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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ 50 cents CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS

ЗУСТРІЧІ З НАШИМИ В ПОЛЬЩІ

ТАРАС ГУЛА

- Вражіння після подорожі Хто вони - де вони, і як проживають наші в Польщі? Тому, що я трохи флегматик, і щими днями переживаю кризу несповісти - боюся критики - відповіді спочатку так: Вони різні, всюди живуть і різно їм жвється. Почнемо і скінчимо нездало, але перше виложу підстави усіх моїх вражень, яких читатимете.

Підстава I Як скромний парубок, і дещо простий - чую любов до природи і до пісні. Це напевно впливатиме на все даліше.

Підстава II Був я дуже коротко в Польщі, менше як місяць, і тому всі зауваги і потвердження прошу трактувати як опії одной, малосвідчливої особи.

Підстава III Велика кількість молоді, котрі були б тепер в Польщі, мешкають на *гномиу заході*.

Підстава IV В пенсії українців в Польщі видно сліди знущань, переселення, знущення церков і т.д. які траплялися, і до деякої міри, ще трапляються.

Підстава V Сучасна Польща це країна абсурду.

Тепер що ніхто не може закрити, що пишу без підстав, мучу вперді.

Тиск асиміляції, в Польщі ще сьогодні є досить суворий і очевидний. До недавня польський уряд не признавався, що в Польщі мешкають які небудь народні меншості, і тому було тяжко бути українцем, білорусиним або кимсь іншим.

Тепер є дещо легше; у Лїгніці є українська середня школа, а друга будеться в Білому Борі. Є факультет українїсткни при варшавському університеті, де студенти видають журнал "ЗУСТРІЧІ". У цьому журналі пишуть про різні проблемн життя українців, видивгаючи проблемн літературні, художні і політичні. Треба додатн що він є на дуже високому рівні, і дуже вміло і щиро заглядає у нашу психіку.

Вже від ??? року відбувається т. зв. "Рейд". Це є зїорання молоді різного віку, котра через два тижні мандрує в Підкарпаттю. Цього року, через причини Підстави III, тільки около 50 осіб брали участь в мандрях. Давніше, кажуть, ходило 400-500 осіб.

Найбільше вражіння яке я відіс з Польщі це почуття історії. Всі ті лекції на яких я просидів про бої і війни завжди були якісь нереальні. Але там, спеціально на українських землях, історія стає актуальною - вона живє.

Цьогорічний "Рейд" почався в селі Команч, недалеко Загірря. Хоча там багато українського населення, більшість це люди, котрі повернулись після виселення 1947 року. Значиться їм дозволили відкупити те, що їм давніше забрали.

Мапа цього району, "Бескиди", подає короткі опіси майже кожного села. Написано, що більше юж половну сіл знищили в боях з бандою УПА

Недалечко чорное яечко, і всіх воно знеє і все оглядає

При кожному дереві можна відчутн дух жертв якогось бою великої війни, чи першої чи другої. В лісах видніють несприродні ровні і горбки - сліди історії. А на деревах в селі є прибігні залізні палки, яких дзвонили коли поляки в село вїжджали.

Такі пам'ятники багато більше промовляють як мармурові статуї.

І якось ці рейди відбуваються без формальних організацій, без одностроїв, без обов'язку. Особн віком від 17 до 30 мандрують разом, пізнають терени своїх батьків і дідів, і людей які там мешкають. Може тому, що в них є ті землі, їм не потрібно тих структур, під якими ми тут на заході живемо.

"Рейд" також відбувається на землях Лемківщини, і на Підляшшю. Не було мене на Лемківщині, але вспів на Підляшшя.

На Підляшшю живє велика мішанина людей, майже всі є православними і це для них є найважійшим. Тут мешкають українці, білоруси, меншість поляків і багато людей, які себе звуть "тутейшими". Більшість тутейших, фактично, говорять по українськи, і співають українські пісні.

Наприклад, заговорили ми з двома чоловіками - виглядали, і звучали досить інтелігентними, говорили прекрасною українською мовою. Але показалося, що вони не були обзнайомлені з Кобзарем Шевченка. Оглядаючи книжку, один нарешті зрозумів. (спочатку думав що це Біблія) "Ага!" - каже "Це якийсь пєсатель написав!"

Приїхали ми туди щоб відбутн свято Спасу на горі Грабарші. Це чудотворна гора, на якій у 18-у столітті підчас пошесті холери люди спєалися.

Підходячи до горн, її силв спеціального не відчувається. Вона ні не висока, ю не стрімка. При стежці, хотру перстинея струмок - святої води квжуть - стоять люди, старі й молоді з брудними, втертими колїнами. Мнють до колїна хустками, котрнх покидають на місці. Колїна в них забруджені й натерті тому, що трнчі, на колїнах, обходили церкву, яка стоїть на горі.

Сцена прекрасна. Серед величезних дерев струмок крутиться вертнється, а біля нього зелено, зелено, аж блїстить. В тому місці де струмок перстинея стежку лежить озерце обережно розложено, покинутих хустиниок. Даліше стоїть криниця святої води, а за нею, при стежці, стоять люди з пачками - просять гроші на будову церков.

Вже на горі видно церкву, а довкола неї лїс хрестів, який і майже цілком обкружує. Хрести різні: старі й нові, великі й малі. Перед деякими горять свічки.

За лісом монастир ніочний, і дїм "Батьюшкн". З церквн пахне кадилом і чути спів. Серед запаху кадила, також чути запах капусняку, який вариться на половій кухні. За кухнею видно прекрасне підляське небо і поле засїяє шатрами.

Цїлий день і цілу ніч їдуть відправи на Грабарші, і серед хрестів збираються жінки і співають пісні спасення. На тлі зоряного неба видно величезю дерев, які всі хилиться до церкви.

Там можна було відчутн віру людей. Їхня віра б'є по голові!

Хоча, як і ми тут, українці в Польщі асимілюються, у них сильюший дух. В них посилює дух контакт з Україною. Вони живуть на українських землях: в Карпатах, в Лемківщині та на Підляшшю. Вони також користують контактом із сучасною Україною.

На поїздах зустрічали ми українців з сучасної України. Багато з них тепер їдять до Польщі, до родинн чи так собі на відпуск. Ці особнсті зустрічі мені багато більше дали, ніж цей репортаж мїг би дати, і тому я раджу вам : поїтьте, подивїться!



Новозбудована церква в Команч

Фотос: Тарас Гула

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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.

Oh to be spineless in the fall-time! or The UCC guide to wooing Ministers and other officials.

On Tuesday August 30, Dr. P. Cipywnyk, National President of the Ukrainian Canadian Committee (UCC), Bohdan Mykytiuk and John Gregorovich of the Canadian Ukrainian Immigrant Aid Society (CUIAS) met with Barbara McDougall, the Federal Minister of Employment and Immigration. During this meeting the Minister finally agreed to sponsor between 220 and 260 of the 340 Ukrainian refugees now in Austria. On the surface, this seemed to be a great victory for the community, and it was treated as such by the UCC.

The Globe & Mail belatedly published an article, on September 2, that gave a fair and intelligent analysis of the situation. The article quoted Bohdan Mykytiuk, president of CUIAS extensively, and explained his displeasure at the amount of hoop-jumping the Ukrainian community was forced to do in order to get government sponsorship of this group of refugees. As Mr. Mykytiuk pointed out, only a minuscule fraction of 3,500 refugees sponsored yearly by the Government are Ukrainian. Of the approximately 4500 Ukrainians who have come to Canada with the aid of CUIAS over the last decade, only 5% were government sponsored. Sponsorship for this 5%, like Government sponsorship for this last group, was won only through hard lobbying and the intervention of MPs friendly to Ukrainians, mostly on the eve of an election.

Despite the long standing efforts of CUIAS, the Canadian Government has not approved a yearly quota for Government sponsorship of Ukrainians. CUIAS has long lobbied either for a quota of 200 Government-sponsored Ukrainian refugees per annum, or for an agreement in which the government would co-sponsor with CUIAS. Such a co-sponsorship would be quite reasonable, since CUIAS estimates that it costs the society \$2,000 to resettle a refugee, while the Government estimates its costs at \$7,000 per refugee.

Unfortunately, Mr. Mykytiuk's justified impatience has sparked controversy. It is understandable that various Ministers who were lobbied for support of this last group of refugees were not pleased by Mr. Mykytiuk's less-than-sterling review of their efforts. However their displeasure raises the questions of why they have not interceded to establish a permanent Ukrainian quota, and why they have only grown sympathetic as the possibility of an election approaches.

Guide Con't Pg.8

In his letter to STUDENT (July-August, 1988), Mr. Mikhaylo Samavern deplores the fact that Andrii Krawchuk, commenting on the article by an "Ivan M.", "was wallowing in generalities", but he does the same thing in his denunciation of Valentyn Moroz. He gives no specific examples to support his allegations that Moroz is against contact between students here in Canada and those in Ukraine.

He imitates the tactics of all enslavers who brand their rebellious slaves as extremists, and knowing full well that the word "extremist" is a scary bugaboo in the complacent and sybaritic West, M. Samavern zeroes this heavy gun in on V. Moroz. However, what Moroz is really trying to do is to instill in Ukrainians a healthy patriotism, the kind that won him the admiration of the free world, when he was pining in Russian claws. As we all remember, he told them in their kangaroo court: "I'll keep on fighting you!" By this courageous stand, Moroz, consciously endangered his life, for he was prepared to die for Ukraine's freedom.

To make his nonsense credible, M. Samavern conjures up some ghosts of "the established Ukrainian nationalist groups" as witnesses for the prosecution. In order not to allow V. Moroz to soil their ideological purity, they keep him "at

arms length". But, who are they, indeed? The plural form - nationalist groups - gives the answer. It's those quasi-nationalists who have managed to tear the original OUN up into three warring splinter groups. By having done so they, in fact, became the traitors to the late founder of the OUN, E. Konovalets. So, for Moroz to be identified with them would be no honour at all.

M. Samavern goes on to pontificate that V. Moroz's views and ideas have "very little place in North American society." Prof. Pritsak, in a different context, speaks of this society in the same STUDENT issue, p6 thus: "Well, I think that this is a result of the unalphabetization of American society."

So, to expect that this unalphabetized society understands and accepts V. Moroz is certainly too much. But, fortunately, there are countless patriotic Ukrainians on this continent, and all over the world, who are both morally and financially supporting his noble work for the Ukrainian cause. What a shame that his work makes M. Samavern sad. But, does his non-Ukrainian name have anything to do with his sadness?

Bohdan Melnyk
Toronto

I have read your lead article in the July-August issue of STUDENT and was truly amazed at the sarcasm and ignorance displayed.

For a member of the "intelligentsia" to show so little understanding of the religious meaning of this event, and to confuse the religious aspects with the political is truly astounding.

The Anniversary calls for celebration. Because it is a big Anniversary it calls for a big celebration. It calls for a renewal of our Baptismal vows and a strengthening of our faith and religiosity. It is not a time for renewed conflict over old political objectives such as the patriarchate. That struggle goes on, and some day when we have our own national territory, we will surely have a patriarch. Perhaps we can (through persuasion) change the rules of the church and even have a patriarch without our own country. Be that as it may.

It is stupid and petty to denigrate the magnificence and importance of the celebration because some unrelated goals have not yet been achieved.

I think your readers and all Ukrainian Catholics deserve an apology from your reporter.

Sorrowfully Yours
Bohdan Yarymowich
Uoff student 45-49



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

The opinions and 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 material for publication.

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A Presidential Note

When the average person thinks of Gimli, Manitoba (that is, if the average person thinks of Gimli at all), they might conjure up visions of ... well I'm not quite sure of what. But, for those people who were able to be in that small, sleepy town for SUSK Congress '88, Gimli will bring to mind the energy and enthusiasm generated by the Congress-goers, the many accomplishments and the new friendships. Moreover, it will remind them of what emerged from that Congress: a collective resolve to rejuvenate SUSK, to recapture the inroads of Ukrainian Canadian students from coast to coast.

Overall, I believe that Congress was a great success. The organizers provided an appropriate blend of speakers, workshops and socials. My congratulations to Hali Krawchuk and her committee.

Of all the sessions, the most valuable was the workshop on the planning Process, as it exposed us to the fundamentals of good planning and to its necessity. Note that this process involves not only charting a course for the future, but also identifying where you are initially, so that you know from where to start. To establish our starting point, we were forced to contemplate our involvement in SUSK and articulate exactly how we perceive SUSK. The ultimate product of these discussions was the first draft of a Mission Statement. It is:

TO ADVOCATE CONCERNS AND ISSUES RELEVANT TO THE UKRAINIAN CANADIAN COMMUNITY ON BEHALF OF UKRAINIAN CANADIAN STUDENTS.

This statement was valuable for two reasons. First of all, it identified for us at the Congress, and ultimately for all those concerned, why SUSK exists, and in general terms the course that SUSK as an organization will embrace. This will serve to promote a clearer image of SUSK for observers and to facilitate a more coherent and rational development for SUSK itself.

But most important was what it symbolized. This statement, and the introspection that brought it forth, symbolized a rebirth of sorts, a reconception of SUSK that served to distance us from the past, from the moods of apathy and disillusionment. It gave us all the feeling that we were starting anew.

And it was in this spirit, armed with this new conception of SUSK, that Congress set the goals for the coming year. Our objectives, as contained in the Resolutions, are by no means grandiose or unattainable. They are in fact quite realistic and quite attainable. The key here, as in most aspects of life, is desire. If we really want to succeed, we will. But it will require a conscious effort by all of us, all of us who believe in SUSK.

I understand, that as students, we all have our assorted commitments and that our time is generally at a premium. But no one can possibly say that they do not have at least some free time here and there. And I can think of no better way, biases aside, to spend that time than by taking an active role in your community through SUSK. SUSK is the answer - take advantage of the opportunities it provides!

Greg Blysnuk
1988-89 SUSK Pres.



There is a strong possibility that our nation and the nation directly to the south might have simultaneous election campaigns. The one in the United States is already going strong, and has been since the start of their primary campaigns. The election campaign here in Canada had started about late May, but the election has not yet been officially called. All three leaders are dashing across this country promoting themselves and their party, one spending furiously, one promising to spend furiously and one not spending and not promising anything, in a flurry of "pre-election" junketa. I believe that the Prime Minister originally did not want an election during the American election, but now probably wants one before the American election because if the Democrats win in the United States, it will have repercussions on his vote, since he is a conservative. But I did not want to talk about the election. You can read about it in other, equally distinguished, newspapers. I wanted to talk about the difference of our political culture compared to that of the United States'.

The political culture is what differentiates Canada from the United States. Culturally (culture culture that is) although we are not identical, we are not similar. There are enough parallels between our two societies that we can not base our identity solely on cultural matters. Political culture is the root of our difference with the United States. It makes us see things differently here. Conservatives (small "c") in Canada differ significantly from conservatives in the United States. As well, liberals, socialists and what have you, here differ from their similarly named groups in the United States. All this gets rather complicated and full of political jargon. I dislike this jargon since it only gives the reader a hazy view of the concept and a migraine. I will discuss the differences between Canadian and American political Culture in terms of cherry Jello.

I know this guy who loves Jello. Especially cherry Jello. He can eat it day and night. However, the cherry Jello which he eats has to have bananas in it. If the bananas are either on top or on the bottom he will refuse to eat it. I invited him over one day and to surprise him I tried to make cherry Jello with bananas in it. My first try failed because I put the bananas in placing the sliced up banana into the cherry Jello at the right time. Instead of sinking straight to the bottom or floating on the top, the banana slices floated haphazardly to different levels in the Jello and stayed there. The Jello congealed and my friend was surprised by his favorite treat when he arrived at my house.

Now how does all this relate to Canada's and America's political culture? Easy. The cherry Jello is the basic political ideology which exists in both nations. Canada is the country which has bananas in its cherry Jello political culture. The bananas represent the socialist influence in Canadian politics. (Hold it. Before you burn this newspaper, label me, and all other students as communist radicals, and throw bricks at the nearest university, you should understand what I mean when I use this "wicked" 9-letter word. In this article the term socialist, refers to that political ideology which states that the relationship between the individual and the state is as a collective whole, as opposed to a contract between individuals, and that the relationship, in this state, between individuals is that of equality as opposed to inequality. And I tried not to use political jargon.) Although both states maintain the myth of equality their relationship between state and individual is much different. This is the socialist, the banana, effect.

Mind Con't Pg. 8



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Articles, poetry, cartoons, photographs - we need you to submit your contributions to **STUDENT**, to help us cover what's going on in the Ukrainian community in Canada and around the world. Anything 'sent in by students, about student life, or of interest to the student community, will be considered for publication. Although we cannot guarantee your work will get into print, we will give each contribution our careful consideration. Ukrainian-language submissions are of course, most welcome. As indeed are ones in french. So help us tell it like it *really* is, by submitting today to **STUDENT**.

A note regarding technical requirements: All articles should either be typed or neatly written, double spaced between lines and with ample margins for convenient editing. Please stipulate any conditions you might have regarding the editing of content with articles of a sensitive political nature. Photos preferably should be black and white, but colour ones are fine, 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.

Submission deadline for next issue: Nov. 30

Hello – Is there Anybody Out There?

So where were all the registered members of this organization called SUSK? Well they definitely were not at the 29th annual SUSK congress in Gimli, Manitoba this year. Only 30 delegates from across the country bothered showing up to the annual event, making it one of the smallest congresses ever held. This was very disturbing, as it was also one of the most important ones held in our generation. After an apathetic year from the 1987/88 SUSK executive, which left SUSK without direction, SUSK was in danger of extinction. It was on this event that the National Organization rested its fate, and without proper direction and updated goals, SUSK would fall by the wayside.

But this years congress coordinator, Hali Krawchuk, and the attending delegates would not let this happen. Though this years congress was entitled "Culture from Shock", there was an underlying theme, namely "SUSK and its future." The majority of the sessions addressed SUSK's past and present, and this gave all in attendance a view of where we stand today. Seminars such as "Politics and SUSK" and "Taking a leadership role" created a discussion which carried well on into the night in the back rooms of the Gimli Training Center. Here was done to create a strong future for SUSK.

The workshops held Saturday particularly "Future SUSK – Short term planning", did just that, helped plan SUSK's future. The work and ideas that came out of these sessions is most visible in the resolutions passed during Sunday's plenary sessions, where SUSK's direction for the year is mapped out. The remaining sessions and speakers presented an enjoyable assortment of cultural, religious and political topics which gave everyone something to think about.

But is that all that happened, you ask? Of course not.

What is a SUSK congress without a social event?

This years SUSK congress had its share of good times as well, and the Gimli Training Center did nothing but add to the good times. The semi-isolated venue allowed all the delegates to get to know each other a bit better. And all that came out had a good time.

But no matter how enjoyable or interesting this year's SUSK congress was, it was unfortunately marred by two disturbing points. The first was the unscheduled replacement of the traditional SUSK Congress Zabava with a video night. Videos do have their place in this world, but that place is definitely not at a SUSK Congress. The congress zabava, or any congress social event, has two main goals: first, to help members establish and re-establish friendships, secondly, it creates a forum for heavy lobbying from which executives are born, constitutional amendments discussed, and resolutions created. It is impossible to achieve either and this gave all in attendance a view of where we stand today. and any sound is greeted with a SHHHHHHHHHHHHHH!!!

The second point was the lack of organization of the various committees which were formed at the congress. Plenty of time was allotted for the committees to meet, plan and get their business done, yet few of the groups took advantage of this.

As a result, a considerable amount of time was wasted during the Sunday and plenary sessions.

So is this what SUSK has come to? A bunch of procrastinating couch potatoes? Let's hope not. This is an important year for SUSK. We have an exciting new executive and a new direction to follow. But the executive needs everyone's help. So turn off those T.V.'s and get involved.

Evhen Lupynis

Director of Communications and Publications:
Hall Krawchuk
Holds a BA French major from UofM. Reputedly is taking it easy after organising this years congress.

Director of Multiculturalism and Culture:
Karen Pidskalny
Holds a BA in Ukrainian studies from UofS and plans to enter the Education program. Is president of the UofS USC.

UCC representative:
Orest Deneka
Another person closing in on a B of Education degree. He is undertaking this quest at UofM where he drinks rocks on the rocks in a dirty glass.

Congress Coordinator:
Teena Ostapuk
Has already graduated from a Business Administration at Algonquin College and has a real job. Congress will be in and around Ottawa in '89.

V.P. Great Lakes:
Natalka Kocan
Is completing a BSC in Nutritional Science. Has been stuck on the UofT USC executive for the last couple of years and doesn't tolerate loud music.

Fundraising Coordinator:
Marijka Hrynchshyn
Pursuing a BA in Ukrainian Literature and is another USC president, this time at UofM. Formula 1 fan!

V.P. Laurentian:
Stan Chuyko
Is a past STUDENT editor. Holds a BA (another Poli. Sci. type) from Carleton University.

Alumni Coordinator:
AndriJ Horbay
Earned a B of education, major in Science and minor in Ukrainian from Uof A. Is a professional student and ski-bum.

V.P. Mountain:
Evhen Lupynis
Is enrolled in B.C. Institute of Technology studying International trade. One of the few people to promise an article for STUDENT and deliver.

Secretary:
Anne Antonenko
Graduated from UofT with a BSC in Math and then a B of Education. Is presently indoctrinating young minds.



The only picture which made it from SUSK congress!

Photo: M. Buczynsky

КОНГРЕСОВИ СОЮЗУ УКРАЇНСЬКИХ СТУДЕНТІВ КАНАДИ

Палко вітаю ваш Конгрес. Ви є активним гарантом духовного розвою і безсмертя української нації. Бажаю успіхів у ваших молодечих дерзаннях. Одночасно закликаю підняти голос на захист львівського інженера-конструктора Івана Макара, що став першим політ'язнем української "персбудови". Його арештували 4 серпня 1988 року за організацію вельюдних мітингів у Львові, Як стало відомо, Макара допнутьють

не лише в його справі, але вимагають свідчень про Виконавчий Комітет Української Гельсінської Спільноти — передусім про В. Чорновола та братів Горніїв. Отже зрозуміло, що у Львові готується новий удар по лідерах українського національно-демократичного руху. Нехай ваш мужній голос почує усе студентство планети. Не дозволимо сталінським посіпакам увіравати українське духовне відродження!

**ГОЛОВА ЗАКОРДОННОГО
ПРЕДСТАВНИЦТВА УГС**

М. РУДЕНКО

25.III.88

'88-'89 SUSK Executive

President:
Greg Dlysnuk
Holds a BA and is going for an MBA at McMaster University in Hamilton.

V.P. Internal:
Michell Kowalcuk
Has a BA in Criminology and is studying Social Work. Has graduated from the SUSK Multicult. position.

V.P. External:
Paul Prychitko
Currently enrolled in the BA Honours Political Science program at UofM.

Treasurer:
Tomas Machula
Currently completing a BA in Political Science at York, where he is the USC president.

Director of Human Rights:
Mykola Buczynskyj
This is his fourth year of a B of Music degree at the U of Ottawa. Is president of the UofU USC.

Secretary:
Anne Antonenko
Graduated from UofT with a BSC in Math and then a B of Education. Is presently indoctrinating young minds.



Here is a game you can play at home. Match up these photos of some strategically selected executive members with the corresponding stories. Send answers to STUDENT. Prizes! Prizes! Prizes!!! SUSK "Insiders" are not eligible to enter this contest.

All photos: A. Pank

СЕЗОН Formula 1

УГОРЩИНА

ІТАЛІЯ

Нестор Гула

Перегони тут відбулися сьомого серпня. Це були десяті перегони цього сезону і так як всі інші перегони цього року, авто McLaren виграло. Точніше, авто McLaren, керуване Ayrton Senna виграло. Також, як і в більшості щорічних перегонів авто McLaren скінчило на другому місці, шофер — Alain Prost. Вислідку цих перегонів вони мають стільки само пунктів до загального чемпіонату. Водій одержує 9 пункти за 1-ше місце, 6 пункти за 2-ге місце, 4 пункти за 3-тє місце, 3 пункти за 4-те місце, 2 пункти за 5-тє місце і 1 пункт за 6-тє місце. Тільки перших шестеро винагороджують пунктами. Також треба додати, що рахують одинадцять з найкращих результатів до щорічного чемпіонату.

Ці перегони були дещо нудні і відбулися давно тому. Я забув що там справді відбулося. Пригадую, що молодий Бразилець, Maurício Gugelmin, закінчив на 5-ому місці. Його дружина Leyton House March-Judd дуже сильно показується цього року. Також пригадую, що моя одлюблена дружина, Lotus, дуже слабо показався і Nelson Piquet, котрий виграв чемпіонат тамтого року, скінчив дуже слабо. Більше не пам'ятаю.

БЕЛГІЯ

Траса на якій відбуваються перегони в Белгії є мабуть найгарніша бо міститься серед природи. Тому, що по трасі можна дуже швидко їхати, всі сподівалися що авто McLaren вигравуть. І так сталося. Ayrton Senna перший, а Alain Prost пів хвилини позаду.

Спочатку Gerhard Berger гнав лише пару секунд позаду обох McLaren, але його Ferrari попустило і він не закінчив перегон. Другий шофер Ferrari, Michele Alboreto, не закінчив перегони бо його мотор згас при кінці. Це іншеща дружини Ferrari тільки додає до їхнього горя — їхній засновник, Enzo Ferrari, який провадив дружиною помер тиждень перед перегонами.

Знов добре показалися аата Benetton-Ford. Thierry Boutsen закінчив на третьому місці, перед своїми земляками, в Alessandro Nannini в четвертому. Ivan Capelli також зняв меніто їздив і скінчив на третім місці в Leyton House March-Judd.

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Перегони почалися так, як всі цього року. Обидва авто McLaren рвонули наперед і Ayrton Senna перегнав Alain Prost-а на другому чи третьому закруті. Alain їхав шорше, як Ayrton коли не мусіли минати повільніших аат, але коли минали, то Ayrton багато шорше їхав. Alain Prost-ові мотор зіпсувся і він запаркував свій McLaren десь в площі. При кінці, Michele Alboreto (Ferrari), який крися на третім місці, почав дуже шорко їхати і наблизився до Gerhard Berger-а (Ferrari) який був на другому місці. Gerhard також приспівив і протягом двох крутів він опинився декілька секунд позаду Ayrton Senna, який був сповільнив. Ayrton тоді сам почав гнати, але зробив помилку. Пробуючи минути повільне авто на вузькій закруті, він зуларився з ним і на цім його перегон покінчилися. Gerhard Berger виграв і Michele Alboreto був лише пів секунди позаду.

ПОРТУГАЛІЯ

По трасі а Естроіл, де Португальські перегони відбуваються, неможна шорко їздити бо вона дуже крутиста і горбата. Все ж таки, більшість уболівальників сезону Формула 1 сподівалися, що дружина McLaren добре покажеться. Але більшість дружин також сподівалися, що аоні ліпше скінчать перегони, бо побачили в Італії, що хтось інший окрім McLaren-івців може виграти.

Натомість Alain Prost (McLaren) виграв майже без проблеми. Підчас першого круту він боровся з своїм спів-дружинником Ayrton Senna, котрий скінчив (як на нього - дуже слабо) на шостому місці. Посередній перегон виглядало що може Ivan Capelli (Leyton House March) чи Gerhard Berger (Ferrari) Alain-а минути. Він приспівив їзду і Gerhard Berger зробив помилку і з'їхав з траси. Ivan Capelli їздив знаменито, але Alain-а не мивув, і доказав, що дружин Leyton House March буде дуже сильною на другому рік. Він скінчив на другому місці.

Michele Alboreto-ві - котрий був на третім місці коли його дружинник мав випадок і коли Ayrton Senna вступив до гаражу, лиш на пару секунд по нові колеса - забрало бендзини десь п'ятсот метрів перед кінцем перегон і він переховзався через кінцеву лінійю з загасним мотором. Він опинився на п'ятому місці бо його мивули Thierry Boutsen (Benetton) і Derek Warwick (Atwoods).

Перегони були дуже цікаві бо багато різних аат боролися за ліпші кінцеві місця. Шофери їздили як найшорше могли аж до самого кінця перегон.

БЛЕСНА

Перегони сезону Формула 1 перемінилися бо McLaren не виграла перегони в Італії. Всі інші дружини надібрали більш надії і взялися до ури. Перегон в Португалії були найбільш конкуруючі цього року.

Інші нотатки - Nigel Mansell (Williams) десь набрав віспу і так захаорів, що неміг закінчити перегони в Угорщині, не їздив взагалі в Белгії і в Італії, і ще зле чувся а Португалії. Alessandro Nannini (Benetton) мав віспяке игорє. Його мотор добре не працював при початку перегон в Італії і Португалії і він почав перегони один круг позаду. Коли їздив то переганв майже всю, але він почав так далеко позаду то не міг добитися помж першунів.

Лишилися лиш торе перегон. Дружина McLaren виграє чемпіонат але не знати котрий з їхніх шоферів вийде на перше місце при закінченні сезону. Буде дуже цікавий кінець до цього сезону. Наступні перегони відбуваються в Еспаїлі, дата не важна бо цей примірник не вийде перед цими перегонами. Тоді перегони відбуваються в Японії, 30-ого жовтня а останні перегони сезону відбудуться 13-ого листопада в Австралії.



A Soviet train pulls into the Finland station in Leningrad. Having arrived there, it finds to a halt and won't budge. Out of a carriage climb Lenin, Stalin, Khrushchev, Brezhnev and Gorbachev. They have to figure out how to get the train moving again.

"I have the answer!" shouts Lenin. "I'll go and read the driver a revolutionary speech." Off he goes and duly delivers his rousing speech. But nothing happens.

Stalin shouts, "Vladimir Ilich, your methods were always too mild!" whereupon he goes to the cab, pulls out a pistol and shoots the driver. And still the train does not move.

Now it is Khrushchev's turn. "I never did approve of your methods, Comrade Stalin," he comments. "What we should do is posthumously rehabilitate the driver, and then the train will move." So he goes up to the cab and posthumously rehabilitates the driver. But the train does not move.

So Leonid Brezhnev comes bumbling forward. "Esteemed Comrades," he says. "We have been wrong all along. The answer is to open the door of the train, enter the carriage, sit down, close the curtains and pretend that the train is moving." So they all get in the train and shut the curtains. But still nothing happens.

Finally, it is the turn of Mikhail Sergeevich Gorbachev. "Comrades!" he bellows, "It is time for new methods, those of glasnost and perestroika." He marches firmly to the train, climbs on the roof and screams at the top of his lungs: "THIS TRAIN IS NOT MOVING!!!"

And still nothing happens.....

Thanks to former student editor Myroslav Shkandrij, we now know what being Ukrainian is not. According to him being Ukrainian is not smoking grass, starling into the stars and getting Ukrainian vibes from some place.

Now we know what the policy of Multiculturalism is. It is "one of the greatest boondoggles ... in Canadian history." This from Bob MacDonald in the Friday September 16 issue of the Toronto Sun.

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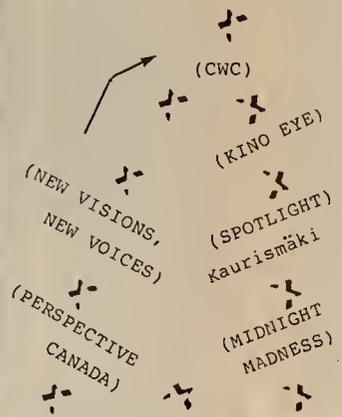
Фестиваль

Фільму

ТАРАС ГУЛА



Тетяна Самойлова в фільмі *Летять Журавлі* - Михайло Калатозов - режисер



Всі фотографії заклада фільмових компаній



Автавдій Варзат у головній ролі фільму *Піросмані* - режисер Георгій Шенгела

Миготіння світла на екрані,
постійний звпзх кукурудзяних барвнців,
глибокі й важні теми,
голос довгих дискусій на
біганннн від кінотеатру до кінотеатру з язнком на потилиці.

В таких обставинах можна було провести час від 8-ого до 15-ого вересня ц.р. підчас фестивалю фільму в Торонто. Жваві хіноглядачі малн можливість оглянути мвйже 150 годнн мнготіння світл на екранвх.

Як звнчвно, організваторн, хотрнх очолювала Геллв Стїфенсон, склали програму для асіх смаків. Була серед фїльмів експернментальннх, старнх, квнадїськнх, сучасннх з цілого світу, і серія Кїно-Охо, 54 фїльмн з Совєтського союзу.

Іан Крїсті, з Англїї, вїбраа фїльмн Кїно-Ока, над якою я скоценстрував сїй час. Нажаль, його вїбрї менї не зв дуже підходив. Пїсля експонату фїльмів Ільєнєк та нїшнх тамтї аеснї, цїя серія для мене булв доснтї порожньою. Тїлькн Параджанова Тїю Забутнх Предїкв репрєзентувало рух т.зв. "поетнчне кїно", з шїстьдєсїтнх рокїв. Теж Івн Крїсті, без великого жалю, сказав нам що не було їх бо копїї не мїг дїстатн.

Замїсть цнх фїльмів можна було оглядвтн бавтво фїльмів якї дїялися підчас Великої Вїтчїзної Вїйни.

Наїкравшїї з цнх — Вознесїння (The Ascend) — булв теж однн з мене прїємннх. Дїя їде про двох чераоннх партїзанїв, котрї попадають в руки Нїмцїв. Однн з ннх не ломнтї характеру, і його вїшають, а другїїї входнтї до нїмєської полїції. Фїльм глїбоко звглядає у психїку людннн і передствлєє того що не давєє, снмволїчно як Хрїста, в другого як Юду.

Хоча сам фїльм менї не за дуже подобався, нїшї люднн його дуже святкують. Бачуть воїнн в ньому щось бавто бїльше духовного як я бачвн. Може не мїг я бвчнтн ючого за вїйною.

Лярнеа Шепїтхо, режисер фїльму, українка, розвнває ннтку дїї повїльннм темплом. Вмїло заглїблює глядача в сутї справи.

Нажаль, Лярнїсі Шепїтко не адалєє розаннтн своєї творчої праці, бо ж вонв згннула молодо, у випадку авта, 1978 року.

Поза фїльмом Тїні Забутнх Предїка, якого я вже бачвн п'ятї разїв і кожного разу бїльше подобався, менї дуже подобався фїльм грузннн, Георгїя Шенгелїя, Піросманї, про жнття тепєр сльвного грузннського малєра, Нїко Піросманї. Жнн вїн прїя кїнці 19-ого столїтї. Ях мїйже всї крашї мнстїї жнн бїдннм і самїтннм жнттям, мвв славу тїлькн тнм що всї корчмн в мїстї булн прїкрашено їого картинвмн, а в кїнці і то пропало.

Фїльм є дуже гарнїї і малєований, тах якбн сам малєр його склв. Дух малєра перєсякає хожну сцену, і тнм вїн вдалїї.

Щє однн фїльм з серїї Кїно-Охо що авртує згадки, з тнх що я бачвн, не Одннокнїї Голос Чоловїка, (A Lonely Human Voice) Александр Сухурова. Вїн має снлу нерухомотн. Хоча є малю дїї, а такого тнхого фїльму я ще не слухав, в цьому його снла. Цнм режнсер прєдєєє снлу невсказаннх емоцїї.

Хоча назагал, я був розчарованнм цєю серїєю, побачвн я фїльмн якнх нїакше бн не показувалн, і зрештою може це я була цїль пана Крїсті.

Бїльше легкого настрою фїльмн це булн фїльмн фїнлїндшїв, Акї і Мїкн Каурнсмєїкї. Бачвн я тїлькн однного, Россє. Россє є в Мвфїї. Його вислїють до Фїлїлїндїї, "краї забутнїї Богом" з цїлю забнвства дївчннн, Марїї. Вона є однн особа до якої вїн має якїсь почуваннє. Забнтн вїн її не хоче, але думає що якшо знаїде то прєблема вїдїїде. Не знаходнт вїн Марїї.

Блукєє вїн з братом Марїї, не розумїють воїн однн другого, черєз чужї мовн, в Марїї нема. Тїлькн раз розумїються, холн знаходятї пїсню, обом знану і спївають а своїх мовах.

Всї фїльмн братїв Каурнсмєїкї мають такого стїлю дїю — нвпр. в однному мїйже всї зуться Франк.

Також вїдмїннїї бнв Канадїськнїї фїльм Дєщо Про Любєв (Something About Love) — над якнм працював Стєфан Водослєвський. В нїшому мїстї є рецензїя цього фїльму.



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OKSANA MARYNIAK

During the recent Festival of Festivals film extravaganza in Toronto, a new Canadian production (Allegro Films/NFB) was screened that follows the now-fashionable trend of encapsulating a "slice of life" in an ethnic context.

In addition to "Something About Love", "Moonstruck" and "The Milagro Beanfield War" easily come to mind as examples of recent films that happen to take place in a non-WASP setting, but whose main focus lies elsewhere, in the universal domain of family and community relationship.

We Ukrainians are as culpable as any group of zeroing in, on manifestations of things *nashi* in the media, and this reviewer hesitates to single out the Ukrainian aspects of



Don Lake and Stefan Wodolawsky In Something About Love

"Something About Love", for fear of overshadowing the film's other valuable contributions.

That being said though, it is difficult to ignore the absolutely authentic Ukrainian *vital'nia* shining nonchalantly down at the viewer from the movie screen, complete with *vyshyvani podushi, ikony*, and the ubiquitously tacky pseudo-embroidered *nachynnia*.

Similarly woven into the fabric of the film's unselfconscious atmosphere are the *varenyky* on the supper table ("They are not my favourite!"), the Ukrainian church in Sydney, Nova Scotia, and the references in the dialogue to "growing up Ukrainian in a town full

of MacTavishes."

Certainly, the film's leading character, Wally Olynyk (Stephan Wodolawsky, also co-writer and co-producer), cannot ignore these things. His performance is understated and completely sincere, as he portrays a son who fled his family and home, in order to make his way in the "real world". Coming back to visit his ailing father (Jan Rubes), he realizes that family ties and childhood friendships are for life, and in the process resolves his own internal conflict.

There is a memorable scene in the local bar, where an awkward reunion of school companions turns into unabashedly nostalgic merry-

making. Anyone who has ever played this scene in real life cannot help but respond to the well-acted inevitable transition of emotions that occurs when true friends meet after a long absence.

Though his accent is at times ambiguous, Jan Rubes' portrayal of a crotchety and fiercely proud old man with Alzheimer's disease is convincing and sensitive. The actor's early years in Czechoslovakia and prolific career after immigrating to Canada, as well as similar previous roles (he played the Amish grandfather in "Witness") undoubtedly helped him to convey the inexpressible feelings of a remarkable man who knows he is losing his mind.

All the above, even the Ukrainians, could have taken place in many small towns in North America, but it is the unobtrusive yet unmistakable evidence of Acadian life in Sydney, Nova Scotia, that puts a unique and very Canadian stamp on this film (".. a strong sense of place," says Tom Berry, director). Wodolawsky, having grown up there, can be forgiven for slightly over-romanticizing the scenery; and a less saccharine score would have blended better with old Stan Olynyk's penchant for opera.

The title itself, "Something About Love", also sticks in the throat unless it is taken strictly literally; and, such, in the end, it is most appropriate. Coming away from this "Canadian classic" (as dubbed by the Montreal Gazette), you are very likely to have discovered something about love in yourself.



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Mind Con't From Pg.3

American political culture is fiercely individualistic. The rights of individuals are held sacred in the United States. In Canada, the collective whole is much more important. The whole Canadian political society is much more important to Canadians than its individual members. The number of Canadian historical "heroes" is proportionally smaller than that of American "heroes". Canadians seem to respect the state's authority much more than Americans do. The history of the two nations bring to bear this difference. America came to being through revolution while Canada came about as a result of legislation in Great Britain. Since confederation there have been only three upheavals in Canada: the two Riel incidents and the FLQ crisis. (One could add a fourth, the referendum vote but there it is again, revolution by legislation.) On the other hand the United States has suffered through many spark-ups as well as a Civil War. So that is what effect bananas have had on our political culture. But where did these bananas come from? Who brought them to Canada and why not to the United States?

The American political culture set early on, before any large, politically oriented wave of immigration could effect it. The Canadian political culture was at the right temperature, was not yet congealed and set in its ways, to resist, or to pass through, the bananas of these new ideas. The credit for

Guide Con't From Pg.2

What is rather more disturbing and perplexing, is the fact that UCC officials called on Mr. Mykytyuk to apologise to Barbara MacDougall and the various other dignitaries involved. It is ridiculous that the UCC, rather than supporting CUIAS's efforts in securing a long term solution to the plight of Ukrainian refugees, chooses to heap praise on the Government for every hard won scrap of aid.

The UCC must realise that the quota which CUIAS is striving to establish, is something the Ukrainian Canadian community deserves. It should be clear that a policy which is based on appeasement of the Government and its elected officials is ridiculous unless the UCC really believes that Ukrainian Canadians are simply second-class citizens who should consider themselves lucky if they receive the occasional favour from the governmental powers that be.

bringing these political bananas goes, amongst others, to the first wave of Ukrainian immigrants. These people lived under the Czars and were infused by this socialist ideology which was prevalent in Ukraine at the time. There you go - political bananas from Ukraine.

A final note on the bananas in the cherry Jello. One cannot remove the bananas from the cherry Jello. If one attempts to remove the bananas one will destroy the Jello and leave it in crumbs and pieces. The same goes in reverse, one cannot imbed bananas in solidified Jello without destroying it.

Victory or Stalemate?

A Few Refugees Get Government Sponsorship

In Ottawa on August 30, 1988, at a meeting attended by representatives of the Ukrainian Canadian Committee (UCC) and the Canadian Ukrainian Immigrant Aid Society (CUIAS) and Barbara McDougall, the Minister of Employment and Immigration, it was announced that the Government of Canada would sponsor between 220 and 260 of the "Millennium" refugees who are currently in Austria.

At the time of the meeting, the number of these refugees stood at 341, notwithstanding the 40 that CUIAS had agreed to sponsor earlier that week. The Government's generous offer does not resolve the giant problem still faced by the community, contrary to what various sources have indicated. As of September 15, there were 392 Ukrainian refugees in Austria, 114 in West Germany, 46 in Italy, and 42 in various other countries - for a total of 594. Of these, 220 will be sponsored by the Canadian Government, and 40 have been signed for by CUIAS - leaving 334 which still require sponsors.

Although the acceptance of between 220 and 260 refugees by the Canadian Government is good news, unfortunately these individuals will not be processed for actual entry into Canada until 1989. This prolonged processing period creates serious difficulties, since these refugees have only light summer clothing and must be provided with suitable apparel for the rapidly approaching winter. To date, CUIAS has forwarded \$6,200 to Austria to aid in the purchase of necessary cold weather clothing.

In addition to the immediate refugee crisis, the representatives of CUIAS and the UCC discussed the question of Canada's application of the East European refugee allocation as it pertains to Ukrainian refugees, with the Minister. Although the East European quota of Government-sponsored refugees was 3,400 for 1988, only a few Ukrainians were accepted by overseas offices. This has been a continuing source of irritation, since various other ethnic groups are included in this quota while Ukrainians seem to be locked out.

Over the past 10 years representatives of the CUIAS have met with four Immigration Ministers with no framework for approach nor resolution of the problem. Again at this last meeting, no solution was reached, although the Minister did leave the door open for further negotiations.

Despite the successes of this latest meeting with the Minister, the refugee crisis has not been totally resolved, so the CUIAS appeals to those wishing to undertake sponsorship to contact the Society directly, and for organizations and individuals to send their much needed donations to:

The Canadian Ukrainian Immigrant Aid Society
120 Runnymede Road,
Toronto, Ontario,
M6S 2Y3

tel. (416) 767-4595

ТИСЯЧОЛІТТЯ СВАТКОВАННЯ В ПРЯВОРІ ТАРАС ГУЛА

Прявор - село українське недалеко міста Бані Луки, Боснійська область, центральна Югославія.

І тут є українці, і тут святкують тисячоліття. Але тут інакше ніж у Римі, ніж у містах, бо ж це село.

Церква стоїть прожита, бо Богослуження відбувається надворі. Хор з Філадельфії приспівує не цікаво - шкода! За церквою видно хвилясту панораму Босні; там цвинтар під горбком, а кругом кукуруза і колії сіна - а небо синє синє.

При вулицях ростуть сливи, жовті й червоні, і кожна обдарована багатим плодом. Тут справді багато слив, а це тому що люди роблять сливовіцу з них - дозволено.

Після Богослуження обід гідний святкувань. Напекли баранив, свиней й ще кур. Столи обладовані їдою, горілкою, вином та ще й ливо розносять. Ніхто не відіде голодним або спрагненим! - твердять один з господарів, - "Всі запрошені!"

По обіді концерт, а опісля забава до ночі. Найбільше всі гуляють до гуцульських пісень - швидко, швидко, що аж дух забірає, крутяться й радлі.

Але то було!



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Недавно тому, я зайшов до кнайпи, до такої "багатшої" пролетарської кнайпи, і замовив пивно. Чекав на колеги і мені нудно сталося протягом п'ять хвилин - я нервовий тип. Я попросив від кельнерки газету і вона незабаром поставила мені одну на стіл. Це був Торонто-ський "САН", число з 23-го вересня. Це одіоблена газета безумних трудасів, бо в юм світній тілом гола баба на третій сторінці, є добрі комікси і добре описують спорт. Нашим громадянам, тобто більшості українцям в Торонті, ця газета подобається, бо в ній філозофськию клоють Союз, всі інші не консервативні краї, і всіх не консервативних людей і думок.

Один з цих славних філозофів, якийсь там Боб МакДоналд (він мабув найбільше клоє всіх цих вшчезададних злоченців думкн), ділється своїми думками з читачами про підхід уряду до справи Багатокультурності. Він криткує уряд за втрату грошей на різноманітні етнічні групи. Він каже, що багатокультурність це велика конспірація Ліберальної партії та Ендіпівців, яка зазепавннть що новолрибулі голоосувантнмуть на нхх.

МакДоналд внодить теорію, що урядова програма Багатокультурності нищить канадське суспільство. Він тверднть, що етнічні групи не хочуть бутн канадійцями, в хочуть заллчннться такнмн самнмн якнмн булн в рідному краю. Він каже, що етнічні групи повнннть свої гроші вндавати на свої витребежнн а не спнратнся на уряд. А ще до цієї багатокультурної конспірації - він зараховує навіть його любнму Консервативну Партію. Він навіть їх криткує за цю підтрмку.

Ну, коли всі головніші політнічні партії підтрмують Багатокультурність то справа паскудна. Напевно втратн грошей, коли більшість людей бажас, щоб уряд вндавав гроші на етнічні групи. Канаду-же здовго домінована одною етнчною групою.

При кінці шістдесятнх років, етнічні групи натнскалн на тодішній уряд, щоб була створена програма багатокультурності. Програма багатокультурності прнмувала незмінно і дость неясно аж до цього року, коли уряд рішнв її узаконити і створити особливе міністерство, яке цією справою заннматнється. Це уряд зробиь тому, що дотепер уряд Консервативній нічого не робила на користь етнічним групам, а тільки злостила їх.

Тепер, що вбнрнн на обрїі то уряд скоро стареється добре показатнсь перед етнчннмн группами. В цьому випадку шановній Боб МакДоналд має рацію, це міністерство, яке також дістало додаткові гроші, було влщштване урядом головною щоб підкупити голоси в виборах.

Тепершнва реальність в Канаді є така: всілякі етнічні групи мають снлу і вплив. Вони багато вимагають від уряду і тому набирають політнічної снли. В Канаді мннула доба коли вся політнічна сила була в буржуазних англо-шкот-ірландських руках. Давніше, франко-мовні люди, тобто "кебеква", доборолися до рівнопрв'я. А тепер решта етнчннх груп того самого домагас. Канада вже неможже повернутнсь до дісного культурного рівнопрв'я. Боб МакДоналд повннє це побачити, зрозуміти і заткатнсь.

By now, if you read any Ukrainian newspapers, you will know that on 4 August there was a massive "meeting" in Lviv, held near the Ivan Franko monument in defiance of a Supreme Soviet order, that was brutally dispersed by police. (We won't say State police, because that's rather like saying peanut peanut butter butter).

Several of the protesters (particularly women) were beaten and set upon by dogs. Reminds us rather of 1968 all over the world. (Read up on it, under Paris, Chicago, Prague, Santiago; and then compare it to Lviv, Burma, Seoul, etc.)

If you don't know it happened, it's because the Western media have been slow to pick up on events in Ukraine. This is rather puzzling, considering that similar events in a more remote Azerbaijan command considerable attention, and events in the Baltic states are similarly favoured.

However, let us not sink into persecution-complex sodden despair as is our Ukrainian wont. Let us write or call Amnesty International, (the concert people) any newspapers and radio & tv stations within reach, or better still, organise a demonstration in front of you guessed it, that newly baptised bastion of openness and political sandblasting, the Soviet consulate.

We have conclusive proof that political inaction is a surer cause of blindness than beating off, so write while you still can!

PS: All the nice people get killed by stray bullets.

BRAZIL PROJECT

This year a small group of each other, as well as to learn young Ukrainian students new skills and improve gathered with the objective of existing ones. this establishing contacts with the preparatory period will Ukrainian community in include seminars on Brazil. Ukrainians in Canada, lessons

We, the abovementioned group, are interested in reaching students who would be willing to spend 4 to 5 weeks in Brazil in the summer of 1989.

The objectives of this project are:

- to familiarize ourselves with the lifestyles of the Ukrainian community in Brazil;
- to work together with the Ukrainian community;
- to strengthen ties between young Ukrainians in Brazil and those in Canada;
- assess the situations in poorer rural areas in order to discuss and plan possible development aid for those regions in the future.

We are interested in 1988, Marc Chuma, a reactions to such a project. Ukrainian student studying at Do you feel such a project is the University of Toronto, needed and/or feasible?

If you are interested in establish contacts and participating, or helping in discuss the feasibility of any way, please feel free to such a project with students contact us.

Thank you for your consideration, and we eagerly sideration, and we eagerly enthusiasm. The Brazilians proved very eager to work together with students in address: Canada.

In preparation for the actual trip to Brazil, the participats will meet regularly throughout the year, if possible, and correspond. This will enable all concerned to get to know

Marc Chuma
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Islington, ON
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THE SOCIAL IMPACT OF THE CHERNOBYL DISASTER

DAVID R. MARPLES
Introduction by VICTOR SNELL

The events of the two years following the April 1986 explosion at the Chernobyl nuclear power plant are examined using a wide variety of Soviet sources and based on the author's personal discussion with Soviet scientists, scholars, politicians and media. David Marples reconstructs and reinterprets many of the post-Chernobyl events: the health effects; the impact of radioactive fallout upon the surrounding environment; the political and economic repercussions; and the lives of those who were evacuated after the disaster. Two key parts of the book concern the controversial clean-up campaign in the 30-kilometer zone around the damaged reactor; and the repopulation of villages in the area in 1987-88. The author documents the emerging opposition to nuclear power in the Ukraine and the Soviet Union generally, arguing that although often based on a fear of radiation, or radiophobia, under the condition of *glasnost* (openness) introduced by Soviet General Secretary Mikhail Gorbachev, the protests have effectively halted the ambitious Soviet plans for nuclear power development to the year 2000.

David R. Marples is Adjunct Professor of Slavic and East European Studies and a Research Associate with the Canadian Institute of Ukrainian Studies, University of Alberta.

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Pritsak: His Memories and Directions

Part 2 of 2

MARTA DYCZOK



MD: Today in the era of glasnost, the topic of contact and exchanges with the Soviet Union has become very au courant. However, this remains as somewhat of a controversial issue within the Ukrainian community. Recently, in June of this year, you were part of a small delegation of North American scholars who attended an academic conference in Kiev sponsored by the Institute of Literature, and by the Academy of Arts and Sciences. Having participated in an officially sponsored Soviet-U.S. exchange, could you share your thoughts on this topic?

OP: I think that this is a central problem of Ukrainians abroad, that of contact with Ukraine. First of all, there are two aspects: there is the scholarly aspect, and the other is the Ukrainian aspect. As far as the scholarly aspect is concerned, it is an absolute necessity that scholars who deal with Ukrainian studies to the visit, as often as possible, the land of their research. We here at Harvard, are responsible for providing information about Ukraine but until recently we were not functioning properly because our information was either incomplete, or often wrong. The only possibility to obtain updated information was to have contact. How can one say anything about the current situation in Ukraine without having visited, without having spoken to the people?

This the one aspect. The other aspect I call the Ukrainian aspect. The Ukrainian emigration, like all emigrations, lost time perspective. They hope that soon they might return, and until today, many of them have not given up the idea of returning, of course, on their own terms. One has to remember another factor, and that is that time passes. Forty or fifty years have passed, and several new generations have come into being in the Ukraine. The Ukraine is not simply a map. There are people living there. Nobody can be blamed for having been born in a particular year or for using their intellect under one or another regime. This regime we can like or not, but there are realities which matter. As a Ukrainian I am interested in the well-being

of my compatriots. I don't want them to be followers of some ingenious doctrine of mine. I want them to develop as best as they can, and I do what I can to help them. This is my duty as a Ukrainian. Now the possibility is given. Now we are connected. Now, because of perestroika, many things which a few years ago, seemed to be completely impossible, are the reality. People in China want first of all to find out something about their roots and they don't want an edited version of the past. They are trying to get rid of the Stalinist karma. I think that they are making progress. I would like it very much if my compatriots here in North America began their own process of restructuring and began to awaken to the fact that it is 1988 and not 1945.

MD: From your observations during your ten day stay in Ukraine, could you share your perceptions of Ukrainian national identity in contemporary Ukraine?

OP: Actually it was eleven days. The general impression was that the intelligentsia, especially the people involved in literary activity and in the humanities, arrived at a situation where they simply had to opt for restructuring. Of course, Ukraine is not inhabited only by the intelligentsia. Those who are engaged in intellectual activities are using the opportunities and are spreading the word.

The strongest impression I had was that the majority 300 participants of a conference I took part in were students. They asked intelligent questions, they were familiar with Western philosophical concepts. They could talk about Derrida, about structuralism, deconstructionism ... and they could present very complex intellectual problems in excellent Ukrainian.

The city of Kiev appears to have a Russian character because Ukrainian women tend to be the people in various positions a visitor might have to deal with, such as guides in museums, conductors in the subway, workers in hotels... If you go to a shop, you will meet a woman. They are so proud that they like to show off

their Russian. This can give the appearance of a Russian character of the city. However, you can certainly see young people discussing all possible affairs, including love affairs in good Ukrainian. Many workers also use this language. Ukrainian working women are to blame for the non-Ukrainian character of the city.

MD: You seem to presenting this problem in a strangely positive way. It's not that they're losing their Ukrainian identity, it's just that they are playing up their ability to speak Russian?

OP: No. They are representatives of Russian concepts and Russian culture. They are semi-intelligent and they never developed a Ukrainian consciousness, only a Russian imperial one.

MD: You mean Soviet.

OP: Yes. There are probably not more than a thousand or maybe two thousand of them, but you seem to see them everywhere. If you take a taxi man, he will usually start out in Russian, but will switch very easily into Ukrainian the moment you talk to them in Ukrainian, but not the women. They are the pillars of Russification. They want a better future for themselves and for their children, and a better future is to be had only on the imperial level.

MD: Have you observed this among intellectuals as well?

OP: No. Among all those who went through a conscious process of identity building, all kept their Ukrainian identity. It is only among the blue collar women, who are basically not ready to get another vista other than the official Stalinist one. From this point of view, nothing has changed.

I also found this same phenomenon in Lviv, which is basically a Ukrainian city. There are not as many, perhaps fifty or a hundred, of these Russian speaking women. These are Ukrainian women, from the villages in the Lviv area who are proud to have learned Russian and believe that they have reached a higher level of culture.

MD: This type of initiative is being formulated by intellectuals or other leaders, but it is certainly being supported by larger groups, right? Among them, presumably, the working class -- workers?

OP: Yes. To illustrate, let me tell of this worker, who later told us that he had come to visit Kiev with his grandson. He chanced to pass by our group and overheard our guide speaking in Ukrainian. He turned to his own guide and demanded to know why she was describing Kiev to him in Russian, while the other guide spoke in Ukrainian. Her response was "They are tourists from America." He said: "How can it be that you address Americans in Ukrainian and me, a Ukrainian from Zaporizhia, you speak to in Russian?" and started on a great debate with her.

There you have a perfect illustration. On the one hand you have a woman who stubbornly speaks in Russian, and on the other is a worker from Kirovohrad who demands that the guide present the Soviet environs to him in Ukrainian, because she is in the Ukrainian republic.

MD: You had an opportunity to attend some of the mass meetings. Were they attended more by men than women?

OP: Well, these were mainly attended by young people, and there both genders were equally represented. They were usually university students or around that age. One meeting that I saw was staged before the university buildings. There they demanded that Ukrainian be the official state language and put forward the idea of a society to promote the use of literary Ukrainian at all levels of society, and for the enrichment of the language on a cooperative basis. They believed that they could not leave everything to the government and they wanted to move on their own initiative. This I think was very sound and healthy.



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MD: But surely there must be an official policy for this to be done. Surely this does not come from the initiative of the female guides?

OP: In terms of policy, there are people who are perestroika, but there are those who keep to the old Brezhnev line. Even though Mr. Gorbachev wants everyone to leave the Stalinist mindset behind, this process is much slower than many people would like. One should not forget that the bureaucracy, and the women guides belong to this bureaucracy, consists mostly of adherents to the Stalinist line and it is not easy, if not impossible, to get rid of them immediately. However, the future looks positive, because people are not afraid to demand their rights. This includes the demand for nationality rights.

It was a great pleasure to talk to the students. They are very open-minded. They all simply want to learn about the past without any "corrective element" in it. They would like to know the full truth and they are not afraid of it. I think that many emigre leaders would learn from this. Many of them are still afraid of the past.

Another element that is very important is that the cooperative movement is once again taking root in Ukraine. I travelled through the Chernivih region and saw many posters, placards and signs that indicated that the cooperatives are still very much a part of Ukrainian life. They enable Ukrainians to cooperate with the Soviet financial system and also band together to set up a financial base, and to influence such matters as schools, the usage of language, textbooks, and whatever. The increased interest in things Ukrainian is very promising.

MD: You had a chance to visit many academic institutions. What are your thoughts on the level of endeavour there, and what are their attitudes to emigre academia?

OP: They are all very eager for exchanges: in people, ideas, books. They are also very interested in cooperation. Now, they speak very openly. They don't try to make their achievements more attractive. They are more truthful about their limits. comparatively, a smaller segment of the population, however, is interested in the humanities. They prefer disciplines such as

medicine, engineering, etc. They realise that during the Stalinist period, humanities were very unpopular, and they hope the situation will change.

What makes things difficult is that until the current period of perestroika, it was impossible to teach freely, or to attract a new generation of students.

Now, they would very much like to familiarise themselves with the West. They would like to gain all manner of experience.

One thing that makes the life of scholars in Ukraine very complicated is that now, although they have more freedom, they cannot entirely make use of it. Before, they were not allowed to use photocopying machines. Now they are, but there are none to be found. We know that the modern world is becoming increasingly based on computers. They, of course, have no access to them.

Can you imagine, the publishing house of the Kiev State University does not have a single one! In the whole of the Academy, there is not even one, not in the Institute of Literature, Linguistics... anywhere.

MD: Is this a matter of policy, that computers are kept away from the humanities?

OP: No, it is simply that there are very few computers in the Soviet Union in general. The ones that are around go to the disciplines where they are absolutely essential, that is, the sciences and economics.

This is a situation that repeats itself in Moscow and Leningrad, and is not simply restricted to Ukraine. They need help. They need computers and photocopiers. They also need people who know foreign languages. There are a select few who know some English and perhaps French. However, this is an area they need to improve on. Of course, for a time it was rather dangerous to know or learn too many foreign languages.

It is not so easy to free oneself from the traumas of the past, and this is something with which we, and by this I mean emigre Ukrainians, can help them considerably.

MD: As you mention, in the past, contact was controversial. In this era of glasnost how is it seen?

OP: Of course, the intellectuals are willing to move more quickly than the bureaucrats, and among the latter, there still remains a fair amount of opposition to

progress. Thus, the opportunity for contact is delayed because of the need to go through bureaucrat number 1 through 3. In this case, some bureaucrat might even favour opening up, but they are all part of a system that operates according to habits accumulated over 50 years. This of course, is typical for all bureaucracies, whether American, French, or Soviet. They always have time. They all believe "why do it today if you can do it tomorrow?" Notwithstanding, we will be going forward with our symposium, which will be held next fall, at Harvard. Our Soviet colleagues are very proud of being able to participate, perhaps more so than Ukrainian scholars abroad, because they recognise the uniqueness of the project.



MD: Do Soviet scholars now consider Ukrainian scholars in the West to be colleagues, competitors or antagonists?

OP: I think that we both recognize that what they are doing is within their capabilities, and we are doing the same. This is the basic tenor of the situation. I think that it is very healthy.

Of course, during the Stalin to Brezhnev era, their *raison d'être* was to negate anything that was done in the emigration and to prove that only they had access to the truth; that only they had the true methodology; and only they had the acceptable results. The studies of the Western so-called bourgeois nationalist emigre scholars were always considered wrong and were always purported to have some hidden aims. This has changed.

Now they see that emigre institutions are also Ukrainian institutions that are willing and ready to regard them as partners; are ready to help them, and also to learn from them. First of all, their hope is to cooperate and to participate. I think this is a very healthy trend and hope it will continue and develop. However, we still can't find a common language, and I don't mean that in a linguistic sense. They can't think the

same way as we do, and they don't have the same system of values as we do.

MD: Do you anticipate any self censorship on the part of Western scholars, to ensure that these contacts are continued and maintained?

OP: No, I don't think that this will be the case. They don't expect us to be lenient and not deal with topics such as Ukrainian literature. In a way, they might even be looking for a different perspective on the matter.

However, what I am saying seems to be very rosy. Of course, there is a shadowy side of the story. Of course there are many old-line bureaucrats and scholars who use their power to bring about a failure of this effort. In general, the mood seems to be positive, however the Stalinists and the Brezhnevites still hold sway in some quarters. However, strangely enough, this is the essence of democracy, and how matters will develop, it is difficult to say.

One factor is that there are approximately 10 million Russians living in Ukraine, and these have long considered themselves to be her masters, much more so than others of the general population, who live in Russia. What effect perestroika will have either on their standing or their mindset is still very difficult to judge. Many obstacles remain, but a very interesting opportunity is presenting itself.

I don't want to use the word "nationalistic," but many people are nationally minded, who know something of their roots, and would like to develop. It is these people who are the true promise in Ukraine. These people should be able to survive, and not only survive, but play the role that is expected of them as representatives of a nation.

MD: Earlier, you made some positive remarks about students in Ukraine. What would you like to say to students in Canada in face of what you saw?

OP: This is an entirely new field, but I would venture to say that SUSK

should contact IREX in Canada and establish the conditions for an exchange with students from Ukraine. The younger generation there is quite simply yearning to get to know the West, and Canada in particular, because they know of the integral role Canadian Ukrainians play in it.

Canada is also a country that holds a special attraction for Soviets because its population is less than half that of Ukraine, and yet is among the leading powers in the contemporary world. They are immensely proud that Ukrainian Canadians have contributed to this unique political and economic structure that works so well.

MD: A few years ago, there was an attempt to revive an international students' organisation, and to include some students from Ukraine in such an effort. How viable do you think this is today?

OP: Now is a kind of intermezzo. Nobody knows what is allowed and what isn't, thus the young, who are willing to take risks, are going ahead and doing so. The bureaucrats don't know whether they have a right to forbid anything, so often they simply don't do anything about it. It's a situation of wait and see.

In terms of linkage with Ukrainian student groups, this wait must extend until the students in Ukraine have been able to establish some form of an official organisation, and are able to act as an independent body. There is a great interest in an international organisations of Ukrainianists that is being planned. In concert with this, we expected to see the formation of a special board that would deal specifically with the matter of student exchanges. However, this had to wait until the fall for any official action, and the whole process has been focussed on a kind of hopeful trial period.

MD: So SUSK should stay in touch and keep abreast of developments?

OP: Yes.



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Ukrainian Women: Tradition and Change

A Conference Exploring the Themes of Feminism and Ethnicity

Friday 28 October – Sunday 30 October 1988

UKRAINIAN WOMEN TRADITION AND CHANGE, a conference examining the relationship between feminism and ethnicity, is being held on October 28 through 30th at the St. Vladimir Institute in Toronto. Sponsored by Second Wreath, a Toronto based Ukrainian Women's group, the conference will explore the themes of feminism and ethnicity; Ukrainian women in the arts; Ukrainian women's history; and Ukrainian women's role in the community and family. Growing out of a need to identify and raise feminist concerns in the ethnic community as well as raise ethnic concerns in the feminist community, conference workshops will provide an analysis of the issues being addressed within a historical perspective, a current assessment and future perspectives.

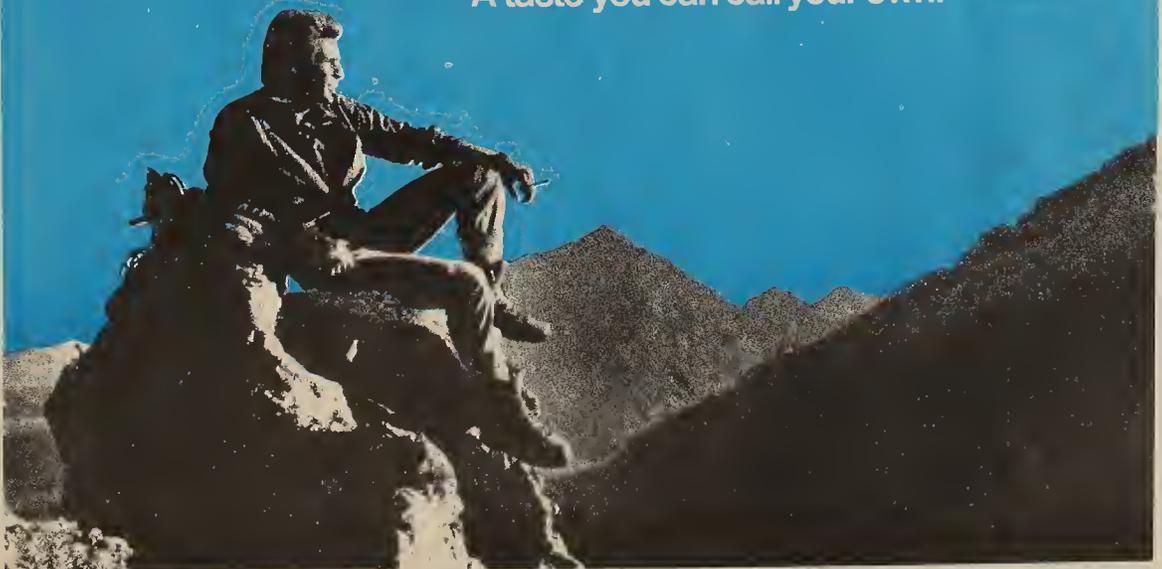
Some of the conference highlights include workshops on feminism and ethnicity. Second Wreath by Maria Bohachevska takes its name from Pershyi Chomiak, an academic and Vinok (First Wreath), an author of the recently published Feminists Despite Themselves: Women in Ukraine in the 1880's. One of its founders was Natalia Arpi Hamalian, Kobrynska, a noted literary Associate Professor in the Department of Education and the subjects raised in the Principal of the Simone de Beauvoir Institute and status in society, daycare, Women's Study Programme at Concordia University in Montreal; Nadja Svitlychna, a human rights activist who spent three years in a Soviet labour camp, and currently a member of the Ukrainian Helsinki Monitoring Group in New York; as well as COSTI ILLAS and Education Wife Assault. Second Wreath Toronto is a Ukrainian women's group whose activities focus on exploring the relationship

between feminism and ethnicity. Many of these subjects raised in the almanac, such as women's work, and the relationship of feminism to the national question, remain topical to this day. These issues, as well as current feminist dilemmas, were raised at a conference held in Edmonoton in 1985, on the 100th anniversary of the Ukrainian women's movement. For more information, please contact Daria Ivanochko during the day at 968-0946, or in the evenings, at 962-2444.



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