

# СТУДЕНТ

## STUDENT ETUDIANT

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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

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729'87

# ВЕРТЕП "ОБІРВАНІ КРИЛА"

МИРОСЛАВ БІЛИЙ



Батьківщино — тебе світелкамй дурять.

Павом народив ти є і папугою, а теєєр служиш комусь. Птах з обірваним крилом. "Обірвані крила" — символ чи правда. А може штука розказує про конкретності погджування з чимсь поганим, що ставалося з дня-на-день смішним, чимсь безнадійним, трагічним. В світі повного зла ходять люди. Появляються на сцені невідомо звідкіль, нескреслені, загублені, самотні. Кожен з них зачищений у своєму здегенерованому епосі. Чого вони шукають? Може батьківщини?

Добре, добре, панове і пані — кричучи як завжди в небоголосья. Тільки спокійно, усе вернеться до норми. Параграф за параграфом. Крик до горла, золоті зуби до ясел, дим до фабричних коминів і далі до середини вижолоблених зі шпiku костей, котрі знова обростуть м'язами і оживуть. Тоді жінїте собі, сидїть спокійно в салонї читаючи вечїрно газету. Все відстанеться. А що до зірки, — буде вирвана з грудей і виємігрує до неба. Алюзії біблійні, символічні, спосіб розуміння є індивідуальною справою кожного з нас. Вертеп — невідлунний символ українства від найдавніших часів. Так як бандура, одинока річ, якої ніхто нам не може забрати. Вертеп є також першою формою театру в Україні.



На сцені творяться явища, які можна цілковито об'єктивізувати, висувати всякі гіпотези, коментувати з всіляких точок зору.

Але є явища, в стосунку до яких об'єктивна обсервація є неможливою. "Idiote na Vkrainu."

Заходьте в кожну хату".

Слова накліку ангела піддержу-

ють вертеп і йдуть, йдуть через Україну, ідуть через її історію, через нашу актуальну сучасність, йдуть через критику, через надію, віру в себе, віру в відродження. Ідуть з колядою сумною, але якже нашою.

"Обірвані крила" — це п'єса про людей, які не можуть, не потрапляють, не хотять бити з іншими. Може тому фавула акції біжить до безнадійного кінця. На ґрунті могили історії родиться нове, молоде, прекоасне. Твориться епітафієм для нас і для світу, який не може вже ніколи вмерти.

"Обірвані крила" — спектакль підготовлений Авангардним Українським Театром, прем'єра якого відбулася 9-го і 11-го січня. Виступ "Вертепу" відбувся в Детройті 18-го січня і відбудеться знов у Торонті 7-го і 8-го лютого.

ZORYAN

POPADYUK

E. DANYLO DZWONYK

Zoryan Popadyuk was born April 21, 1953. In March 1973, while attending University in Lviv, he was arrested for editing and distributing the samvydav student magazine "Progress". Popadyuk and his co-defendant Yaroslav Mykytko were tried and sentenced in Lviv Oblast Court. Popadyuk received 7 years strict regime labour camp and 5 years internal exile. In conjunction with his sentence his mother was dismissed from her position as a university instructor.

While incarcerated in Mordovian Camp #19, Zoryan Popadyuk continued to agitate for human rights in the USSR by taking part in hunger strikes and writing letters of protest. Due to his refusal to desist, he was constantly punished and in October 1975 he was sent to Vladimir Prison. In prison he continued to protest even after

being placed in "punishment cells".

On October 30, 1978 Popadyuk returned to the Mordovian camps to finish his sentence. He was sent into exile in June 1980 to the same place Vasyl Stus was sent. Upon arrival, he was



Zoryan con't pg.12

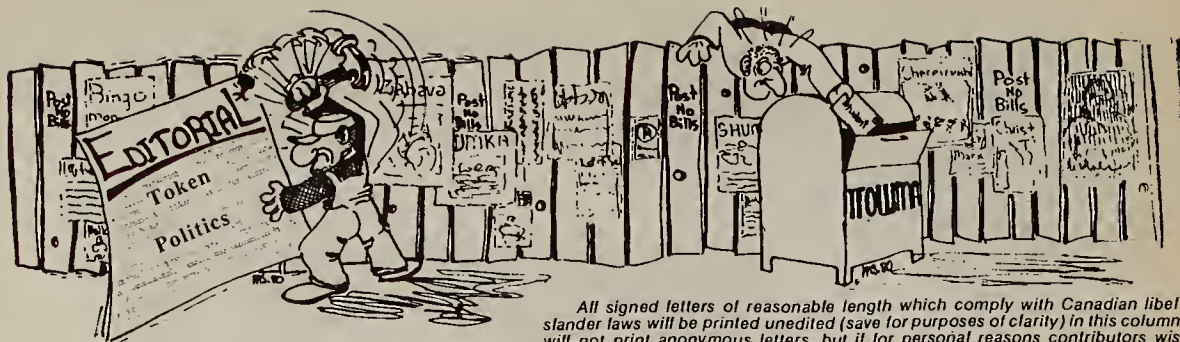
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STUDENT

JANUARY - FEBRUARY 1987  
VOL. 20 NO.92

## INSIDE . . . . .

ВЕРТЕП "ОБІРВАНІ КРИЛА".....	pg.1
Zoryan Popadyuk.....	pg.1
Editorial.....	pg.2
Letters.....	pg.2
Rambling Mind.....	pg.3
Peace or Peace-Lovingness.....	pg.4
Fashion Fundamentals.....	pg.5
From Afghanistan.....	pg.6
From the Files - K.G.B.....	pg.7
Record Review.....	pg.7
Vienna Calling.....	pg.8
From Saskatchewan.....	pg.10
Lisova Pisnia.....	pg.11
Culturally Speaking.....	pg.12
Conditions in Camp 36-1.....	pg.13
ПРИКЛАДИ ГЕРОЇЗМУ МОЛОДІ.....	pg.15





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

The American Vice-President, George Bush, was supposed to bring Brian Mulroney a token of support from the American Administration. This was supposed to prop-up Brian's sagging image. The token was supposed to be an American concession on one of the many issues which are causing friction in Canadian-American relations. Among many issues involved are that of acid rain, U.S. protectionism, sovereignty in the Arctic and free trade. Acid rain is an issue which, until recently, the Reagan administration did not recognise as a problem, and now only gives token support to it even though it pledged it's full support to Brian Mulroney last year. American protectionist measures hurt Canadian natural resource industries and "force" the Mulroney government to sacrifice a part of our sovereignty. The American government does not recognize Canada's sovereignty in the Arctic and violates our territory with its' nuclear submarines. Free trade is an issue which makes front page news in Canada but is not an issue in the United States. A little token concession on any one of these issues would have made Brian Mulroney happy, but he was dissatisfied. George Bush did not want to "overpromise". However all was not lost, Brian Mulroney was seen publicly scolding George Bush this at least propped-up his image, if only for a while. Since Brian Mulroney's election victory, Canadian-American relations have been deteriorating - from a Canadian perspective. Before, we dealt with the United States as equals but now, in the era of "best friends", as unequal. When Brian Mulroney approaches the United States it is always cap-in-hand. He humbles himself and Canada in any relations he carries out with the United States. The only way any state can deal with the United States, or any other state for that matter, is as equals. If a state senses weakness in another state it will try to use that weakness to improve its own condition. The American government will not do anything for Canada out of kindness or goodwill just because we say we are its best friends. Not that the United States is evil, but just that it is interested in improving its economic and political position in the world. To improve Canadian-American relations, Canada must rise out of the humiliating situation it finds itself in and start asserting its independence.

#### STUDENT COLLECTIVE

## СТУДЕНТ STUDENT • ETUDIANT

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

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

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

### В СПРАВІ КЛЮБУ

Щороку ексекютива УСК сходиться разом напочаток шкільного року, щоб видумати способи збільшення членства. Цього року були успіхи — записалося 125 членів, більшість з них були нові студенти. Бувші члени не повернулися. А чому? Чи може існує проблема в нашому клубі якої ніхто не бачить? Здається що так. Подам вам сценарію, який є прикладом цієї проблеми. Одна студентка на першому році університету прийшла на загальні сходи, виповнила якийсь там анкет, заплатила вкладку, почула звіт ексекютиву та вернулася додому, нічого нездобутого. Напевно вийде так, що вона підчас року не буде активною і не вернеться на другий рік. І треба задати питання, чому наш клуб залишив таке небажане враження цій студентці. Поперше, ця студентка, як і багато інших, не зацікавлена поагоджуванням адміністративних справ. А діяльність нашого клубу вимагає, щоби члени побільше брали на себе такі обов'язки. УСК, іншими словами, це ко-ордінаційний корпус, який організує різного роду імпрези.

Щоби притягнути більше активних членів треба передумати та змінити характер нашого клубу. Було би добре створити розвагові гуртки, де члени з подібними зацікавленнями сходилися та робили речі, які їх цікавлять і задовільняють. Наприклад, можна мати гурток, який влаштовує, під керівництвом одної чи двох осіб, вечірки для зацікавлених дискутувати на теми: української діяльності, української літератури, і т.п., вчитися вишивати чи щось подібного. В такий спосіб УСК може розширити свою кліку організаторів та притягнути студентів з іншими зацікавленнями до активної діяльності.

Софія Березовська

The following letter was sent to the President of Americans for Human Rights in Ukraine, as a reply to his letter of concern for a fair trial for John Demjanjuk.

To the President,  
Americans for Human Rights in Ukraine,

I have received your letter of 18. September 1986 concerning John Demjanjuk.

At first, I did not want at all to reply, because since the days of Bogdan Chelmenitzky, the Jewish people has a long score to settle with the Ukrainian people.

Now too we can point to focuses of antisemitism in the USSR, most of them being concentrated in the Ukraine.

However on second thought, I reached the conclusion that an application such as yours, coming from an American citizen (even though of Ukrainian origin) must not remain without a response.

All along the years of the Nazi occupation of the Ukraine, uncounted numbers of your compatriots collaborated with the Nazi regime, especially in the annihilation of hundreds of thousands of Jews.

After the German defeat, part of these collaborators fled to the West and also escaped to the U.S.A.

During more than four decades, not a single word was heard from your organization in favour of the human rights of Ukrainians of the Jewish faith who were shot, burned, gassed by your fellow countrymen. And it is only the "worry" whether the Israeli press will by its publicity prejudice the objectivity of Israeli justice, that keeps you awake at nights!

I can reassure you: Israeli justice will hold fair judgement!

To you and your friends, I suggest that you go to church not only on Sunday but also every day of the week, and that you kneel there until bleeding at the knees in asking forgiveness for what your people has done to ours.

Dov Ben-Meir, M.K.  
Deputy Speaker of the Knesset

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VOL. 20 NO.92

#### Staff this Issue:

Nestor Gula  
Ksenia Kolcio  
Victor Korotky  
Luba Dubyk  
Mystyslav Suziria

January 25, 1987 A.D.





AN OPEN LETTER TO DOV B. BEN-MEIR  
Deputy Speaker of the Knesset  
Knesset  
Jerusalem, Israel

Dear Sir:

It is with profound sadness and pain that we read your letter to us dated October 1986, which we received at the end of November. It is simply astonishing that a person who holds such a high office as yourself — Deputy Speaker of the Knesset — subscribes to the odious intellectual position of a belief in collective guilt. And, the troubling question that naturally arises is, are the views expressed in your letter merely your own or do they represent the views of a portion or of the entire Knesset?

In your letter you refer to Bohdan Khmelnytsky and World War II. It is beyond the scope of any communication such as this to treat your specific historical allegations in any detail, but at least a brief reply is in order. It is a well established fact that Jews, Poles, and Ukrainian Uniates suffered greatly during the Khmelnytsky uprising. But it is also equally well established that this suffering was brought about because, due to the tragic vagaries of history, Jews held positions of leaseholders, tax collectors and the agents of the Polish nobles and had become enmeshed in the system of social, economic, religious and national oppression imposed upon Ukraine by the Polish regime. The key issue here is the right of each people to seek liberty and freedom from oppression. If the glory of the establishment of Israel consists precisely in that, then how can you or any other Jew condemn the Ukrainians of Khmelnytsky's era for striving to achieve the same?

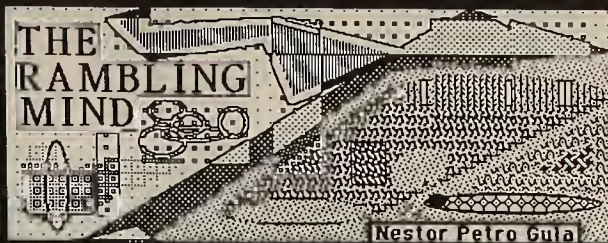
In your letter you state that the Jewish people have a long score to settle with the Ukrainian people. This is utter nonsense. Do you, really, hold the entire Ukrainian nation collectively responsible for the crimes of certain individuals? If so, then you are merely repeating the old Hitlerite canard that was used against your people with such disastrous consequences. In your letter you underscore this thesis by saying that "you go to church... and that you kneel there until bleeding at the knees in asking forgiveness for what your

people has done to ours". This is nothing other than crude and blatant racism and Ukrainophobia. Let us imagine that a Ukrainian were to write a similar letter stating that the Jewish are responsible for the crimes of Lazar Kaganovich or Leon Trotsky and their Jewish cadres in the GPU in Ukraine. Your indignation would be justified. But Ukrainians have not said this and have not accused the Jews, as a nation, of collective responsibility for the contribution of individual Jews to Bolshevism or the famine in Ukraine in 1932-33 — although, as you know, there was a disproportionate number of Jews in high positions in the Communist Party, the NKVD and the GPU in Ukraine at that time.

No nation is made up of only saints or only villains. This applies equally to Ukrainians and Jews: there were Ukrainian peasants who were members of the jury in the famous Beilis case that acquitted the accused; and there were Ukrainians in the German police; there were Jews in the NKVD, and there were the helpless Jewish victims of the Nazi Holocaust.

You write about the alleged "uncounted numbers of your compatriots" who collaborated with the Nazi regime and who, you further allege, participated "in the annihilation of hundreds of thousands of Jews." As a strictly factual matter, it is nowhere near being well established that persons of Ukrainian nationality did anything like kill "hundreds of thousands of Jews" during World War II. It is certainly true that there were some Ukrainian individuals who collaborated. The Israeli War Crimes Investigations Office estimated that they numbered about 11,000, a figure that needs to be compared to a total population of 36 million. As regards collaborators, they were to be found in all of Europe, including France, the Netherlands, Poland and Russia. But of far greater significance is your failure to mention the fact that the number of Ukrainian collaborators is positively dwarfed by the size of Ukrainian's catastrophic losses resulting from the German

Letter can't pg. 14



As the controversy over the United States' involvement in shipping arms to Iran to finance the Contra rebels in Nicaragua deepens, it seems that all these newly formed boards of inquiry, committees or commissions are looking for just one simple thing - a scapegoat. This scapegoat can be in the form of the President, the National Security Adviser or any other individual or group. The American government needs to find this scapegoat in order to to cover-up the failings of their foreign policy, the lack of leadership in the White House and the lack of coordinated covert operations exercised by the American government.

Currently the most likely scapegoat will be Lt.-Col. Oliver North, the man who supposedly ran the whole show. According to the information that is made available to the public, he organised arm shipments to Iran and used the profits to fund the Contra rebels in Nicaragua. Both, the shipping of arms to Iran and funding the Contra rebels were at the time illegal. The fact that these actions were illegal does not detract from the sheer brilliance of this scheme. The plot hatched by Lt.-Col. North was better than any James Bond plot seen in the movies or anything else comparable. With the organisation he developed, Oliver North was able to solve many problems faced by the White House. The arms to Iran would secure the release of American citizens being held in Lebanon by pro-Iranian groups as well as reduce the hostility which Iran's religious leaders feel and express towards the United States. The profits from this deal (of course there will be profits, these are Americans) would be deposited in a Swiss bank account for the exclusive use of the Contra rebels. (And, as later revealed, for Republicans running in the Congressional elections.) The middle-man of this deal would be Israel which also benefits a great deal here since the arms to Iran guaranty that the Iran-Iraq war will continue indefinitely and thereby occupy two of Israel's avowed enemies as well as increasing business to Israel's booming arms industry.

At first I was distressed when I heard some ardent Reaganites calling Lt.-Col. North a hero. I found that hard to comprehend. How can a man who knowingly defied laws which he was entrusted to respect be called a hero? I thought about this a bit and tried to understand the logic of this statement. I realised that I was thinking unlike an American. Lt.-Col. Oliver North is not a hero who can be admired by all humans in all nations but is a sort of individual who can only be described as a true American hero.

A true American hero is characterised by his fierce individualism and the brash and daring way he conducts his affairs. Lt.-Col. Oliver North fits this description very

well. The American hero is usually not a "Superman" type of good, clean, wholesome character but instead is usually on the seedy side. Americans tend to idolise mavericks and outlaws; Butch Cassidy and the Sundance Kid, Billy the Kid and even General Patton was not a "law-abiding" general. These gun-toting, shoot from the hip and the lip heroes were replaced by actors who played the roles of gun-toting shoot from the hip and the lip heroes, and were idolised by the American public. Only recently was this brand of hero replaced by the sullen "bi-mom, I'm on coke" sports hero. Lt.-Col. Oliver North is a true example of an American "damn the torpedoes, full steam ahead" type hero. He had a mission to complete and he tried his hardest to accomplish it, and accomplish it he did. It was only revealed after the fact, through the usual White House leaks.

From a "realistic" point of view, how serious were his breaches of the American law. Dealing with the first law broken, the shipment of Arms to Iran, the Reagan Administration has not actively discouraged the shipment of arms to Iran by private American arms merchants. The war between Iran and Iraq involves two foes which are not very appealing to the American government to the point where a member of the American State Department stated that his greatest regret was that both sides could not lose the war. Strange as it may seem the Soviet Union shares this opinion and offers limited support to both regimes. The United States cannot supply anything legally to Iran since the hostage incident so it relies on its middle-man Israel to supply a trickle of arms to Iran. Both superpowers do not want Iraq, nor Iran, to win the war. The result of a decisive victory by either side will produce a large and powerful as well as a volatile state in the already unstable Middle East region. The view shared by most states in the world is that if both regimes keep on fighting each other it will occupy them and prevent either state from launching any major excursions into other neighboring states. The second 'great' law which Lt.-Col. North allegedly broke was the law forbidding the American government to lend aid and assistance to the Contra rebels. This issue involves more legal aspects as opposed to moral. Does the profit money from a covert operation which does not pass through the White House administration yet through another middle-man (again Israel?) constitute direct American aid? This question is the more complex and mysterious of the two.

Mind can't pg. 14



# PEACE OR PEACE-LOVINGNESS

It is perfectly true, as one frequently hears, that the Soviet people long for peace. They wouldn't be human if they didn't. If only they had some influence on Soviet policy.

In the West, where the fear of war, and especially of nuclear war is growing, the idea of a peace-loving superpower is very beguiling. Many decent, compassionate, liberal westerners, who are less than happy with the conservative, unimaginative, assertive governments of Mrs. Thatcher or Ronald Reagan, instinctively feel sympathetic to Mr. Reagan's ideological opponents. Soviet spokesmen do everything to encourage that sympathy. We dislike Star-Wars, and they dislike Star-Wars, so surely we and the Soviets have much in common on the essentials.

One might be tempted to make the distinction between governments and people - as the Soviets themselves do. The Pentagon, the CIA, the White House, "the forces of reaction" as they say, may want war: but the American people are on our side; they want peace. Similarly, we might like to believe, the Kremlin's motives may be suspect; but the Russian people sincerely wish for peace.

Conversations with ordinary Russians in the street, or with the proverbial Moscow cab-driver quickly disabuse western visitors on that score. Many ordinary Russians are of a like mind to their leaders in the Kremlin "if you attack us," one's neighbour in a Soviet train will gratuitously announce, brandishing his fist, "we will smash you as we smashed the Nazis." Or, as the tearful *babushka* asked of an American TV crew during the 1985 summit, "Why is it that your President wants war?" People who live in a closed society, who are discouraged at every turn from thinking for themselves, who have never met westerners, who constantly hear the worst about the West from the official media, who never heard the western viewpoint, who have no hope of visiting Poland let alone America are easily swayed by the traditional fear of foreigners. The only foreigners that the mass of Russians have ever really met have been invaders, whether they're led by Hitler, Napoleon, or Genghis Khan. Ordinary Russians are convinced that all rich powerful foreigners have one thing in mind: that they all want to attack Russia. And Reagan is seen as the present leader of the rich powerful foreigners.

Contemporary Soviet thought is dominated by two dominant elements - by traditional "Great Russian Chauvinism", as Lenin called it; and by Marxism-Leninism. On the question of war and peace, the two complement each other perfectly. Ingrained Russian xenophobia, which thrives on a mixture of fear, envy, and inferiority, is matched by the ingrained dialectical thinking of the ideologues, whose bi-polar mental processes automatically divide the world into ready-made opposites. Everything has to be 'black or white', 'left or right', 'for or against', 'them or us', 'good or bad', 'capitalist or socialist', 'a peace-loving friend' or a 'war-mongering enemy'. According to this mind set, it is simply incomprehensible that the noble Russian nation that has suffered so much from oppression should itself be an oppressor: quite illogical that the Soviet state, which opposes capitalist exploitation, should itself be an exploiter. If Reagan is for War, then we are for Peace: since we are for Peace then Reagan must be for War. No-one considers the proposition that they might both be for peace, or both be preparing for War. No-one realises that they might be rivals from two different sorts of right-wing conservative positions. No-one imagines that if Marxism is a conventional left-wing philosophy, Leninism might be a political system based on extreme right-wing practices. As a recent correspondent to the LA Times argues, clearly inspired by Muscovite logic, if we are to believe that Soviet attitudes are essentially conservative, right-wing, or aggressive, then we would also be obliged to believe that Ronald Reagan is a communist.

To be precise, the Soviets are peace-preferring, but they are not pacifists, and they do not respect non-violence. If Mahatma Ghandi had been confronting the peace-loving KGB, instead of the war-mongering British, one can imagine how well he would have prospered. "Peace-lovingness", that quintessential Soviet concept, is the partner, not the antithesis, of conflict, antagonism, and strife. It has little to do with our own bourgeois notions of "Peace on Earth, and Goodwill to All Men," and it is directed against the "class enemies" of the USSR - that is against you and me. (We are not allowed to deny being their "class enemies" and "intent on War" because 'objectively' that's what we are, even if 'subjectively' we do

not realise it.) Peace-lovingness stands for warfare by all other means other than direct military action - which, I suppose, is slightly better than the nuclear holocaust.

Americans must realise that their dialogue with the Soviets is akin to the debate with the Jehovah's Witnesses or the Moral Majority. One is expected to accept their vocabulary, their premises, their texts, their interpretations. Do you not understand that you will burn in Hell if you scorn the Scriptures and reject Jesus Christ as your Lord? Do you not realise that we will freeze in Nuclear Winter, if we scorn Peace and reject the Kremlin line? As the late Bernie Cornfeld used to ask his potential investors - apologies to Strobe Talbot - do you sincerely want to be rich?

Churchill once said, "Russia is an enigma, inside a riddle, wrapped in mystery" (on the day in 1939 when the peace-loving Red Army joined the Nazis' attack on Poland). They cultivate that air of mystery (which many westerners find so romantic), whilst taking elaborate pains to keep their own people in the dark. That's why the Kremlin is so secretive, why it is so concerned to screen its citizens from outside ideas, why a Soviet Freedom of Information Act is unthinkable. It leaves the Soviet leaders free to tell us that they want to be our friends, whilst telling their children that we are their "enemies".

True peace cannot be built on such foundations. Peace is a spiritual, forgiving, loving condition of the mind. It is incompatible with pre-emptive censorship, with internal passports, with radio jamming, with jail sentences for "anti-Soviet" activities, and the bully-boy logic of "peace-lovingness". It is inseparable from Human Rights, from a world of open frontiers and free discussion. And the Soviet people, since they are denied such things, long for them even more than we do.



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NESTOR GULA

# Fashion Fundamentals

*"Don't be afraid to express yourself in your appearance. Imagination is never to fanciful, only too moderate."*

**Vyacheslav Zaitsev - 48 years old - Soviet Unions' top fashion designer.**



What the well dressed KGB agent wears  
Fashion designer Vyacheslav Zaitsev inspects his latest creation.

Photo: Yu. Vendelin. TASS. No.X-51882

This man is the vanguard force of fashion design in the Soviet Union. He heads the much heralded and auspicious Moscow Fashion House, on the oh so trendy Peace Avenue, where he combines the traditional Russian hahushka look with the most modern and bizzare fashion concepts coming out of the decadent West. Although seemingly trendy to the untrained eye of the hard-line politbureau member Vyacheslav designs his clothes with the common worker and kolhospnik in mind. As well as designing for everyone (remembering that the Soviet Union is a classless society) Vyacheslav designs "super-trendy things" for the party socialites and special fashion for the security forces.

Vyacheslav's philosophy of setting new trends is, to say the least, earth shattering. "It seems to me that the main incentive for the appearance of a new trend is the fact that one gets sick and tired of the old one. . . . everyone would like to be trendy, hut none likes the idea of looking exactly like someone else. A woman would feel pretty had if her colleague wears exactly the same dress. . . . I hate it when all people dress alike."

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## Regarding Pseudonyms

Articles appearing in *Student* under pseudonyms do so for a variety of reasons. Some authors request anonymity because their articles are of a politically sensitive nature and might jeopardize any future plans they might have to travel in Eastern Europe. Others don't want their names revealed because they know *Student* is read by various intelligence-gathering agencies and don't want to make their job any easier. Still others use pseudonyms because they fear a backlash from elements in the Ukrainian community who don't appreciate candid or critical journalism. The *Student* collective regards these and other requests for anonymity to be legitimate and would like to note, in conclusion, that this practice is hardly unused as there is a long tradition of using pseudonyms in journalism.

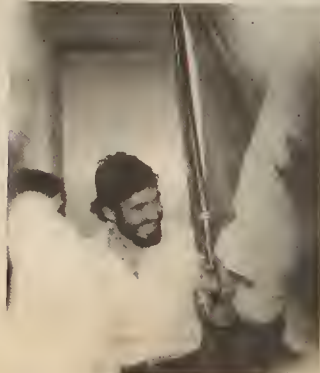


# FROM AFGHANISTAN

On December 3<sup>rd</sup>, 1986 five former Soviet soldiers were welcomed in Toronto at a press conference sponsored in part by the Ukrainian-Canadian Immigrant Aid Society. The five were amongst many soldiers who laid down their arms and refused to fight in a war in which they did not believe in. The war in Afghanistan, which has been compared to American's Vietnam war, has gone on since the Soviet invasion in December of 1979. The five soldiers, Nikolai Golovin, Ihor Kovalchuk, a native of Kharkiv, Sergei Busov, Vladislav Naumov, and Vadim Plotnikov are just a few of many soldiers who were taken in by the mujahadeen. They applied for immigrant status to Canada 2 years ago and were finally accepted after intense pressure from concerned groups.

Ihor Kovalchuk, 26, worked in an aviation factory for two and-a-half years before he was drafted into the Soviet Army and sent to Afghanistan in the winter of 1980. He served in Kunduz assigned to a BRDM, a small armored personnel carrier used for reconnaissance. He was caught trying to escape and subsequently was severely beaten and tortured, only to escape again with Nikolai Golovin. They made their way to the Afghan guerillas where they waited for five years before being brought to Canada. Nikolai Golovin, 24, born in Ulyanovsk, worked as an electrician and chauffeur before being drafted into the Red Army and sent to Afghanistan in the spring of 1981 to work in a bakery. Sergei Busov, 22, born in Perm, worked at a factory as an electrician-welder and was drafted into the Soviet army in 1983. Stationed at Bagram, he drove a food delivery truck to units at the front. Vladislav Naumov, 24, born in Volgograd, graduated from the Astrakhan Marine College, after which he worked as a merchant seaman before being drafted in 1983. He served most of his time near Jalalabad as a guard and tank mechanic. Vadim Plotnikov, 21, born in Moscow, the youngest of the five, worked at an aerospace factory before he was drafted into the army. He was trained as a demolitions expert for five months in Turkmenistan, and was sent to serve in a small guard unit at the Jalalabad airport. After only one week he managed to escape and find his way to the mujahadeen. All five are living in Toronto with the assistance of the Ukrainian Canadian Immigrant Aid Society and Russian Orthodox Church.

The history of the Soviet intervention dates back to as early as 1885, when the Russians invaded and occupied the northwest province of Panjdeh. Further advancement was stopped by British pressure on the Russians to recognize Afghanistan as a buffer state between Russia and Britain's colony India (now Pakistan). In the sixties, the communist party was formed and headed by KGB agents. This led to an attempt made by the neocommunist factions and Afghan Marxists, most of them members of the urban educated elite, to overthrow the government. Frustrated by the lack of opportunity and government nepotism, they joined forces with some of the Soviet trained leaders of the Afghan military. In April of 1978, a sudden coup was initiated, and the Afghan republic was overthrown. The Afghan flag was changed from Islamic green to a revolutionary red, and Marxist reforms were introduced, accepted by some of the farmers, but rejected by the majority. Reforms which affected the very heart of the Afghan society, including farm collectivization, were modeled along Soviet lines and organized by Soviet experts in order to create a large scaled mechanized state. A long term plan to educate the population, with a program of ideological organization, forced primarily on the young, and a Marxist curriculum, which included the Russian language, were introduced in government schools. All these reforms were aimed at the restructuring of the Afghan society, and were perceived by the Afghans as policies originating from the Soviet Union, a foreign and not an Islamic country. The regime arrested and killed about 100,000 university professors, students, teachers and other intellectuals in its first year, similar to the conditions seen in Ukraine during the 1932-33 artificial famine. An armed movement gradually spread across the country, threatening to overthrow the Marxist government. This led to the invasion on December 24, 1979, in which over 100,000 soldiers were sent in, thus closing Afghanistan from the outside world, and forcing all journalists and media people out of the country. Local farmers and shepherds who followed tribal laws and opposed government interference, formed a resistance known as the mujahadeen, or freedom fighters, who continue to fight the Soviet soldiers. For the past six years, the United Nations has constantly told the Soviet Union to withdraw from Afghanistan. Despite Mikhail Gorbachev's indications that a Soviet withdrawal is possible within the next six months, western diplomats indicate there has been an increased presence of Soviet soldiers in Kabul.



Ihor Kovalchuk



Vadim Plotnikov



Vladislav Naumov

Nikolai Golovin (left)  
Sergei Busov (right)The press conference at the Royal York Hotel.  
Introducing the five young men

All photos by Nestor Gula



Ivan Poslushnyj

introduces the talents of three girls: Beata Wujcik, Liliana Holowata and Alexandra Kozak, three Ukrainian girls who sang together in Poland and have just recently emigrated to Canada. One of the girls, Beata, is my friend. This I know because she occasionally smiles when she talks to me. She also sings solo in the latest production of the Avant-Garde Ukrainian Theatre, but that is a different story. The first song has ended and the stylus is somewhere in the middle of the album. I can easily find what track is playing by following the singing on the handy lyric sheet which is printed on the record dust sleeve. The lyrics are written in legible printing superimposed on a light picture of the three girls. The lyrics permit the listener to sing along with LILEYA and notice how horrible one's voice sounds compared to the ensemble's. The idea of a lyric sheet for this album

Lileya can't pg.14

I open a beer and slowly pour it into the glass so that the sediment which rests on the bottom of the bottle is not carried into the beer mug. This is a good beer. For I know, I made it myself. It is dark and full of the wonderful experiences of taste which are sadly missing in beers available commercially. The speakers erupt into life with an upbeat melody sung by the ensemble - Lileya and a male soloist. This album, which is decidedly purple,



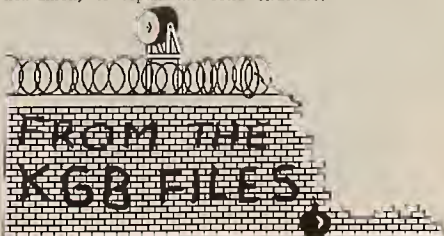
Drug Ro15-4513 synthesized several years ago by the Swiss pharmaceutical company Hoffmann - La Roche, is said to have an adverse effect on the brain; modifying behavior when impaired by alcohol, but not affecting the metabolism or the blood-alcohol levels. Recently, at a pharmaceutical warehouse, SUSK representatives Zirka Kudla and Mirko Dzulinaky, were reported to have been stocking up for various SUSK executive meetings and to supply the Western Conference in Calgary.

The shadowy figure of Bohdan Kozy, an alleged war criminal, is being pursued all over the world. There have been reports of him changing his hideout from one in Central America to the U of T USC office. Under the pretext of a lecture tour, Sol Littman investigated the situation but was met with loud obnoxious cackling.

Is there a connection between the consistent airing of the Super Bowl on the Sunday during which Ukrainians traditionally celebrate their day of Solidarity with the showing of Beatles movies on Good Friday in the Soviet Union? Highly respected Ukrainian intellectuals believe that this is definitely an anti-Ukrainian conspiracy played out by both superpowers. Both superpowers try to corrupt innocent Ukrainian youth through the means of electronic media.

Canadian fighter aircraft intercepted Soviet planes for the fifth time this year over Canadian air space. Two Soviet Tupolev-95 "Bear" long range reconnaissance aircraft were intercepted approximately 100 nautical miles east of St. John's Newfoundland by CF-18's from CFB Bagotville, Quebec. The understanding was that the Soviets were looking for the mysterious SUSK warehouse which stores supplies of the drug Ro15-4513, they needed for their upcoming party congress.

The Soviets would like us to believe that their espionage network is second to none. They foster rumors that their embassies are the centers of vast systems of traitors and collaborators, to fuel the western world's paranoia about themselves. Unfortunately for the Soviet Union it only takes a small incident to dispell these rumors. The latest incident happened in Montreal where the Soviet consulate caught fire because the SUSK V.P.-external was smoking carelessly as he was lurking in front of the building. As the Montreal firemen tried to break the windows of the consulate, they discovered that the windows were all walled up. Further investigation by STUDENT revealed that the Soviet consulate in Montreal is not a building consisting of rooms and open spaces but is in fact totally and solidly made of brick. This then disputes the false rumors that the Montreal consulate is a hive of traitors. To repair the damage caused by the fire the Soviets have been allowed by the Foreign Affairs Department and the City of Montreal to bring in their own workers (non-union) and their own bricks (made by the proletariat - also non-union) to repair the solid structure.



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# VIENNA

The conference on Security and Cooperation in Europe (CSCE) officially opened November 4, 1986, in the historic city of Vienna. It is expected to last up to two years.

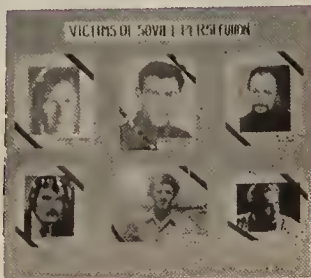
The United States, Canada, the Soviet Union, and 32 European nations participate in the CSCE process, which was initiated in Helsinki in 1975 by the signing of the Helsinki Accords by heads of state.

The Accords, a 40,000 word document, represents a framework for the 35 participating countries to resolve issues that divide Europe. Among its most important provisions are those that formally recognize the existing political boundaries of Europe. The Accords also provide for increased economic and cultural relations as well as security-building measures in regard to military exercises.

During the creation of the Helsinki Accords (correctly known as the Final Act), many negotiations and trade-offs were made. The major concession made by Moscow in exchange for domination of eastern Europe, and increased cultural and economic ties with the West, was the so-called Basket Three. This section of the Helsinki Final Act affirmed for member country's citizens the most fundamental human rights: liberty of thought, conscience and faith; the exercise of civil and political rights; the rights of minorities.

The Helsinki Final Act is not legally binding but only a political statement of intent. It is only morally binding.

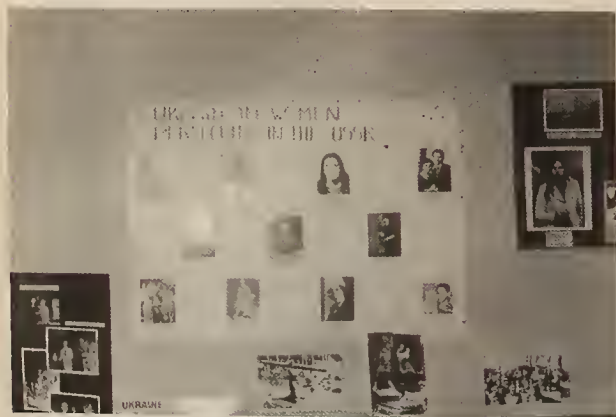
The 1975 Final Act calls for periodic conferences to review how the Helsinki provisions are being implemented. Two such follow-up meetings have been held (Belgrade, 1977; Madrid, 1980-83) and the third is being held in Vienna. Subordinate meetings have



Display from the Ukrainian and Lithuanian Helsinki Groups press conference.

been held between these main-review meetings, dealings with specialised topics such as military security or cultural exchanges. Canada hosted one such Human Rights Experts meeting in Ottawa in 1985.

The head of the Canadian delegation at the CSCE review meeting in Vienna is Canadian ambassador Baur. At a press briefing held November 4, he stated that Canada would be pushing for Warsaw Pact compliance in human rights issues. He felt that humanitarian concerns such as family visits and family reunification have the most hope of success. Bauer explained there must be improvement from the East on human rights issues before Canada will talk about economic or cultural cooperation. He said that peace and human rights go hand in hand. "You cannot have one or the other," said Bauer.



Display from the Ukrainian and Lithuanian Helsinki Groups press conference.

All photos E. Danylo Dzwonyk



TOO LATE! Display in Messeplatz.

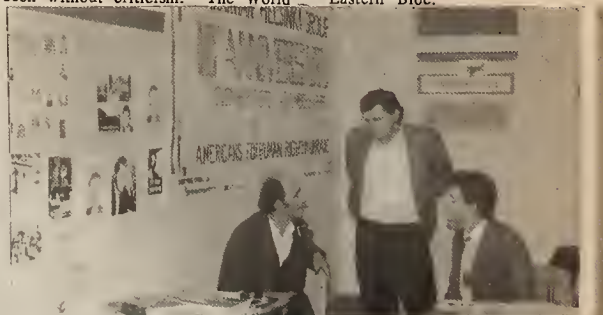
The first three days in Vienna witnessed speeches by the foreign ministers of each country. American Secretary of State Shultz stated in his speech: "within the Soviet Union, 41 members of a citizens group established to monitor implementation of the Helsinki Final Act - among them Anatoly Marchenko and Anatoly Koryagin - languish in detention. There are many more such Soviet citizens incarcerated for trying to exercise their basic human rights. These include Russians, Ukrainians, Balts, Jews and men and women of other nationalities. Joe Clark, according to many observers, gave a strongly-worded speech. He discussed the plight of the long-time Ukrainian political prisoner and Helsinki Group member Danylo Shumuk. For Clark, Shumuk's case has become somewhat of a personal crusade.

Despite its participation in the CSCE forum, Canada's role has not been without criticism. The World

Congress of Free Ukrainians (WCFU) stated, "Canada's commitment to the CSCE process has included minimal citizen and group participation."

This is in contrast to the USA, which has set up a public commission which allows for 'public members' attached to the delegation in Vienna. As WCFU put it, "In Canada even informal or ad hoc attempts by voluntary groups and individuals to partially fill the vacuum have met with a cool reception from officials of various departments, apparently unwilling to assign to the CSCE process a meaningful priority."

The American public commission holds public hearings, informs the public, and investigates all allegations of human rights violations in the Eastern Bloc.



The Ukrainian booth at the Resistance International display in Messeplatz. (L) L. PLYUSHCH (C) M. MOROS (R) E. D. DZWONYK

# CALLING



During a news conference held November 4, 1986, Clark was asked: "Considering the importance that the Canadian government has attached to the CSCE process, and considering the success and utility of the American CSCE committee - has the Conservative government considered setting up a permanent parliamentary committee to inform the public and monitor the Helsinki Accords; especially since this process is long term and ongoing." Clark's answer was that there is already a committee (it is only a standing committee) and that this is adequate and there is no proposal to move any further. Clarke stated that the standing committee has enough input and would be involved, later, in the CSCE meetings.

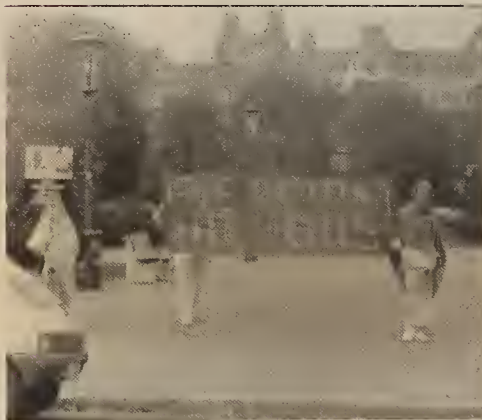
To the uninitiated observer, the first week at the CSCE review meeting in Vienna might have seemed hectic and confusing. There were well-armed police to be seen everywhere. Thirty-five governments gave speeches and held press conferences. In addition to this activity can be added the multitude of non-governmental organizations which were present.

Each of these groups had their own pressing issues to publicize. Whether it was imprisoned Soviet Hare Krishnas, Ukrainian Helsinki monitors, Jewish refuseniks, Lithuanian Catholics or displaced Crimean Tatars - every issue had a feeling of urgency and clamoured to be heard.

Most protests were directed at the USSR which has a poor track record when it comes to responding to complaints. These complaints, however, do seem to bother the Soviet authorities. Some delegations stated that the Soviet delegation was bothered by seeing demonstrators in the courtyard of the Hapsburg Palace (Hofburg), where the conference is taking place.



Protesters in front of the Hofburg.



Hare Krishnas in Vienna protesting Soviet Persecution of their religion.



Buddhist protesters in front of the Hofburg.

Radio Moscow was quick to attack the meeting of Ukrainian and Lithuanian Helsinki Monitors in Vienna who had come together for a press conference. According to Radio Moscow they represented SS and Gestapo collaborators and were engaged in "imperialist and Zionist propaganda."

The free members of the Ukrainian and Lithuanian Helsinki monitoring groups met to mark the tenth anniversary of their founding. Speaking at this press conference were Yuri Orlov, Leonid Plyushch, Nadia Svitlychna and Lithuanian Helsinki Group founder, Tomas Venclova. They all presented statements on the official harassment and persecution of monitors in the USSR. The walls of the meeting room were covered with photographs of imprisoned members of the Ukrainian and Lithuanian Helsinki Group members.

The press conference was opened by US Congressman Steny Hoyer, who is co-chairman of the US Commission on Security and Cooperation in Europe. In his remarks he noted that, of all the Helsinki groups, the Ukrainian group has suffered most from the repressive measures of the Soviet authorities.

Due to the continued trampling of human rights in the USSR, the West - especially and primarily the USA - continues to press the USSR for compliance on human rights issues. The TORONTO STAR wrote on May 8, 1985, "Mikhail Gorbachev should understand that the West's honest yearnings for better relations is chilled when the Bible regularly turns up among the subversive publications seized in KGB raids."



The Soviet Monument in Vienna: A reminder to Austrians of how close they came to being a part of the Eastern Block.



# STUDENTSKA KHRONIKA

## FROM SASKATCHEWAN... KALEIDOSCOPE '86

JEFFREY STEPHANIUK

### MUSICAL VISIT



Photo: Donna Sopatyk

If you're like me, you've dreamed of performing on a big stage, before a large audience. Yet for most of us, such dreams are often out of reach. A large number of Ukrainian dancers in Saskatoon recently found a way around that obstacle. Thirteen amateur Ukrainian dance groups joined forces in order to perform on the most prestigious stage in the province. This line of thinking led to the Kaleidoscope Showcase held at Saskatoon's Centennial Auditorium on November 28, 1986.

The troupe of 274 dancers of all ages made the concert into an overview of the development of Ukrainian Dance. 13 groups from different communities in Saskatchewan each performed one traditional folk dance and one original dance. The folk dances selected for the concert were originally recorded by Vasyl Verkhovynets, Vasyl Avramenko, and Andrij Humeniuk. Verkhovynets was

the first scholar to record the Ukrainian Folk Choreographic Art, thereby becoming a source for the development of Ukrainian dance. Avramenko founded schools of Ukrainian dance in Canada and the United States, for which he is considered the Father of Ukrainian Dance in North America. Humeniuk, a music scholar and ethnographer, has edited and published books on Ukrainian music and dance, including "The Ukrainian Folk Choreographic Art", an overview of Ukrainian Folk Dance, detailing its main characteristics, origins, and development. The music to which the dancers performed was all pre-recorded. Some of this music was instrumental, others included vocal selections. One interesting addition was the use in some of the dances music of bandura ensembles.

Two guest artist groups joined the dancers: the first was the Kaleidoscope Performing

Group, which was created specially for the Kaleidoscope Showcase. The second group was the Vesna Ukrainian Youth Choral and Bandurist Ensemble. The 45 member chorus performed a number of folk songs, some of which were accompanied by the bandurists. Their repertoire also includes classical and religious music. The director of the Vesna Choir, Marusia Kobrynsky, enjoyed the opportunity to be a part of Kaleidoscope and admired the concept of the show, adding that it "beats having a dance competition. No one is out to prove anything to anyone... no rivalries." This was a rare opportunity for amateurs to perform in front of a large crowd and on a big important stage.

Kaleidoscope was organised under the auspices of the Ukrainian Canadian Committee and produced by Bohdan Zerebecky and Marcella Cenaiko. In 1988, UCC will sponsor the next Kaleidoscope.

A tenured music professor of English descent from the University of Saskatchewan recently accomplished what for many Ukrainians is all but impossible: a visit to Ukraine.

While many people have made such a trip, Dr. Isabelle Mills' visit was very unique. The purpose of her trip was to lecture on Canadian music, and in return, have a privileged opportunity to attend various musical functions. These functions included an inside look at the music programs at various levels of the Soviet school system, as well as public concerts and entertainment in private homes. Dr. Mills even attended the ritual May First Solidarity parade in Moscow as a V.I.P.

In the schools, music programs exist for children from kindergarten through to teacher's College. For the children known to have talents, whether to sing or to play an instrument, the programs range from four hours a day to six days a week. To become a professional in the performing arts, the program is five years in length, after high school.

The professor was allowed to record segments of concerts she attended. When she visited the schools, the children put on special performances for her. These recordings were played to augment her lecture, entitled "A Ukrainian Soundscape", at the University of Saskatchewan on October 9, 1986.

Among the recordings Dr. Mills obtained of professional entertainers, were opera singers, a song and dance group from Volyn, and the Bukovyna Festival Chorus and Orchestra. Moldavian and Siberian groups were also recorded.

The occasion for Dr. Mills' trip was the International Year of Canadian Music. The existing exchange network between the University of Saskatchewan and the University of Chernivtsi also made her trip possible.

Photo: Jeffrey Stephaniuk



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In January of 1986, Lisova Pisia, an all girls choir, was formed in Toronto under the directorship of Bill Korec. Since June 11, 1986 the choir has been associated as an independant unit with the Ukrainian Students Club at the University of Toronto. While its primary purpose is to perpetuate Ukrainian vocal culture, the choir also serves as an excellent forum for friendships to develop. Since June, Lisova Pisia has performed at the following places: The Ivan Franko Homes for the Elderly, Ukrainian Heritage Day at Ontario Place, the CHIN Multicultural Festival held at the Canadian National Exhibition, Christmas Around the World and at Malanka '86. The choir will be joining the Toronto Community Folk Arts Council to increase the number of events and places at which they will be able to perform. In October Lisova Pisia has added male singers to the choir. Currently Lisova Pisia is working hard practicing for the upcoming Ukrainian Week and for their summer concert series.

# LISOVA PISNIA



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## CULTURALLY SPEAKING!

For those of you who may not know what SUSK is doing, culturally speaking, here is your chance to become not only informed but also to become involved! This is truly an opportunity of a lifetime, one which will allow you to have a hand in making SUSK history. A chance to represent your region on a Multiculturalism culture committee. What I would like to do is set a committee that would have representation from all areas; east and west of the centre of the Universe--Winnipeg. (Us Winnipegers tend to feel slightly proud of our fair city, nothing personal you understand).

Due to the fact that many of the projects which fall under the mandate of my portfolio require a fair bit of contact with the other provinces, and I am not always sure who the best people to contact are...it seems only logical to have enthusiastic individuals to help me out. Since I live in Winnipeg, one province is eliminated from my list of places that need a rep. I only need nine more. I really don't want to beg, but I do beseech you to get involved; if you have a little spare time on your hands. If you perhaps have a project which you would like SUSK to consider sponsoring which may fall under the mandate of my portfolio, please drop me a line or something.

The following is a list of projects which I propose to at least begin if not complete during the course of the 1986-87 SUSK term.

1. The compilation of a directory of Ukrainian Canadian Arts groups, copies of which will be distributed to all member clubs and to any one else who may want to purchase one.

2. The development of a Millenium project(a historical display perhaps) which may be done either on our own or in conjunction with another group.

3. A project to commemorate the late Senator Paul Yuzyk.

4. The possibility exists that SUSK may sponsor a cultural group to tour across Canada stopping in cities where a member club exists.

If you have any suggestions or ideas as to the direction I should be taking with these or other projects please let me know, I'd be happy to work with you!

SUSK-ingly yours,

Michelle Kowalchuk  
30 Chopin Blvd.  
Winnipeg, Manitoba  
R2G 2E1  
ph. (204) 667-5200



Zoryan con't from pg.1

diagnosed as having tuberculosis (which he caught in Vladimir Prison) and had two segments of his right lung removed.

On September 2, 1982, while in exile, Popadyuk was rearrested. This is a practice which Soviet authorities have been escalating since 1983. Almost a year later he was tried and sentenced to 10 years labour camp and 5 years internal exile.

Popadyuk is in poor health due to TB and a heart condition. His mother has passed away and the only remaining relative is his elderly grandmother.

There is great concern for Zoryan Popadyuk because of his ill health, long sentence, and the fact that the Soviet authorities may be holding him in the infamous Perm Camp 36-1. This is the same camp where four other noted Ukrainian prisoners of conscience have died within the last few years: Vasyl Stus, Yuriy Lytvyn, Oleksy Tykhy, and Valeriy Marchenko. Zoryan Popadyuk's only crime is his concern for fundamental human rights in Ukraine.

*With the unfortunate death of Anatoly Marchenko, SUSK will focus its human rights activities for the realease of Zoryan Popadyuk.*



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# CONDITIONS IN

E. DANYLO DZWONYK

## CAMP 36-1

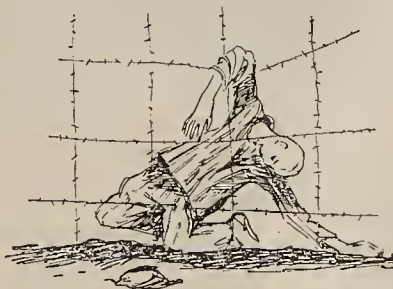
A samizdat document has reached the West and was just released by Nadia Svitlychna, member of the External Representation of the Ukrainian Helsinki Group. This document is addressed to the participants of the Vienna Conference on Security and Cooperation in Europe. It describes conditions in Camp VS-389/36 with an appeal for immediate help to save the lives of those political prisoners who are currently serving sentences in that labour camp.

Camp 36-1 is divided into two zones of confinement of political prisoners - the larger, a strict regime zone, and the smaller, a special regime zone. Situated near the town of Kuchino, the zone, which is known for its cruel conditions and high mortality rate, has been called the "Death Camp" by Amnesty International.

This has been confirmed by the samizdat document received. A section of it reads as follows:

"Prisoners in this facility live under constant threat of physical extermination. Since the meeting between Gorbachev and Reagan, conditions have increased in severity, and continue to worsen. The political prisoners are being terrorized. The SHIZO (punitive isolators) and PKT's (special cells) are never empty. The sick and elderly are subjected to them. For all intents and purposes, there is no medical supervision."

The authors of the samizdat document issued an appeal that these conditions be widely publicized and that efforts to save those who have been condemned to serve in this camp be intensified. The document gives a general description of



Camp 36, and does not mention the division into zones. Authors of the samizdat material attest to the fact that:

"In the last 30 months, 10 men have died there: V. Stus, V. Marchenko, Mamchan, Mirtchian, Sagdev, Yu. Sytyyn, O. Tykhy, Furasov, Kurka, and Kruglov. Those subjected to special persecution include: S. Khmara, R. Yevdokymov, A. Svarinskas, L. Tymofeev, B. Chernykh, G. Gogbaidze, A. Smimov, M. Kukobaka, and K. Semeniyuk. In July of this year, Furasov died through lack of medical attention. On July 22, Khmara and Tarelkin refused to go to work detail, demanding a visit from the prosecutor. On July 26, 15 men joined their action."

The above mentioned Stephan Khmara is a doctor-stomatologist from Chervonokrad, Lviv region. He was arrested in March of 1980, along with Oleksander and Vitalii Shevchenko, both from Kiev, for

complicity in publishing the underground journal *Ukrainskyi Visnyk* (Ukrainian Herald). He was sentenced to 7 years of imprisonment in a special regime camp and 5 years exile, and had at first served his term in Camp 35 of the Perm complex. The prominent Russian human rights activist Anatoly Marchenko, who was also imprisoned in this camp at that time, mentioned Khmara in his statement to the USSR Procurator General, as a man subjected to particularly repressive measures by camp authorities. Marchenko protested that Khmara, a man with a heart condition, was being forced to perform strenuous tasks and then punished for not reaching quotas. This treatment has been continued by the administration of the Perm 36 camp. The samizdat document also lists those active in persecuting political prisoners: the KGB operatives Afanasov, Bortnikov, Bakulyshyn, Lakashev; the MVS members Dolmatov, Sniadovsky, Maksin, Gatin, Rak, Khorkov, Grushienko (a doctor), and Kondrotev.

From another samizdat document, we have learned that Vasyl Kurylo, now a political prisoner in the special regime zone, was a member of the Ukrainian Helsinki Monitoring Group before his arrest. Until recently, it was known that Kurylo, a doctor from the Lviv province, born in 1920, had been arrested in 1980 for having written "nationalistic" poems, and sentenced to 10 years of special regime and 5 yrs of exile. This news of Kurylo's membership in the Ukrainian Helsinki Monitoring Group attests to the fact that the Helsinki movement in Ukraine has not been destroyed, despite the particularly severe repressive measures taken against it.

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**A note regarding technical requirements:** All articles should either be typed or neatly written, double-spaced between lines and with ample margins for convenience editing. Please stipulate any conditions you might have regarding the editing of content with articles of a sensitive political nature. Photos should preferably be black and white, and have details on the back describing what/who they depict. **Artwork and cartoons** should be done in black ink on clean white paper, with the artist's signature incorporated in the design.

**N.B.:** Do not send in negatives of photos, and keep a copy of your articles. If you want to have your material returned to you, please enclose a stamped self-addressed envelope with your submission.



## Mind con't from pg. 3

If Lt.-Col. Oliver North fits the description of a true American hero why is he not idolised by the people and media? It seems that for the American public it will take a while to get used to this new hero, after all they have not had this type of "real" hero since World War Two, having to settle for Hollywood heroes instead. The American public does not like the Iran regime, a regime which held hostage 55 of its sons for 144 days. It distrusts the Iranian regime and its violent anti-American rhetoric which is backed up by its sponsorship of international terrorism. The American public can not immediately accept the resumption of relations with Iran, same with the hard-line leaders in Iran. However the American public can eventually believe that the Iranian arms deal was important to secure the release of Americans being held captive in Lebanon and to foster good-will to the United States by moderate leaders in Iran. Supplying the Contra rebels with aid is a lot more difficult for the American public to swallow. Twenty years ago marked an increasing involvement by United States' armed forces in Vietnam. This is a painful period in American history, a period which most Americans would like to forget and are determined not to repeat. Until all the facts from this episode are revealed than the American public will be wary of proclaiming a new hero. One thing is for certain that in a few short years time we will be treated to a barrage of bestsellers describing these events and hope above hope - an autobiography and accompanying movie or T.V. mini-series.

One can be critical of all the negative speculation being heaped upon the Reagan administration, saying that it is in the interest of the administration to do this for the good of the United States and anyways the Soviet Union carries out similar operations much more often than the United States does. Granted the Soviet Union does supply arms and aid to groups bent on the overthrow of governments but the United States is not the Soviet Union and does not try to be like it nor tries to emulate it. Active and aggressive involvement by the United States in Latin America makes smaller states wary of the "good" intentions of the United States. The United States support for unpopular, un-democratic, totalitarian regimes such as Chile contradict the fundamentals of American democracy i.e. freedom of the individual. This policy landed the United States in great trouble in the past, Iran, Nicaragua, Vietnam, Philippines, Dominican Republic, Cuba ..... The United States government must seriously reconsider its approach to foreign policy because it is losing its friends and making new enemies.

*With apologies to Gwynne Dyer for the section on the Iran-Iraq war.*

## Letter con't from pg. 3

invasion: over 7 millions Ukrainians were killed in the war against fascism. Why, then, do you attempt to portray Ukrainians chiefly as victimizers when in fact they were principally victims? And not only during World War II. In 1932-33 we lost 6 to 7 millions in the genocidal man-made famine created by Stalin.

Is there anti-Semitism in Ukraine today? Yes, there is, as there is in the United States, or France, or Russia. However, it is a serious error to uncritically equate anti-Semitism in Ukraine with Ukrainian anti-Semitism. To cite a historical example: Was the murderous cry of the Black Hundreds "Kill the Jews and Save Russia," which was heard during czarist times in Ukraine, insofar as that is where the Jews had been forced to live because of Pale of Settlement restriction, an example of Ukrainian anti-Semitism? Of course not, for although the Black Hundreds operated in Ukraine, they were composed of Russians and supported by the Russian czarist regime.

You imply that contemporary anti-Semitism in Ukraine is somehow the fault of the

Ukrainians themselves. Some of it may be, but how can you ignore the fact that anti-Semitism is an official policy of the Soviet government directed from Moscow. Are you not, for example, aware of books such as "Zionism Counts on Terror" that was published in Moscow in 1984 by Novosti Press? Is this to be blamed upon Ukrainians as well? The point we are trying to impress upon you is that since Ukrainians do not govern their own land, and since it is not they who dictate policy in Moscow, it is unfair to ascribe the sole or principal responsibility to them for what is official Soviet policy.

In conclusion, we find that your letter degrades your office, and, no doubt, is also offensive to the Jewish people whom you represent, whose ancestors have suffered for centuries because of thinking similar to yours. By reviving the buried myth of collective responsibility, you have placed yourself on that side of the barricade of ideas that has decisively been rejected by all civilized people.

**Bozhena Olshaniwsky**  
President

## Lileya con't from pg.7

is a sound one because most of these songs and arrangements are never heard in North America. The addition of the lyric sheet will, hopefully, preserve and expand a portion of the Ukrainian folk culture.

Enough about the lyric sheet and on to the music. The first side is finished and my beer along with it. Time for a flip and fill. But along with that I would like to mention a song which deeply effected me, back on side one. Its called, in the translated text, "Sleep child". A sort of lullaby with a cello accompaniment - it is enough to make one tear one's own heart out and offer it to the gods. The harmonies which the ensemble are capable of are hauntingly beautiful. They reflect the beauty of the land which they sing about and also the tragedy which forced Ukrainians to leave this land. The album is fresh because the melodies and arrangements found there are seldom heard in North America and because the trio is able to perform them with such magnificent splendor. The album is available on YEVSAN records.



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Три історичні дії молодих, які сталися невимрушим символом героїзму у світі, зберігаються у вічній пам'яті народів.

Навіть поверховно кинувши оком у мнуже людства, можна заважити, що поняття героїзму не прийшло вчасно в історію людської мислі, культури чи цивілізації. Воно появилось шойно тоді, коли розвинулося тямка чи свідомість людської особистості, гідності і честот, а з цим визначення родини, спільнот, народу, батьківщини, а передусім почуття любови до них. Першим прикладом цього є бій у стародавній Греції під Термопіліями, другим — бій під Крутами в Україні, а третім — оборона фортеці Альказару в еспанській громадянській війні. Пам'ять про Крутянський бій відзначалася нас довгі-довгі роки навіть у дікспорі, але останніми роками наша молодь неначе про це призабула.

Герої Термопілів — це молоді спартанці, які боролися вузький гірський перехід у старинній Греції. Тут відбувався страшний бій спартанців під команду Леоіда 480 р. до Х проти персів. Всі спартанці згинили у завзятий боротьбі, не піддавшись. Зрозуміла річ, що тут була зрада. У їхній пам'яті це й досі стоїть пам'ятник з написом: "Пам'ятай, чужинце, ось тут ми віддали життя, вірні законам батьківщини". Така була тоді пенсіка старинної Греції, що молодь добровільно обороняла свою батьківщину, бо був такий закон. Дух і завзяття цих героїв неначе захистив і забезпечив дальший розвиток західної культури.

Другий приклад героїзму молодого людства стався 17 липня, п'ятдесят років тому, під час громадянської війни в Іспанії, коли центральний уряд П перебрали ліві й комуністи. Заваживши це, генерал Ф. Франко — командував відділом війська в Еспанському Марокко, почав повстання проти такого уряду. Це започаткувало в цій державі громадянську війну. На другий день почувши це, маловідомий Москардо командир гарнізону в місті Голедо, пішов на заклик ген. Франка. З приблизно тисячою вояків і кадетів він заняв позиції у середньовічній фортеці Альказар. Три дні пізніше командир Москардо дістав наказ від лівого республіканського уряду передати війська й позиції комуністичній робітничій міліції. Москардо відмовився і сказав зверникам Мадригу, що для нього вони не єспанським урядом, бо являється під контролею Советського Союзу. Наступного ранку лівий республіканський уряд збомбардував Альказар, після 7 тисяч вояків з Мадригу, комуністів, анархістів і троцькістів. Москардо і тоді відмовився піддатися. Відак на 23 липня 1936 р. він дістає телефони від шефа комуністичної робітничої міліції. Вони зловили його молодого сина і дали йому

## НЕВМИРУЩІ ПРИКЛАДИ ГЕРОЇЗМУ МОЛОДІ



ультимат піддатися до 10 минут. Якщо він того не зробить, вони вб'ють його сина. Москардо попросив говорити з сином, щоб довідатися чи це справді його сні у руках ворога. Спочатку вони говорили тихо, а пізніше заговорили так, щоб почули всі коло телефону. Молодий Москардо запитав: "Тату, що я повинен зробити?" Це був момент страшний розпачі батька, людини і вояка. Незабутній момент гордості й честі, слави і страждань, що увіковічилися в душі еспанця. "Стань на струнко" — сказав Москардо до свого хлопця телефоном — "і крикни: Повстань, еспаніє, і вмирай, як муж". Син відповів: "Це цілком просто. Я зроблю, як ти кажеш мені, тату". Відак командир Москардо сказав шефові робітничої міліції, що на це не треба чекати аж 10 хвилин. Альказар не піддається... Кілька хвилин пізніше комуністичні війська дали знати, що син Москарда був убитий. Альказар 70 днів безперестанку атакував ворога, бомбардував, підкладав міни під місто. Альказар став символом боротьби у світі проти марксизму-комунізму. 27 вересня 1936 р. еспанський легіон під проводом ген. Франка проломив облогу і врятував фортецю Альказар. Це перемога закінчила громадянську війну.

Українські Термопілі-Крути.

А це якраз тоді, коли народжувалася наново українська самостіна держава. Загальний стан був надто тяжкий і трудний. Дещо тяжко зрозуміти сучасним поколінням, бо тоді, коли треба було, то молодь і студенти пішли на заклик українського уряду й створили студентський батальйон. Вже перед тим дух патріотизму, визволення України був поширений серед свідомої української молоді. У самому Києві існував союз середньошкільної молоді, що мав понад 2 тисячі членів та мав також свій журнал "Каменярь". Ця організація поширилася до інших центрів України та відігравала переважну роль у формуванні української держави. В січні 1918 р. на своїйому масовому зібранні студенти Університетів Св. Володимира і Державного рішшли створити батальйон січових стрільців. Учні середніх шкіл, пішли за цим прикладом, зокрема учні середніх Кирило-Методіївсько-Братства. Хто раз у житті пережив момент драми прощання і виїзду на війну, цього він ніколи не забуде. Подібно було з молодими вояками, коли їх прощали батьки, приятелі, подруги. Тільки життєрадісність молодих вояків зменшувала тугу й біль батьків. Коло станції Крути цей батальйон молоді присидявся до частини кадетів Київської Мілітарної Академії з приблизно 250 чоловік

та 40 загатованих у боях вояків. Студентський батальйон нараховував 300 осіб, що вповні дало 600 чоловік і офіцерів. Вони мали імпровізований панцирний потзд. Батальйон опинився під Крутами 27 січня і зробив окопи по обох сторонах залізничного шляху. Розвідка повідомила, що ворог нараховував 300 піхоти, 1500 досвідчених у боях моряків Балтицької флотії, 12 гармат. Студентський батальйон мав тільки 40 набойів на бійця. 29-го січня 1918 р. о 9-й годині ранку почався бій пострілами польової артилерії. Ворог почав наступати більшими і частішими групами. Не було сумніву, що більшовики сильніші, поминаючи відвагу і завзяття українських воїнів. Прийшов, вислідний момент, коли нашим бійцям не стало набойів. Тоді командир Омельченко був ранений. Був наказ відступати, але студенти замість відступати пішли в наступ, у рукопашний бій. Більшість студентів згинили, 35 попало в полон, 7 було ранених. Було ранених з інших частин 3 вагонів. Частини кадетів, відступаючи, розривали мости, щоб цим припинити наступ ворога. Зі всіх наших частин приблизно 50% згинув. Найбільше потерпів студентський батальйон. З 35 студентів, у полоні 7 було ранених і їх перенесено до лікарні. Вони пізніше були змушені воявати по більшовицькій стороні, а решта 28 осіб були безжалісно змасакровані озвірілими польовими солдатами, 30 січня їх розстріляли.

Важливість бою під Крутами полягала в тому, що затримала більшовиків на деякий час та дала можливість нашому урядові організувати протинаступ і навести контакт з іншими державами та підписати мирний договір у Брест-Литовському. Бій під Крутами і героїзм молоді підніс рівень національної свідомості та скріпив переконання про жорстокість більшовицької-москалі. Роззинулися в народі почуття патріотизму, консолідації та готовість обороняти українську державність. Шойно 19-го березня народ повнучував тіла крутянських героїв і похоронив їх у Києві біля Дніпра. Похорон стався масовою маніфестацією. Головну промову виголосив президент Української Республіки проф. Михайло Грушевський. Студентий учні всіх шкіл Києва взяли участь.

Західні держави не спихалися з поміччю українському народові і його молодій державі. Світ за це потерпів у 2-й Світовій війні і терпить за це до сьогодні. Україна була першою жертвою політичної повтори СССР. Щоб світ зрозумів помилку, наша молодь і старші повинні піднести ефективний голос протесту, шанувати пам'ять Крутянського Бою. До молоді всі краще прислухуються, бо вона ширша і сумлінна. Чи наша молодь в дікспорі свідомо цього?

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