dissident who became a symbol of resistance to Russification in Ukraine during the series of hunger strikes organized on his behalf in 1974 and 1975, paid his first visit to Canada in June, one month after being released in the historic prisoner exchange concluded on 27 April between the Soviets and the Americans.

As one of the leading Ukrainian dissidents from Western Ukraine, Moroz met with Canada's new prime minister, Joe Clark, on 7 June in Ottawa. Moroz expressed his gratitude for the efforts which the Canadian government undertook in seeking his release from prison. He called upon Clark to take stronger measures in the future against the Soviet Union to pressure it into releasing more political prisoners.

In particular, Moroz appealed for the release of two of his colleagues, Yuriy Shukhevych and Lev Lukianenko, who remain incarcerated in Soviet labour camps. Moroz addressed a rally organized on behalf of Shukhevych and Lukianenko in Toronto on 9 June. Speaking in Nathan Phillips Square to an estimated crowd of over 10,000 Moroz made a strong plea for the release of the thousands of Ukrainians, Latvians, Lithuanians, Estonians and Jews still imprisoned in the Soviet Union's "Gulag Archipelago."

During his Ottawa visit, Moroz held a press conference to publicize the plight of Ukrainian political prisoners. He also met with several members of



Mykhailo Bociurew

As one conservative to another — Moroz meets Clark. L to R: Boris Potapenko (translator), Valentyn Moroz, P.M. Joe Clark.

Ottawa's Ukrainian community at a luncheon, attended the parliamentary swearing-in of former prime minister John Diefenbaker, placed a wreath, in honour of Ukrainian political prisoners, at the Eternal Flame on Parliament Hill, and met with Joe Clark and members of the new government.

Prior to his meeting with Clark, Moroz called upon the Canadian government to cut off wheat sales to the Soviet Union as a means of pressuring the Soviet government into releasing more dissidents. Moroz believes that wheat could be used as an instrument of Canadian foreign policy in the same way that oil is used by the oil-producing states of the Middle

East to obtain concessions from the industrialized nations.

In a statement following a twenty minute meeting with Clark, Moroz said that he did not raise the issue of a trade embargo on wheat with the Soviets. Instead, Moroz believed that his public statements should be sufficient to impress upon the prime minister the strategic importance of wheat in dealing with the Soviet Union.

During the meeting, Clark apparently promised Moroz aid in obtaining the release of his wife and son, whom the Soviets had promised to allow to join him in the West. Moroz also received assurances that he could obtain landed immigrant

status in Canada if he so desired. "I will consider very seriously the proposal that I live in Canada," stated Moroz. However, he has been offered a post as a lecturer in Ukrainian history at Harvard University in the United States.

Before members of the press and television media at the National Press Building, Moroz claimed that the Kremlin could be brought to its knees through a halt in wheat sales to the Soviet Union. (Canadian wheat sales to the U.S.S.R. exceeded \$300 million last year according to Statistics Canada.)

"If Canada and the U.S. understood the power they hold [with wheat] as well as the Arabs understand the power they hold [with oil], they would have great power in the world," Moroz said. "The comic side of it all is that the wheat never reaches the Soviet people, but rather goes to Third World nations. The Kremlin uses the wheat it buys from North America as a means of promoting anti-Western policies in other countries."

Moroz advanced his prediction of a violent nationalist revolution in Ukraine in terms which have become familiar to those who have followed his statements since his arrival in North America.

"I do not call for the dropping of bombs on Moscow. We should not give such easy arguments which play into the hands of the Communists. But the ultimate action might well see the Ukrainians going out into the streets with guns."

He predicted the activities of the "Ukrainian Liberation Movement" within Ukraine could lead to "some type of explosion in the 1980s. The unrest will be felt throughout the world." He carefully avoided commenting on whether Quebec would be included among these nationalist uprisings, in responding to a question from a French-language Radio Canada reporter.

According to Moroz, the growth of social unrest in the 1980s will result in a renewed period of radicalism in America similar to that experienced during the 1960s. Moroz refused to predict what form the radicalism of the 1980s might take, but hoped that the new radicalism would be based upon "a strong patriotic foundation." He criticized the radicalism of the 1960s for being anti-national (i.e. anti-American) in its opposition to the Vietnam War and, therefore, destructive.

While in Toronto, Moroz addressed a \$50 per plate dinner at the Royal York Hotel on Friday, 8 June. The following morning, he addressed a gathering of Ukrainians from various organizations, including the youth groups SUM, Plast and ODOM, at the University of Toronto's Convocation Hall. Moroz called upon the youth to continue the struggle for an independent Ukraine and to prepare for the day when their participation on the battlefield might be needed to win that independence.

Following the rally, the youth joined with a group of adults who had assembled at Queen's Park and marched down University Avenue to City Hall, where Moroz addressed a second rally in support of

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Shukhevych and Lukianenko. Moroz called for Ukrainian Canadians to set aside their political and religious differences and unite towards freeing Ukraine from the U.S.S.R.

However, certain elements present at the demonstration were not quite prepared to tolerate political differences among those who support the principle of a free, independent Ukraine. In particular, several of the rally's organizers tried to prevent members of the Committee in Defence of Soviet Political Prisoners (CDSP) from taking part in the demonstration. Members of the Committee were carrying banners reading "Free All Soviet Political Prisoners," "Defend the Independent Soviet Trade Union Movement," and "Free Lukianenko — Hands Off the Helsinki Monitoring Group," as well as circulating leaflets and a petition in support of the Klebanov trade union group in the Soviet Union.

Organizers from the League for the Liberation of the Ukraine sought the assistance of the police in attempting to stop members of the Committee from handing out their literature, on the grounds that certain members were "known socialists." The police refused to accede to their request as the members of the Committee were peacefully carrying out their activities at the demonstration. There were a few attempts to intimidate certain members of the committee, and legal action has been contemplated by the CDSP against those who initiated the harassment. However, the vast majority of the people at the demonstration appeared to agree with Moroz that all political and religious groups should have the right to be heard.

The unfortunate incident reached the height of absurdity when a well-known book distributor was harassed while selling copies of Moroz's *Report From the Beria Reserve* at the demonstration, allegedly because he was also a "known socialist."

Nevertheless, the demonstration at City Hall concluded without any violent incidents. In his speech, Moroz (MOROZ continued on page 10)

The way forward?

Valentyn Moroz: a commentary

Valentyn Moroz's whirlwind tour of four Canadian cities has provoked a variety of widely differing reactions, ranging from adulation to exasperation. Among many students, one senses a general feeling that Valentyn Moroz is deserving of respect for holding firm to his principles under conditions of extreme suffering and pressure to conform to the Soviet world view. However, it is difficult to applaud his highly-charged nationalistic rhetoric, expressed in the same style as that used by the Cold Warriors of the 1950s, because it has little place in a world entering the 1980s.

To many in this generation, it sounds very much as if Moroz wishes to rekindle the battles of their parents' generation, in which those in the "Free World" were expected to give their lives, if necessary, to oppose the expansion of the Communist monolith throughout the world. Today we live in a different era, one in which we recognize the oppression of people in non-communist regimes, from racist South Africa to the military dictatorships of Latin America, from the nations of the Soviet bloc to China and Southeast Asia. We also live in an era of détente, when surely the hopes of all rational people should be for a removal of those tensions existent between the major powers which could lead

to a nuclear holocaust.

Therefore, we must seek different weapons with which to work for a free and independent Ukraine. We must reject those political strategies which would lead us into association with regimes which systematically violate fundamental human rights. We must also reject those strategies based on the expectation that a military confrontation between superpowers would allow the intervention of an external liberation force, composed of Ukrainians in the diaspora, to create an independent Ukraine.

The militaristic road to independence, which Valentyn Moroz appears to advocate, is doomed to failure, for it is based upon a hopelessly primitive approach to the problem. One does not win a revolution by guns alone, but rather by the appeal of one's program and ideals to the populace one wishes to win over. It is doubtful whether many Ukrainians in Ukraine would unite under the banners of the existing emigre Ukrainian organizations.

Most people concede that the movement for Ukrainian independence must arise from within Ukraine. The crux of the debate appears to revolve around the question of what role Ukrainians in the diaspora should play. They can play an important role by supporting the rights of all dissidents and oppositionists, regardless of

nationality, to freedom of speech, freedom of association and other basic freedoms. These rights are not national in character and should apply equally to Ukrainians and non-Ukrainians. These rights can best be advanced by supporting the Ukrainian Helsinki Monitoring Group — which includes Grigorenko, Plyushch and Svitychna in the West, as well as Lukianenko, Rudenko and others still imprisoned in the Soviet Union. It is unfortunate that Moroz has chosen to launch what appears to be a personal crusade to unite the Ukrainian community under his political banner, while ignoring the other members of the Ukrainian dissident community in exile.

Moroz is correct in asserting that those seeking an independent Ukraine cannot afford to continue squandering their meager resources on internal bickering. However, one cannot expect to build a monolithic movement on the basis of the program of one man, or of one political party, for the Ukrainian community is far too diverse. It includes both Catholics and Orthodox, people of different periods of emigration and of divergent political beliefs. What is required is the extension of a more tolerant attitude, especially on the part of the established

(COMMENTARY continued on page 5)

Dave Lupul

EDITORIAL

Freedom fighting as a hobby

It is becoming increasingly obvious that certain circles of "freedom fighters" in the Ukrainian-Canadian community are not, contrary to popular belief, fighting for freedom, but against it.

During Moroz's June rally for Lukianenko and Shukhevych in Toronto, several members of the Toronto Committee in Defense of Soviet Political Prisoners (CDSPP) attempted to peacefully distribute a petition and appeal in defense of the Klebanov and Borisov free trade union groups in the USSR. While many of the rally's participants expressed an interest in the CDSPP's literature, rally organizers from the Canadian League for the Liberation of Ukraine (LLU) attempted to prohibit the CDSPP from exercising its fundamental democratic freedom of speech.

LLU organizers attempted to evict the CDSPP from the rally premises, ostensibly on the grounds that it was "their" day (the rally also honouring the Organization of Ukrainian Nationalists' fiftieth anniversary) and that if the CDSPP wished to distribute "communist propaganda" it should go to Queens street or to the Soviet Union.

When this failed, they called for the police, who were unable to do anything since the CDSPP was well within its rights. Frustrated, the LLU organizers could do no more than resort to posting brown-shirted Ukrainian Youth Association (SUM) stalwarts about the CDSPP members in order to both harass and intimidate them, and to discourage passers by from accepting the leaflets being distributed.

This incident is to be strongly condemned, especially since the rally was called to protest similar violations of rights in Ukraine. And ironically, the CDSPP fervently supports oppositional currents in Ukraine. Behaviour such as that exhibited by the LLU organizers would not bely a kingdom of wild asses, much less Canada or even a "free Ukraine."

But then, could the LLU organizers have merely been trying to realize Moroz's desire for a "monolith"?

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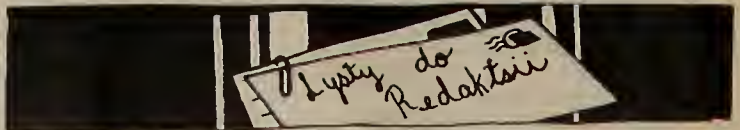
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N.M.



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.

Straightening the streets

I want to take issue with you insofar as your K.G.B. article on Boychuk Drive in Saskatoon is concerned — which is to be found on page 5 in your May, 1979 issue of *Student*. Although I realize that whole series of articles under K.G.B. is written somewhat tongue-in-cheek and is not necessarily to be taken seriously, I want to, as an alderman of the City of Saskatoon, set the record straight. Otherwise quite an erroneous impression could be created and one would be left with the conclusion that Mr. Boychuk's name was honoured by street-naming because of his involvement in the construction industry.

Names for streets, parks, bridges, and buildings in the City of Saskatoon are determined by an independent process which does not involve pressure groups whatsoever. In fact, the City of Saskatoon has previously honoured other Canadians of Ukrainian origin in our city. They are as follows: Hnatyshyn Avenue, Stechishyn Crescent, Roborecki School.

I felt I should respond to your article as an alderman of the City of Saskatoon so that the facts may be set straight and that no injustice, real or imagined, be visited upon the Boychuk name.

Morris T. Cherneskey
Alderman — Ward 5
Saskatoon

Minister miffed

I wish to compliment you on your newspaper in general and to say I have enjoyed reading the numerous articles.

The May, 1979 issue under the title from the files "K.G.B.," refers to one joke told by Bill Yurko, and then questioning the respect that Bill Yurko has for us "Presuming the writer refers to people of Ukrainian families". I must take issue with the writer or writers.

I personally know the commitment this man made to public life and the support he gave to the Ukrainian Community. The major portion of the address is overlooked. No doubt, no credit will be given to the future issues for the success at the recent May 22 election. When I speak of elections and campaigns, I have vet in see a member of SUSK come forward and get involved. I have been a candidate at five school board elections, three provincial elections and not one member of "SUSK" has assisted.

To return to Bill Yurko, or anyone else in public life, we have made speeches that were not fully acceptable, but those who work and get involved, will no doubt make mistakes. Those who do nothing make no mistakes, so I will only presume that the writer made a mistake.

Bill W. Diachuk
Minister of Workers' Health,
Safety, and Compensation
Province of Alberta

A fertile issue

Ms. A. Berezowskyj's letter, which appeared in the May issue of *Student*, raised important arguments whose implications merit serious examination. Berezowskyj's support for contraception places her to the left of a large segment of the anti-abortion lobby. The Catholic Church, for example, argues against contraception on the grounds that it is immoral to prevent the creation of life. She seems to reject this argument and its imposition upon the population. Thank heaven for small mercies.

Unfortunately contraceptive devices are not infallible. As increasing numbers of women choose to move from the pill to other means of contraception the failure rate grows. What of the women who have no access to these devices? Not to speak of the victims of rape or incest. Does Ms. Berezowskyj have a reply for the woman who is carrying a fetus that shows serious genetic defects? Any exceptions? Or does the right to control one's body stop at abortion.

This brings us to Berezowskyj's observation that I did not enter the debate on whether a fetus constitutes human life. This was done quite consciously. The point of my argument being that it is up to the woman to decide.

The positions of the anti-abortion lobby are well known. A survey of pro-choice literature reveals the fundamental difference between the groups. Pro-choice groups never advocate that women such as Ms. Berezowskyj be dragged kicking and screaming into abortion clinics. Anti-abortion groups, however, feel no compunction about imposing their views on the rest of us. Nay, they feel it is their duty.

The slick, well financed anti-abortion campaigns have seriously restricted access to safe abortions. Not that abortions will disappear. The rich can always buy safe abortions. If you are poor and have no connections — tough luck. The price is high. Last year in Portugal alone 2,000 women died from the loving care of back street butchers.

Does the anti-abortion lobby have any tears to spare for these women? Do they print 8 x 10 glossy photos of these bloody victims? Do they whisper a few novennas in the quiet of the church? Where are their passionate voices, money, organization when it comes to fighting for a better life for all children? A curious silence. They save lives you see.

Tamara Tkachuk
Calgary

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

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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 material for publication.

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Multiculturalism and the new regime — an uncertain future

When Pierre Trudeau came to the ballroom of Ottawa's Chateau Laurier Hotel in the early hours of 23 May 1979 to concede defeat in the federal election, it was clear that the end of an era was at hand.

The Prime Minister who had ridden to office in the flower-power style of the 1960s, who had promised us a just society and who had brought in such innovative programs as Opportunities for Youth, the Student Community Service Program and Multiculturalism, was rejected by the electorate in a majority of the provinces. Despite Trudeau's attempts to put a brave face on the defeat by maintaining that the party had retained its "Liberal principles", it was clear that the party had paid a price for deserting its liberal roots since the 1974 election.

It was also clear that Joe Clark had not so much won the election as Trudeau had lost it. Clark became Prime Minister of a minority government with a smaller proportion of voters (35.6%) than any other Canadian government in history. The Conservative Party received only 14% of the vote in Quebec, the second lowest percentage it had ever received in that province (in 1945 it received 8%). The Conservative victory was hardly a mandate.

The election had not been decided on promises of national unity or reconciliation. Rather, it was won, in the acerbic words of Maclean's Allan Fotheringham, "with the votes of the tight-mortgaged denizens of southern Ontario and upwardly mobile British Columbia. They have supplied the bottom glue for the section of the populace that has never been allowed access to power. We have had, previously, in our Ontario-Quebec trade-off for power and concessions, a belief that the ethnic minorities were to be milked for votes."

This time, according to Fotheringham, in their rush to vote for the Conservative's mortgage-deductibility promise, the WASPs in central Canada had inadvertently opened the door to power to groups such as the Ukrainians in western Canada.

In fact, there were three Ukrainian Cabinet ministers appointed to the new Conservative government. One includes Don Mazankowski, the Minister of Transport, who is Polish origin but has adopted the dominant ethnic identity of his constituency — Vegreville, Alberta. The appointment of Mazankowski, Ray Hnatyshyn (Energy) and Steve Paproski (Fitness, Amateur Sport and Multiculturalism) recently prompted Valentyn Moroz to proclaim that he had seen "Ukrainian Power" in the Canadian government. Nevertheless, it remains to be seen how much power they will collectively be able to exercise on behalf of Ukrainian interests. The Canadian reality is that Ukrainians are still seriously under-represented within the federal bureaucracy and the highest echelons of the private sector, where the most important decisions are made.

The Progressive Conservative Party caucus contains eight MPs of Ukrainian origin, including three Cabinet ministers and five MPs from Alberta and Saskatchewan (Paul Yewchuk, Bill Yurko, Stan Kushner, Harvie Andre and Stan Korchinski). Whether this group is capable of acting as a caucus to represent Ukrainian interests within the party is doubtful.

The future shape of multicultural policy under the new minister, Steve Paproski,



remains unclear. The Conservative Party has not published an official policy paper on multiculturalism since the 1974 election. While Stanfield was a strong supporter of multiculturalism, the party has since undergone a major transformation in terms of leadership and direction. A group within the party known as the Chateau Cabinet, so called because it met in the Chateau Laurier hotel during the period 1974-76 and precipitated the removal of Stanfield as party leader, evinced a strong tinge of Anglo-superiority within the party's right wing. A brief prepared by the Chateau Cabinet and endorsed by thirty-two Conservative MPs in May 1975, urged the adoption of tougher immigration laws which would fine-tune immigration to "Canada's economic and cultural interests". The document stated that "our cultural objective will be a united and strong country created by the assimilation of all newcomers, and the assimilation of unassimilated pockets of long-time residents."

While the Chateau group no longer meets on a regular basis, the influence of its members is still strongly felt within the Conservative Party. More recently, their influence was felt in Joe Clark's ill-considered statement in December 1977 that his government would consider the elimination of the multicultural ministry should his party be elected to office. Although Clark has since backed away from this position, a more positive affirmation of the new government's plans for multiculturalism is still awaited.

But the reality of retaining power in the next federal election may see multiculturalism retained or even embellished as a state policy, especially considering the traditionally close relationship between multicultural grants and electoral considerations. In view of the closeness of the election result, it is unlikely that the Conservatives would move to scrap the ministry as long as they remained in a minority position.

Moreover, several of the closest races in the last election occurred in ridings with a substantial Ukrainian population which would react negatively against any move to eliminate the policy. For example, look at the results in the following ridings: Toronto Parkdale-High Park, Liberal Jesse Flis over PC Yuri Shymko by 74 votes; Toronto Etobicoke-Lakeshore, Liberal Ken Robinson plurally over PC Al Kolyn by 729; Selkirk-Interlake, NDP Terry Sargeant over PC Peter Masniuk by 563; Dauphin, PC Gordon Ritchie over NDP Laverne Lewycky by 469.

Some Conservatives claim that the large publicity given to the multicultural grant of \$300,000 from the former Liberal government for the Chair of Ukrainian Studies at the University of Toronto was the

difference in convincing enough Ukrainians to vote Liberal to defeat Shymko. In fact, the Liberals remained almost unbeatable in all of the ethnically diverse ridings in the west end of Toronto.

The picture was altogether different in western Canada, where unexpected NDP strength took several seats in Manitoba and Saskatchewan from the Conservatives, denying them a majority in Parliament. The federal Conservatives need to mend their position in Manitoba, where a backlash against the insensitive policies and WASPish image of Sterling Lyon's Conservative government led to a decline in Conservative support. The mul-

ticultural program might be used by the Conservatives as a convenient means of shoring up their weaknesses in that province.

The future outlook for multiculturalism as government policy on the federal level will largely depend upon how the current policy review being undertaken by the multiculturalism directorate is received by the new Cabinet. Indications are that a restructuring of the program could lead to the appointment of an Assistant Deputy Minister responsible for Multiculturalising, which would see the promotion of the Multiculturalism Directorate to the level of a separate branch within

the Secretary of State Department. This name has been called for by supporters of the multicultural policy since 1973, but has been resisted consistently by members of the federal bureaucracy who do not wish to see multiculturalism given a higher status. Ultimately, it is hoped that the problem of having a Minister of Multiculturalism whose bureaucracy is under the dominance of the Secretary of State Department will be resolved in favour of giving multiculturalism full departmental status.

Proposals have also been made to cut the size of the Canadian Consultative Council on Multiculturalism (CCCCM) in order to make it a less unwieldy and more authoritative body. The present Council has over one hundred members, with representatives from almost every ethnocultural group across Canada. Unfortunately, because of its large size and its reputation of being a sinecure for loyal party representatives, it has never been taken seriously as a collective body of spokesmen for the ethnic groups.

The new government's plans for the Multiculturalism Directorate and the CCCC will be a good indicator of the seriousness which they place upon the development of federal institutions to support a multicultural Canada.

Czech government smashes Charter

Bohdan Samchynsky

As the world had its attention focused upon the Pope's visit to Poland, the Czech government carried out its latest attack upon the Charter 77 movement. Just 24 hours after the Charter issued a document analyzing the regime's social and economic policies, the Czech police arrested fifteen of its leading members at 5:00 A.M. on 29 May and charged ten of them with subversion.

Vaclav Havel who is an internationally known playwright, twice a Charter spokesperson, and a leading theoretician within the Charter movement. He has already received in 1977 a fourteen month suspended sentence for his political actions.

Vaclav Benda is a mathematician, philosopher and prominent Czech Catholic. He is an official spokesperson for Charter and secretary of VONS along with Jiri Dienstbier and Dana Nemcova, represents the activities of the Czech cultural underground.

Peter Uhl is the editor of the Charter Information Bulletin, a Trotskyist theoretician inside Charter and a founder of the Revolutionary Youth Movement, an organization formed during the events of 1968. He was jailed in 1969 for four years.

Those arrested in this most serious attack on the movement are members of the Committee to Defend Unjustly Prosecuted Persons (VONS). It was a body formed by Charter signatories in April 1978 as a committee investigating official breaches of the legal code. Since that time it has produced one hundred communiques detailing illegal activities of the police and judicial authorities in the handling of political cases. For this activity, the members of the VONS have been charged with subversion, which is defined by the state as "undermining the confidence of citizens in organs of state authority", a charge so vague as to be applicable to any form of criticism.

This latest attack is a concerted attempt to break the civil rights movement in Czechoslovakia. It follows the jailing of Charter spokesperson Jaroslav Sabata for two and one-half years, the imprisonment of VONS member Albert Cerny, the expulsion of Josef

Danisz, a prominent defence lawyer, from the Lawyers Association, and the physical attack by an unidentified thug on Zdeňka Tomnova, the only remaining spokesperson not arrested. At the same time the official press has attempted to link leading members of the Charter with terrorism.

An international campaign is needed to force the Czech regime to back down from its attack to crush the dissident movement. In Canada the Committee in Defense of Soviet Political Prisoners (CDSP) has issued an appeal to Canadian trade unionists and socialists in defense of the ten arrested. On 4 July two members of the CDSP (Toronto) met with Antonin Simicek, Charge d'Affaires of the Czech Embassy in Ottawa to deliver a petition containing over 160 signatures. Among the signatories to date are Michael Cassidy and Grant Nottley, leaders of the Ontario and Alberta NDP respectively, Jean Claude Parrot and Andy Stewart, presidents of CUPW and PSAC respectively, and Terry Meagher, secretary treasurer of the Ontario Federation of Labour. Although Mr. Simicek accepted the petition he was unable to give information about when or where the trials would be held.

Further protests are needed along with funds for the families of imprisoned dissidents. The group coordinating the campaign in Canada is the Committee in Defense of Soviet Political Prisoners, P.O. Box 835, Sub 11, University of Alberta, T6G 2E0. Copies of all protests and funds can also be sent directly to Czech Defense, 328 Upper Street, London N1, England, and messages of solidarity to Anna Sabatova, Anglicka 8, Prague 2, Czechoslovakia.



Peter Uhl

Those charged are: Otka Bednarova, Jarmilla Belikova, Vaclav Benda, Jiri Dienstbier, Vaclav Havel, Ladislav Lis, Vaclav Maly, Dana Nemcova, Jiri Nevec and Petr Uhl. All have been charged, under Article 98 subsection 1 of the Czech Criminal Code, with subversion of the Republic, except for P. Uhl who has the more serious charge of subversion of a grave kind, under Article 98, subsection 2. All face a term of up to five years except for Uhl who may be jailed for maximum of ten years.

Among those jailed is

Nuclear power: it's our best bet

Ivan Bumbak



Nuclear power has recently received a great deal of bad press. Bohdan Somchynsky's article, "Better active today than radioactive tomorrow", in the May edition of *Student*, being fairly typical of the negative views currently being circulated. Unfortunately, those who criticise nuclear energy do only just that — criticise without offering any practical alternatives.

The reason why anti-nuclear forces rely almost exclusively on negative criticisms and don't offer any alternatives to that which they seek to destroy, is because any alternative to nuclear energy looks pretty dismal by comparison; coal mining is too destructive of the environment and man's physical well-being, solar energy is not yet technologically feasible and at present is pitifully inadequate given the magnitude of our energy needs, oil and natural gas are becoming too scarce and have to be conserved for purposes other than energy, and geothermal energy is too location-specific and scarce. Given these inadequacies of the alternatives, nuclear power becomes more attractive.

Nuclear power does come with its own special problems. It must be conceded right at the start that nuclear energy, if improperly handled, is potentially the most dangerous of all our energy sources. However, with proper technological safeguards, it can be a safe, faithful and immensely powerful servant. Public fears about the dangers involved in nuclear power are largely unfounded. When one examines the safety record of commercial nuclear power plants, one sees that it is outstanding when compared to that of other energy-related industries. The most serious nuclear accident to date — the Three Mile Island incident — produced less damage in terms of loss of human life or damage to the environment than a major coal-mine disaster, or the Torrey Canyon oil tanker spill.

Also on the positive side, Canada is ideally suited for the production of nuclear power. We have plentiful supplies of Uranium 235 at Great Bear Lake in northern Saskatchewan, and at Elliot Lake in Ontario. As well, we have an ideal disposal site for spent fuel bundles in the vast empty expanses of the Pre-Cambrian formation known as the Canadian Shield. This geologically stable hard rock formation has not been significantly altered for over three billion years, well beyond the twenty-half-lives necessary to render even the most long-lived products of nuclear fission safe. Finally, Canada has developed what is probably the best and safest nuclear reactor in the world, the CANDU heavy-water reactor. After the years of effort and billions of dollars invested in research and development, why should the CANDU reactor be good enough for Argentina, Pakistan, South Korea, or India, but not good enough for us?

Opponents of nuclear energy, while zealously trying to close down nuclear plants, propose no alternative energy sources to take up the slack which would be created by such closures. This kind of thinking leads inevitably to a scenario in which less and less energy is consumed as supplies of oil and natural gas run out, until a point of virtual energy use is reached when these supplies have been exhausted. If this were to occur, we would find out first-hand what poverty in rural Africa or Asia feels like, as standard of living is directly related to energy consumption. The poorest nations on earth use about 12,000 kilocalories of energy per person per day, as compared to about 230,000 kilocalories in the highly industrialized ones. It is paradoxical that the poor nations would like to increase their energy consumption in order to raise their standard of living, while the anti-nuclear activists in the industrialized nations advocate a return to a lifestyle of the people of the third world are desperately trying to escape. Perhaps the anti-nuclear activists take for granted such necessities for health, refrigeration, light, heating and mass transit, and forget that all these things require great amounts of energy — energy that just won't be available in the future unless we go the nuclear route.

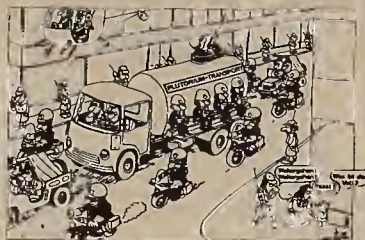
Instead of accepting a drop in our standard of living with each contraction in the supply of oil and gas, we should meet such contractions with matching increases in the supply of nuclear energy. In this manner we can maintain our standard of living without having to face the severe political and economic problems a drastic reduction in living standards (brought on by energy shortages) would entail. The myopic policy of closing down and placing a moratorium on nuclear power plants will bring about a steadily worsening economic and political situation as supplies of oil and gas gradually run out and there is nothing to replace them with. People will not accept their steadily worsening situation with equanimity, and the unwelcome prospect of violent upheaval will always be a distinct possibility.

In conclusion, we should pay less attention to the shrill and often irrational voices of those who advocate a ban on nuclear energy. Their policies are very short sighted, and if carried out, would result in far greater harm than good, especially to the poor and the working classes. Trade unions have consistently supported nuclear energy programs, as workers everywhere have come to the realization that industrial jobs are directly dependent on an abundant energy supply. The most ardent opponents of nuclear energy are not ordinary working people, but a elitist non-productive members of society whose views, unfortunately, are heard in a disproportionately loud voice. While I realize that this last statement is a rather sweeping generalization, I think it will be verified by examining the make-up of the pro and anti-nuclear demonstrations which recently took place at the site of the Seabrook nuclear plant in New England. The pro-nuclear demonstration was carried out mostly by unionized blue-collar workers and their families, carrying signs such as "Working people want nuclear energy". The anti-nuclear

protesters, on the other hand, were largely ex-war-protesters, unemployed students, and environmentalists, with a smattering of movie stars, university professors, and rock stars. Clearly not a group with work-caloused hands.

The unfortunate thing is that this latter group has become solidly entrenched in positions from which public opinion is formed, thus giving the largely inarticulate masses of citizens little opportunity to express contrary views. While the majority of people do not want to drastically slash their standard of living by

accepting large cuts in energy use, the well-organized and vocal anti-nuclear lobby may just succeed in imposing a ban on nuclear energy, dragging us back to a pre-industrial lifestyle. As most of us are only two, three or four generations removed from a lifetime of back-breaking agrarian labor, I doubt very much if we would willingly want to go back to that way of life. Yet the anti-nuclear activists plan to plunge us back into an era most of us are glad to have escaped. I, for one, intend to oppose the plans this vociferous minority has for me.



... and the con

Nuclear power: playing Russian roulette

Bohdan Somchynsky

Ivan Bumbak has written a reply to my previous article on nuclear energy (*Student*, May 1979), raising a number of objections. Considering the seriousness of the issue, I believe that his article deserves a reply in turn.

I think that if we look closely at the arguments of the pro-nuclear power lobby we will find a host of misconceptions. The most common argument used in favour of the further development of nuclear energy, is that we have no alternate source of safe, cheap and accessible energy. At first glance, a reasonable assertion. But why are we in such a situation and are we really faced with no future alternative? Nuclear power is being sold as the answer to our energy needs because many years ago corporations considered nuclear technology a profitable venture and decided to invest billions of dollars into research and development. Likewise governments accepted nuclear power as the only guarantee that future energy needs would be satisfied. Solar energy, coal gasification, magnetohydrodynamics, wind power, etc. etc., never received comparable amounts of investment, so that of course we are now left with a situation of having no alternate source of energy that is "technically feasible".

This failure in public and corporate policy does not preclude us from demanding that other avenues be explored. Besides investing in other projects, existing sources can be considered. According to a Wall Street Investors' publication, the United States has a nationwide unused annual mining capacity of 100 million tons of coal. This can be used in regular plants under strict environmental controls or in new coal gasification plants, something which is even now technically possible. Changing our energy strategy is not an utopian demand but a concrete demand for a change in public policy.

This leads us to our second point. Why do the masses of people demand a shut-down of nuclear reactors? Because they are against nuclear power per se? Not at all! But because, as Bumbak himself states, "It must be conceded right at the start that nuclear energy, if improperly handled, is potentially the most dangerous of all our energy sources." Bumbak believes that existing technological safeguards are adequate to the task. Millions of people across the world are not convinced. The debate has existed for years, with even nuclear scientists within the nuclear industry questioning the adequacy of these safeguards. Also, everyone has been forced to admit that no safe, guaranteed method exists for the disposal of radioactive waste. This debate is not an academic one, as the Three Mile Island disaster has proved. A major tragedy was only narrowly averted, a catastrophe that would have been far more serious in its consequences than any oil spill. Detergent doesn't work with radioactive fallout. In Canada, an Ontario Hydro employee released secret documents revealing that the same accidents that occurred at Three Mile Island have occurred on separate occasions at the Bruce Nuclear Plant. Both the loss of normal feedwater supply and the failure of backup cooling pumps have occurred at Bruce and Three Mile Island. Even the rupture

discs were installed backwards in all four Bruce reactors. How can technological safeguards prevent human error? All we need is for another "unexpected chain of events" to occur and our much vaunted safety statistics won't be worth the paper they are printed on.

Finally I would like to comment on Bumbak's concluding remarks. A slightly difficult task as I haven't heard such absurd sociological characterizations since the Nixon-Agnew years. Silent majority, work-caloused hands, pseudo-intellectuals, media manipulation and eco-faddists. ... all the classic components of a hollow rhetoric. I am sure that ex-anti-war protesters and unemployed students have been adequately represented at anti-nuke demonstrations but we should realize that contingents of railroad, steel, auto and postal workers participated in the march of 125,000 in Washington. The United Mine Workers have a public position against nuclear power, while Canadian longshoremen recently held a wildcat strike to prevent the export of nuclear technology to the military dictatorship of Argentina.

What Bumbak overlooks in his paean to technological progress, is that people in general and the working class in particular have a simple, concrete interest in personal and environmental safety. Until their concerns are satisfied, the demand will remain: No Nukes!



Dave Lupul

The Constitution, once again

Upon reading Christine Baran's rebuttal to the series on the Canadian Constitution which I wrote for *Student*, [Nos. 49, 50, 51: August, September, October 1978], I was disappointed to find her response filled with a great deal of quibbling and several inaccuracies, but very little which holds water. To respond in full to every point raised by her rebuttal would entail a restatement, and elaboration of much of what I had previously written. As I have no wish to subject readers of *Student* to more of the "typical [sic] lengthy Lupul style", and because I believe most readers will judge the validity of my articles on their own merits, I have chosen to restrict my response to only a few of the criticisms labelled by Ms. Baran.

1. The assertion of Ms. Baran's that "procedures for influence [to change a constitution] should be slow, deliberate and legitimate mechanism of alteration. If the situation were otherwise a nation's stability would be at stake..." is rather doubtful.

A nation's stability is at stake when the constitution fails to reflect the course of social, economic and political change, as is currently the case in Canada. If we are to rely on slow, deliberate changes at this point, when a bold overhaul of the constitutional basis for Canada is needed, there is a good chance that Canada's stability will be at stake.

Constitutional changes are very unlikely to place the nation's stability in jeopardy. However, a failure to respond to radical social and political change almost certainly will.

2. I would suggest to Ms. Baran that my focus on the monarchy is not as fanatical as she would describe it. In several parts of Canada, the monarchy is used as a codeword for a desire to put uppity French Canadians and other non-British groups in their place. I would also suggest that Ms. Baran read the studies of Porter and Clement on the dominance of those of Anglo-Saxon origin in the state and corporate elites of Canada.

3. As to the issue of my alleged bias against all lawyers, I resent your insinuation that I have such a prejudice. (In fact, at the risk of using a bad cliché, some of my best friends are lawyers). In my article, I pointed out that there exists a minority within the legal profession who do care about moral issues involved in the law, and who are trying to change the system. They have my full support in their attempts to bring about reforms, but it is my reluctant opinion that few substantial reforms will be effected within our present legal framework.

4. As for my contention that the Liberal Party is in decline, and that a polarization is developing between the Conservatives and the NDP along ethnic and class lines, I would recommend that Ms. Baran study the results of recent provincial elections. In no way suggested that "the lower classes are acting in united solid opposition to the 'bourgeoisie'". What I did say is that there has been developing a growing tendency for predominantly lower class ethnocultural groups, such as the Italians in Toronto, or the

Ukrainians in Saskatchewan and Manitoba to vote for NDP candidates while those of British origin have a greater tendency to vote for the Conservative Party.

With the collapse of the Liberal Party in Western Canada, traditionally Liberal groupings such as the French-Canadian Indians and Metis have begun to see a shift toward the NDP. (As evidence, look at the number of MP's and MLA's of non-British origin from the

NDP in Ontario, Manitoba and Saskatchewan and compare it to the number in the Conservative party in these three provinces. Also, look at the results in ridings such as St. Paul, Spirit River, Edmonton Norwood and Edmonton Bever-ly in the most recent (March 1979) Alberta provincial election for evidence of a correlation between higher non-British population and support for the NDP.

Commentary (continued from page 1)



The press conference at the National Press Bureau in Ottawa. L to R: Prof. U. Rudzik, B. Potapenko, V. Moroz, T. Kit, Sen. P. Yuzyk.

Ukrainian organizations, to all groups in the community which share common goals — such as the emancipation of Ukraine from Soviet domination.

Therefore, Moroz should avoid associating himself too closely with any one political group, especially those political forces in the emigre community which continue to expound the outdated slogans of the "national liberation politics" of the 1950s. To do so, he risks completely alienating himself from the mainstream of opinion in the western world. Instead, he might better spend his time in learning about the situation in the West and the Soviet Union from experts in his field of interest, an opportunity denied him in the USSR.

But sooner or later, Moroz will have to confront certain issues of which he has so far shown a surprisingly shallow understanding. One of these is the issue of Soviet relations with the West. Moroz's appeal to Western governments to cut off wheat sales to the Soviet Union lacks an understanding of Western society. One need only consider the hue and cry raised by a short stroke of grain-handlers in Canada to realise that Canadian farmers, including many of Ukrainian origin, would be up in arms should access to a large market like the Soviet Union be cut off.

Similarly, it is extremely unlikely that Canadian and Western corporations would be prepared to end the lucrative trade and foreign investment opportunities offered by the Eastern bloc countries. Paradoxically, the capitalist system, which Moroz and his supporters have defended so strongly, has been a major factor in boosting the economy and stability of the Soviet regime. The interdependence of Western capital and the Soviet system is likely to remain a basic factor in international relations of the future.

A second case is Moroz's vision of "patriotic radicalism" in the 1980s. Until he explains himself further on this issue, it is inevitable that such statements will continue to suggest comparisons with the rise of the

tacitists in Europe in the 1930s. Moreover, Moroz's criticism of the anti-Vietnam war movement on the grounds that it was "unpatriotic" and "anti-nationalist" reveals a serious lack of consistency. It is surprising that he should criticize American youth for their opposition to a course of action on the part of their government which many considered to be immoral, i.e. the destruction of large parts of Vietnam by American bombs. It is even more surprising, because Moroz has based much of his opposition to the Soviet regime on moral principles.

In his essay, "In the Midst of the Snows", Moroz wrote that what was needed to reawaken Ukraine was not "realists" but people inspired and motivated by principles, conviction and faith. Moroz condemned Ivan Dzyuba as a "realist" who had not the courage to stand up to the Soviet government. Surely, Moroz would agree with the principle that the interests of the state should not supercede the right of the individual to voice his dissent and his right to be free to organize to change any government whose policies he opposes. This principle must be taken seriously by Moroz and should not be invoked only when it suits his purposes.

As a self-proclaimed nationalist, Moroz must make clear whether he believes the interests of the nation supercede all others. Would he consider the attainment of a Ukrainian nation as a moral end in itself? Or are there higher considerations and principles to which one owes allegiance? It is Moroz's duty as a scholar and a public figure to address these issues, and I hope that he might start by accepting the invitation which has been extended him to speak to students from across Canada at the 20th Congress of the Ukrainian Canadian Students' Union (SUSK) in Montreal. It is my hope that Moroz will not disappoint those students who participated in numerous hunger strikes and demonstrations for a man who symbolized the struggle for justice and freedom in Ukraine.



- Opposition leaders in the Ontario Legislature followed the resignation of the director of the multicultural development branch, Philippe LeBlanc, by accusing the Conservative government of using the branch as a partisan political tool. LeBlanc stated in his letter of resignation that Premier Davis' office had interfered with his job. Reuben Baetz, Culture and Recreation Minister, defended the premier by saying that Davis "chose to step up the work of multiculturalism" several months ago. Mac Makarechuk (NDP Brantford) told Baetz: "You've got as much commitment to multiculturalism as an alley cat has to morality."

- Poet Andy Suknaski has won the Canadian Authors' Association award for poetry for his book *the ghosts call you poor*. Several of Suknaski's poems were featured in the January 1978 issue of *Student*.

- Another *Student* feature, skeet shooter Bohdan Kwasnycia (see the August 1978 issue), has made good. Kwasnycia recently placed seventh at the Pan-Am games — the best on the Canadian team. He also set a world record in Texas for the most consecutive birds shot. Maybe if UPA was resurrected

- For the first time all major Canadian federal political parties have designated members of Parliament to deal with multiculturalism. The appropriate minister in the Progressive Conservative cabinet is Steve Paproski from Edmonton. The Liberals have appointed Robert Kaplan from Toronto as their multiculturalism critic, while Simon de Jong from Regina performs the same function for the N.D.P.

- The Ukrainian Professional and Business Federation Convention held recently in Edmonton was a gala affair. Even Premier Peter Lougheed took time out from a busy schedule of dishing out patronage appointments to address a luncheon. But on the whole it seems that more time was spent wining and dining than "filling the leadership gap" in the Ukrainian-Canadian community. Participants were treated to four Korschmas, one buffet, two luncheons and two full-scale banquets during the three-day affair. Less than eleven hours of sessions were scheduled. Kind of makes you wonder if the "P & B" doesn't really stand for "petty and bourgeois."

Ukrainian publications released

The Canadian Institute of Ukrainian Studies is pleased to announce the publication of *Ukrainian Dumy* a collection of thirty-three dumy in the original Ukrainian and in English translation by the poets George Tarnawsky and Patricia Kilina. The collection also includes an introductory article by Natalie Kononenko-Moyle. *Ukrainian Dumy* has been published jointly with the Harvard Ukrainian Research Institute. The book has 219 pages; its price in paper is \$5.95, in cloth — \$9.95 plus postage and handling.

In the last year, the Canadian Institute of Ukrainian Studies has also published two other books in its series, the Canadian Library in Ukrainian Studies. *Ukrainian for Undergraduates*, a university-level grammar by Danylo Husar Struk, was published last January. The book has 350 pages; its price in paper is \$5.00, in cloth — \$9.00 plus postage and handling.

Last summer *An Anthology of Ukrainian Lyric Poetry*, compiled and edited by the late Orest Zilynsky, was published. The book contains a lengthy introduction by the editor, a short memoir about him by his wife, Eva Biss, and a survey of Zilynsky's scholarly career by Mykola Mushynka. The book has 439 pages; its price in paper is \$6.95, in cloth — \$13.95 plus postage and handling.

All three books are distributed by the University of Toronto Press, Order Department, 5201 Dufferin Street, Downsview, Ontario, Canada, M3H 5T8.



CYCLES

A Conference on
**ORGANIZATION
CULTURE
COMMUNICATION**



The Twentieth National Congress of the Ukrainian Canadian Students' Union (SUSK)

University of Montreal 23 - 26 August 1979

20th SUSK Congress Information and Agendas:

**5346 Hutchison Street
Outremont, Quebec H2V 4B3
1-514-273-4642**

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1979
CYCK
20th
KOHPEC
MOHTPEA

Agenda

Thursday 23 August

6 PM - 8 PM Registration
8 PM - 12 PM Wine and cheese reception

Friday 24 August

9 AM - 10 AM Registration and distribution of congress kits and reports
10 AM - 12 AM Plenary Session No. 1
(a) congress briefing
(b) election of congress presidium and committees
(c) reports
12 AM - 1 PM Lunch
1 PM - 1:30 PM Seminar No. 1 - Briefing

1:30 PM - 3:30 PM

Organization	Culture	Communication
SUSK Executive. How does it work? (sp) D. Jacuta, SUSK President, Edmonton	Culture The Ukrainian-Canadian experience through literature (sp) J. Balan, Poet & Author, Edmonton	Media: An assessment of the community (sp) B. Zajcew, Radio Announcer, Winnipeg CKJS

3:30 PM - 4 PM Coffee Break
4 PM - 4:30 PM Seminar No. 2 - Briefing

4:30 PM - 6 PM

Organization	Culture	Communication
Club development Concrete plans (sp) J. Carter Club President, Edmonton	Means of cooperation Workshop with Quebecois students (sp) ANEQ members.	Ukrainian decorative arts A way of life and understanding. (sp) I. Onufrichuk, Instructor, Edmonton
		An organization of Ukrainian-Canadian communicators. What would its purpose be? (sp) B. Tymec, Record Producer, Montreal

6 PM - 7 PM Keynote Address (sp) Myrna Kostash author of *All of Baba's Children*
7 PM - 7:30 PM Supper
7:30 PM - 8 PM Exposure Session - Briefing
8 PM - 11 PM Workshop
DANCE - I. Hluszok
MUSIC - B. Zajcew
FILMS - M. Bodnaruk
GAMING - M. Ferbey
SYMBOLS - I. Onufrichuk
BARDIC - A. Hornjakewyc
11 PM - 2 AM Tour of Montreal by night

Saturday 25 August

10 AM - 12 AM Plenary Session No. 2
(a) committee reports (progress)
(b) resolutions (formulation)
12 AM - 1 PM Lunch
1 PM - 1:30 PM Seminar No. 3 - Briefing

1:30 PM - 3:30 PM

Organization	Culture	Communication
Club communications and relations (sp) B. Balan, Instructor, Toronto	Seasonal cycle Understanding the rituals (sp) I. Kostuk Instructor, Calgary	A dynamic concept of culture Towards a Ukrainian-Canadian living culture. (sp) R. Zuk Architect, Montreal
		Application of the mass media in the Ukrainian-Canadian community (sp) Panel of media personalities including A. Bandera, M. Hurko, T. Shipowik

3:30 PM - 4 PM Coffee Break

4 PM - 5:30 PM

Organization	Culture	Communication
The future of SUSK and Student. (sp) N. Makuch, Student Editor, Edmonton	Ukrainian experience as a counter-culture. (sp) Panel of speakers from the "selo" cultural immersion camp.	Opportunities in the media. (sp) L. Goy "Canadian Air Force" CBC.

5:30 PM - 7 PM Banquet preparation
7 PM - 7:30 PM Cocktail reception
7:30 PM - 9:30 PM Banquet - Keynote Address (sp) Paul Migus, Multiculturalism, Ottawa.
9:30 PM - 2 AM Banquet Ball featuring "Samotsvit" of Montreal.

Sunday 26 August

8 AM - 12 AM Religious services at local churches
12 AM - 1 PM Lunch
1 PM - 3 PM Plenary Session No. 3
(e) committee reports
(b) resolutions
3 PM - 4:30 PM Keynote Address (sp) Valentyn Moroz
Recently released Ukrainian political prisoner of conscience
4:30 PM - 6 PM Exposure Session
Briefing and small group development and communication
6 PM - 7 PM Supper
7 PM - 9 PM Plenary Session No. 4
(a) the future of Student
(b) constitutional changes
9 PM - 11 PM Plenary Session No. 5
(e) committee reports
(b) elections of new SUSK National Executive 1979-1980 and standing committees
(c) site of the 1980 SUSK Congress
(d) unfinished business
(e) debriefing and evaluation of congress

Agenda subject to last minute changes and/or cancellations.

Voting

1. The congress is the supreme legislating body of SUSK.
2. The congress is run by a presidium of a Chairman, Vice-Chairman and two Secretaries elected on Friday 24 August.
3. Each Ukrainian Students Club across Canada may send three voting delegates to represent the club as well as one additional delegate for every twenty club members (or fraction thereof) for which the SUSK National Executive has received club dues, names, and addresses. Observer status is open to all.
4. Any member in good-standing of SUSK or past members in good-standing may run for election to any of the executive positions. Candidates may plan to run individually or as part of a slate. The following positions are available:

SUSK

President
Executive Vice-President responsible for Multiculturalism
Vice-President responsible for Human Rights
Vice-President responsible for Community Development
Vice-President responsible for Cultural Affairs
Secretary
Treasurer
Conference Chairperson
Controlling Commission (3 positions)

STUDENT

Editor-in-chief
Associate Editors (3 positions)

Interested members should notify the SUSK office in writing, stating the position desired and including the signatures of two nominators, who must be members of SUSK. Nomination forms will also be available at the Congress.

Registration

1. Registration for delegates and guests will be \$25.00 per person at the congress. This includes admission to sessions, congress kit, all reports and publications, the wine and cheese reception, and a ticket to the banquet and ball.
2. Advance registration (cheque or money order made out to the Ukrainian Canadian Students Union) may be mailed to the:
20th SUSK CONGRESS
5346 Hutchinson St.
Outremont, Montreal
Quebec H2V 4B3
3. Advance registrations mailed (postmarked) by Friday 17 August are only \$20.00.
4. Accommodation is available for \$7/night, double occupancy, at the University of Montreal. Book a room in advance by sending one night's payment.
5. Admission to sessions on a daily basis will be available for \$5/day
6. Additional banquet tickets may be purchased at \$15 per adult, and \$10 per SUSK member.
7. Some tickets may be available for the dance on a separate basis after 10 P.M. for \$5 per person.

Advance Registration Form

Name _____
Address _____
City _____
Postal Code _____
I am registering as a
☐ Voting delegate
☐ Participant
☐ Observer

20th SUSK CONGRESS
5346 Hutchinson St.
Outremont, Montreal
Quebec H2V 4B3

Accommodation is available at \$7/night.

- ☐ Yes, I will require a room at the congress.
☐ Yes, I am enclosing \$7 to insure that I get a room at the congress site.

Accommodation is available at \$7/night.



Glendon



Botha



Ukrainian Orthodox Church, Brinsley

Orest Semchishen was born in 1932 in the Alberta town of Mundare, northeast of Edmonton. He began taking snapshots as a hobby while he was doing post-graduate work in Montreal, eventually signing up in 1963 for a basic black and white course to improve the quality of his photographs. To this day that course remains as the sum total of his formal classroom training in photography.

From these inauspicious beginnings Semchishen went the route of the camera clubs, taking pictures, in his own words, of "cute babies and beautiful scenes," and competing for prizes. He was to spend the next ten years mastering the 35 mm camera, developing both his technique and skill at composition to a level of professional polish. His work from this period still graces the basement walls of his home and immediately brings to mind the kind of images one would expect to find in expensive coffee-table books on photography and in glossy-papered magazines.

But the more confident he felt about working in 35 mm, the more aware he became of its limitations. Thus in 1974 he began to explore the greater potential of the 4 x 5 format, which he continues to work in to this day. 1974 was also the year that Semchishen began to photograph, in a casual way, some of the Ukrainian and Russian churches that dot the Alberta countryside and are such a familiar part of the Western Canadian landscape.

What began as a vaguely defined interest soon blossomed into a rather ambitious project that he was to work at for over a period of three years: photographically documenting most of the Byzantine churches in the province. He worked at this mammoth undertaking in fits and starts, abandoning it then resuming it under the gentle pressure of encouragement which he received from the late Ron Solomon of the NFB still-photography division and the Canada Council. Solomon saw some of the prints from the church series at an exhibition and immediately purchased them for the NFB collection, and the Canada Council provided Semchishen with the financial assistance that enabled him to complete the project in 1975.

In all, Semchishen took some 1200 photographs of 250 churches, a selection of which was published in book form under the title *Byzantine Churches of Alberta* by the Edmonton Art Gallery. The gallery also put together a travelling show from the series which proved to be most popular with the public. At the moment the National Archives is arranging to purchase the negatives of the entire collection.

After the flurry of activity and the national recognition that accompanied the successful church exhibit had receded into the background, Semchishin's pace slackened somewhat as he searched for a subject he could focus his energies on. He shot a

Orest Semchishen:



Ukrainian Catholic Church, Angle Lake



Holy Trinity Ukrainian Catholic Church, Plain Lake



Brownvale

series on the Edmonton city market, then took a rural route and photographed a number of farmers' markets around Alberta. But as Semchishen describes it "something just wasn't there." Then he began his next major project, recording the towns and villages of Alberta, which he is still working on today and selections of which appear above. He is also doing a series on businesses that make Whyte Avenue unique in Edmonton, exploring in the process the difficult art of photographing people.

Although it will be some time before these two projects are completed, Semchishen is quietly optimistic about his future, as well he should be: most recently he was one of seven photographers chosen from across Canada to represent work being done in this country in a publication being put together at the Banff Centre. He describes what he does as "documentary photography" — recording places, people and events from what is essentially an historic viewpoint — and is largely guided by one principle, namely to be as straightforward as possible in his documentation. His photographs, however, speak most eloquently for themselves.

But there is just one more detail without which this brief portrait would be incomplete. And that is that in real life his name is Dr. Orest Semchishen and he is also a practising radiologist at an Edmonton hospital.

Collections

National Film Board 1974
 Alberta Art Foundation 1974
 Alberta House (London, U.K.) 1974
 Ukrainian Museum and Archives 1975
 Public Archives 1976, 1978
 Edmonton Public School Board 1976
 Canada Council Art Book 1978
 Edmonton Art Gallery 1978
 Department of External Affairs
 (Structures Show) 1978
 Banff Centre 1979

focussing on Alberta

Edible culture

I am living in one of the most determinedly Anglo/Scottish towns in Canada; multiculturalism, consists of Russian sailors with their bulging Woolco bags, and Gaelic songs in the taverns. It is Easter, and I am frantic with preparations: shopping lists litter my pockets, and beeswax, *Kisikas* forlorn, half-decorated eggs render my kitchen table useless. This is my first independent Easter; I bake a leaden *paska*, spend a fortune on pseudo-Kovbassa boil and colour eggs. I am obsessed with the idea of simulating a traditional Ukrainian Easter, but it's all food, all disposable. By Sunday I am exhausted. I feed my friends this exquisitely authentic meal. They are pleased, though bewildered; where is the tossed salad, the potatoes, and why the pastel eggs?

"Let them eat cabbage rolls!" proclaims *Chatelaine* magazine in an odd little editorial congratulating Ed Schreyer for his earthy (perhaps even fashionable?) German/Ukrainian heritage. "Goodbye staid marmoreal gatherings and solemn blacktie dinners. Picture instead gay Ukrainian dinners, the younger kids gleefully sliding down banisters, and the family dog catching a snooze in a brocade bergerie..."

More and more frequently, it all comes down to food. Lacking the originality to distinguish our heritage in other ways, we make caricatures of ourselves, we talk about our wedding feasts and the way our mothers cook. The reflection hits us like shards of glass, cutting and diminishing us: in jolly magazine articles that show Ukrainians grinning, posing and play-acting with an often obsequious bravado; in the unintentionally condescending remarks of others. "I bet you make great perogies," says Andrew, a Londoner exiled in Halifax. He's heard I'm Ukrainian; this is, perhaps, his idea of a come-on. Am I to flutter and sigh at his insight into the mosaic that is (he is told) Canada? In fact, I haven't the foggiest idea of how to cook *varenyky* nor is it exceedingly crucial that I learn. I tell him this, but silently wish I could do more, wish I could shake all the Andrews, all the uninformed, all the women's magazine editors of this world, and make them not only eat, but also make, cabbage rolls, hundreds of them, until their fingers turn wrinkly and their kitchens smell quite bad. It may or may not dawn on them that the cultural identity of a people cannot rely solely on the culinary arts for its perpetuation; but certainly, it would diminish their glib trivialization of folklore.

"Canada is essentially a multicultural country — notwithstanding that the French and English are the charter groups in this society..." continues the *Chatelaine* editorial. I look up 'charter' in the dictionary: the definition talks of sovereignty, special privilege, immunity. "It is useful for Canadians outside the mainstream to be reassured that they too have a place in the sun." I do not need a dictionary to clarify the patronising tone of Ms. Istona's words.

Another food story. The ladies of the church are preparing for a festival. Many nations will be represented. The big event is a month away, but already they have started: one, two, three thousand *varenyky* in one day, fifteen thousand in a week, sixty thousand *varenyky* by the end of the month. The priests of both churches stress the need for volunteers at the tail-ends of their sermons; the need is obviously quite urgent, because even men are asked to pitch in. Sixty thousand *varenyky*. The tedium is relentless: you peel until you start to get blisters, and then maybe you switch to pinching the dough. You have to pinch quite hard, or else the dough will become unstuck in the boiling water.

Don't get the wrong idea; there will also be dancers, a choir, *pysankas* and crafts. But the accent is obviously on the food; the show will rely heavily on stereotypes. I tell myself it's harmless, and other people reassure me: there's nothing wrong with it, besides it's where the money is, at least as far as ethnic festivals are concerned. (Or could it simply be a habit, actions done in a sort of half-sleep; survival mechanism: continue feeding, continue eating). Will it happen that the less people understand us, we "Canadians outside the mainstream", the more we'll turn to food, always tangible, always accessible, as the touchstone of our identity?

And then there is the ardent dictatorship of the cookbooks: "Ukrainians are a very friendly people, and generous in their hospitality. The most casual visitor is always asked to stay for dinner and share a meal. Not to do so is a very serious breach of good manners... the hostess takes her duties most seriously, considering it very proper to urge and cajole the guests to take more than a modest serving, while the guests respond with witty comments, praising the food..."

Perhaps it's that we never learnt anything else, eternal peasants, eternally out of touch. Art (fiction, poetry, visual images) gives us life, rather than just the other way around: again and again we see ourselves as the old stories, the songs, see us: a happy inoffensive people, above all else, determined to please.

Art is powerful: in the unsmiling gazes of our *ikonas*, in the melancholy romanticism of our folk songs, it tells us who we are, sometimes to the detriment of our own growth. We must dim the power of the debilitating images without destroying the art forms themselves. Conversely, we must preserve our folk arts without worshipping them, for in doing so we fail to move on to new definitions.

Long ago, when *pysankas* were considered to be sacred talismans and bearers of good fortune, farmers would coat a *pysanka* in green oats and bury it in their fields, or crush some of the intricately decorated eggs to mix into the animal feed. Sometimes, fragments of crushed eggs were placed in rivers, where, it was believed, the fragments would flow to the mouth of the

river and be accepted by the gods.

Moral of the story: An object or art form is never as important as the power it yields in the things it has to say. Any dignity we will ever have as a people rests in our continuing to say things, in our perpetual striving to redefine our existence. We should be wary of actions divorced from expression, which say nothing to anyone. To say that they earn money, or that they are harmless, is not enough, if they are taking all our energy, and if they are perpetuating stereotypes.

"What, after all does multiculturalism amount to, other than folk-dancing on weekends?" asks an article entitled "Conflicting Identities Among Canadian Youth". (A friend has lent it to me, with a barely concealed smugness. This is better than an argument won over beers; this proves the affirmation of The Media). The article talks of the "tremendous assimilating power of English North America", and

claims that "Canada's vertical mosaic has functioned as a melting pot, transmuting non-British immigrants into good English speaking Canadians... the rhetoric of the Canadian mosaic may be no more than sugar-coating on the bitter pill of assimilation."

And, from another article, entitled "Our Costliest Cult" (by Gordon Donaldson of *Quest Magazine*): "So long as 'Multicult' sticks to harmless endeavors (i.e. Toronto's multicultural Caravan festival), it's OK... all the ethnics visit one another, entertain one another, and get it all out of their systems."

If we attempt to go beyond the usual fare offered at ethnic festivals and at our own cultural events (finding alternatives to merely selling and serving food; developing performances that go beyond the portrayal of life in the *sefo*...), this is what we are up against, this is what we risk. If we stay where we are, this is how easy it will be, we will have approval, and will disturb no one.

Moroz

(continued from page 1)

declared that since he had arrived in the United States he had seen many signs calling for such causes as "white power," "Black power" and even "Ukrainian power." He emphasized, however, "It is here, in Canada, that I have seen real Ukrainian power." He then added, "In Canada, Ukrainians have achieved power. You have three Ukrainians in the Cabinet in Ottawa... but we have not one in Kiev... Canada is the calling card of Ukrainian power and strength. It is from here that we must rally to demonstrate at Soviet embassies everywhere!"

Moroz alluded to the fact that this was the fiftieth anniversary of the founding of OUN — the Organization of Ukrainian Nationalists — in Ukraine, and exhorted the crowd to rekindle the nationalist movement. "Speak out! Calmness demobilizes us! I'm for armament, not disarmament! Let those who fear nationalism keep away from me! I speak nationalism."

Moroz was greeted with applause for much of his impassioned address, even when he called for a union between the rival Ukrainian Orthodox and Catholic churches. "We must have a *monolih*, not fragments!" However, some members of the church hierarchy, seated in the front row below him, appeared somewhat less than enthusiastic about the proposal.

Prominent Canadian politicians who were invited to speak at the rally included federal Health and Welfare Minister David Crombie, New Democratic Party Leader Ed

Broadbent, former Prime Minister John Diefenbaker and Ontario Liberal leader Stuart Smith. The assemblage of so many high profile politicians at the rally, representing all three major parties in Canada, attests to the importance which the Soviet dissident issue has assumed in Canadian politics since the formation of the Helsinki Monitoring Groups in

the USSR in 1976.

Moroz also visited Winnipeg and Montreal on his recent tour of Canada. Unfortunately, the Ukrainian Canadian Committee (KYK), which took upon itself the responsibility for co-ordinating Moroz's tour, was unable to organize appearances for him in cities other than Ottawa, Toronto, Montreal and Winnipeg.

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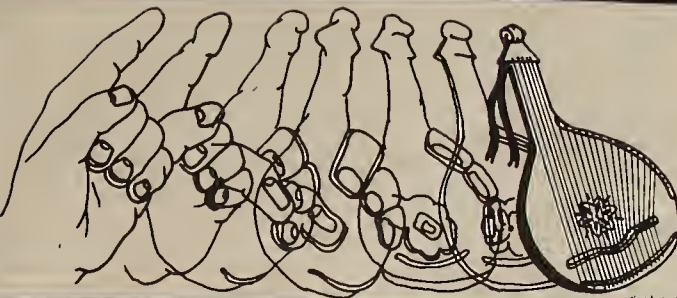
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YOU ARE WHAT YOU CULTURE



Due to the successful outcome of its "You Are What You Culture" workshop in the fall of 1978, the University of Alberta Ukrainian Students' Club is proud to announce another four day "cultural" festival for the mind. A weekend that provides the proper mixture of informative seminar-demonstrations and social functions. The seminar-demonstrations, given by persons well versed in their particular field, will cover various traditional and contemporary aspects of Ukrainian culture. Participants in the workshop can choose six different sessions from a wide assortment of stimulating topics guaranteed to satisfy anyone's personal interests. The social side of the workshop includes a *Korchma* (a Ukrainian style coffeehouse), fashion show, dance, "vatra," and Bar-B-q. Don't miss this fantastic opportunity to partake in a weekend of becoming more familiar with your Ukrainian roots.

Recent Ukrainian-Canadian Immigrants

The fourth wave viewed objectively and personally. **Khlopsyki Rozum: The Culture of the Galician Peasant**

Challenges the notion that our forefathers were an ignorant crew of semi-savages. **Kozak Lifestyles**

The Kozaks of the Zaporozhian Sich are well known for their fearless resistance to the enemies of the Ukrainian people. This session looks at the lifestyles and traditions behind their public image. **Ukrainians in North America**

Who are the Ukrainians in North America and how do they function as a society? A Ukrainian Who's Who and Where's Where. **Ukrainian Language in a Multicultural Setting**

Language plays a crucial role vis-a-vis FULL cultural understanding. In a multicultural Canada this presents Ukrainians with a unique challenge. **Ukrainian Male and Female Roles**

The world is changing as are its people. Ukrainians are not immune to this process. An examination — or re-examination — of the culturally defined sexual roles in the Ukrainian family and society. **Ukrainian Influences on the World**

From Yaroslav the Wise, the father-in-law of Europe, to the present day, many Ukrainians have exerted a profound influence on the world. The problem is that these people have seldom been recognized as Ukrainians. In this session we will look at the many Ukrainian influences on the world. Also the many fascinating aspects of our own Ukrainian trivia will be covered. **Folk Rituals**

Despite their Christianization a thousand years ago, the Ukrainian people have held onto many of their old folk ways until very recent times. Both black and white magic have been used for a great variety of purposes. These rituals will be exposed and explored here. **Folktales and Lore**

This session provides a critical survey of folklore among Ukrainians in Canada in the past and present.

Ukrainian Intellectuals

The people who shaped the ideas that shaped the destiny of the Ukrainian nation. Why were they and what did they advocate? **Religious Traditions**

The church has been a major force in shaping Ukrainian culture. The rites and rituals involved will be examined. **Dance and Choreography**

There are unlimited possibilities of expression through the body, especially in as developed an art form as Ukrainian dance. A look at some of the frontiers which have been reached and some bridges which might be crossed. **Ukrainian Films**

A fantastic approach to Ukrainian films in Canada. An exposure to the aesthetics of Ukrainian culture and traditions in film. **Recorded Ukrainian Music**

A short walk through the maze of Ukrainian music on vinyl. Good for the soul and good for the head. **Rizba**

The age-old art of Ukrainian woodcarving has survived into a post-industrial age without losing any of its dynamism. A look at traditional forms and the possibilities of more modern expressions. **Symbols**

Have you ever wondered about the deeper significance of certain motifs in Ukrainian folk art? If so, this session will help your understanding, and appreciation of the multitude of symbols found there. **Ukrainian Literature of the '60s**

A look at the renaissance of Ukrainian literature and literary criticism in the post-Stalin era. Will focus both upon specific works and upon the effects this wave of expression had upon the broader society. **Ukrainian Canadian Literature**

An overview of the history of Ukrainian literature in Canada, focussing on the early years and some of the more interesting characters.

Ceramics and Pottery

One of the oldest art forms known to man is the styling and decoration of pottery. This session looks at the evolution of distinctive Ukrainian pottery and ceramics from both artistic and functional viewpoints. **Religious Art**

Much of the most beautiful and stylized of Ukrainian art is found in the form of religious icons. Ukrainian icons are, however, more than beautiful works of art, they have deep significance in the lives of the Ukrainian people. **Pysanka**

The universal egg, and yet one of the articles most associated with Ukrainian culture. Discover its symbolism, beauty and traditions. **Costume**

There is not just one Ukrainian ethnic costume, but many. Each region has developed its own rich styles. These will be examined on their own and how they can be adapted to today's fashions. **Weaving and Embroidery**

Every Ukrainian region has developed its own unique stitches, patterns and color schemes. They can be used in fashions both old and new. **Cuisine**

During their many centuries of existence, the Ukrainians developed their own distinctive cookery, complete with its own customs and ceremonies. Learn how to prepare the complete Ukrainian meal. **Traditional Interiors**

The typical Ukrainian home of the past was well-defined in terms of function, design, and tradition. Here's looking at how you can implement some of these ideas in a modern home. **Musical Instruments**

Being a musical people, Ukrainians adapted international instruments to their own use, and developed some of their own. These instruments and the music made on them will be examined here. **Early Ukrainian-Canadian Immigrants**

The epic of emigration and settlement viewed by our earliest pioneers. Uncensored!

From the list of seminars, each participant may choose to attend six. Persons are asked to pre-register prior to September 28, 1979 in order to assure their choice of seminar sessions. Individual sessions will not be scheduled in the timetable until pre-registration is completed. Sessions in high demand may be run at more than one time to avoid overcrowding. Sessions with low pre-registration enrolments may be dropped from the program. Although the committee will make every reasonable attempt to offer all of the above seminars, they make no guarantee that sessions will not be dropped due to unforeseen difficulties.

Pre-registration — \$30.00 (it before September 28, 1979)

Send to:

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Briefs on the USSR

A concerted campaign of harassment and arrests has been directed at the remaining members of the Ukrainian Helsinki Monitoring Group in the last few months. Oles Berdnyk, the leading figure in the Group after the arrest and trial

of Mykola Rudenko, was arrested on 6 March 1979. The quarters of other Group members and their supporters were thoroughly searched in conjunction with this and other arrests. Two of the most recent members of the Group, Petro

Sichko and his son Vasyl, were arrested on 5 July. They have been accused of disseminating false information and are threatened with three years of imprisonment.

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After a long period of harassment by KGB officials, the young Ukrainian historian Mykhailo Melnyk committed suicide on 9 March 1979. In a letter to his wife Melnyk explained that he was not doing this out of fear, but because he wanted to spare his family the trouble they had encountered in connection with his persecution by the police.

On 18 May 1979 the body of Volodymyr Ivasiuk, a young composer from western Ukraine, was found in a forest near Lviv. According to sources in Ukraine, he was picked up by KGB personnel on 23 April; although official reports claim that Ivasiuk committed suicide, it is widely believed that he was killed to intimidate nationally conscious circles in Ukraine. Ivasiuk was very proud of his Ukrainian cultural heritage, and was highly respected by Ukrainian youth.

Ivasiuk was born in 1949, studied music in Lviv, and composed many popular melodies such as "Chervona Ruta," "Vodohrai," and "Dva Persteni." Many of his works were performed by his former wife Sofia Rotaru and by the "Smerichka" and "Chervona Ruta" ensembles.

Several thousand people, among them many members of the Ukrainian cultural intelligentsia, were present at Ivasiuk's funeral. Fresh flowers are placed on his grave every day by numerous visitors to the cemetery near Lviv where he is buried. There is considerable speculation that other Ukrainian cultural activists who have "disappeared" in recent years may have met a fate similar to that of Ivasiuk.

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