

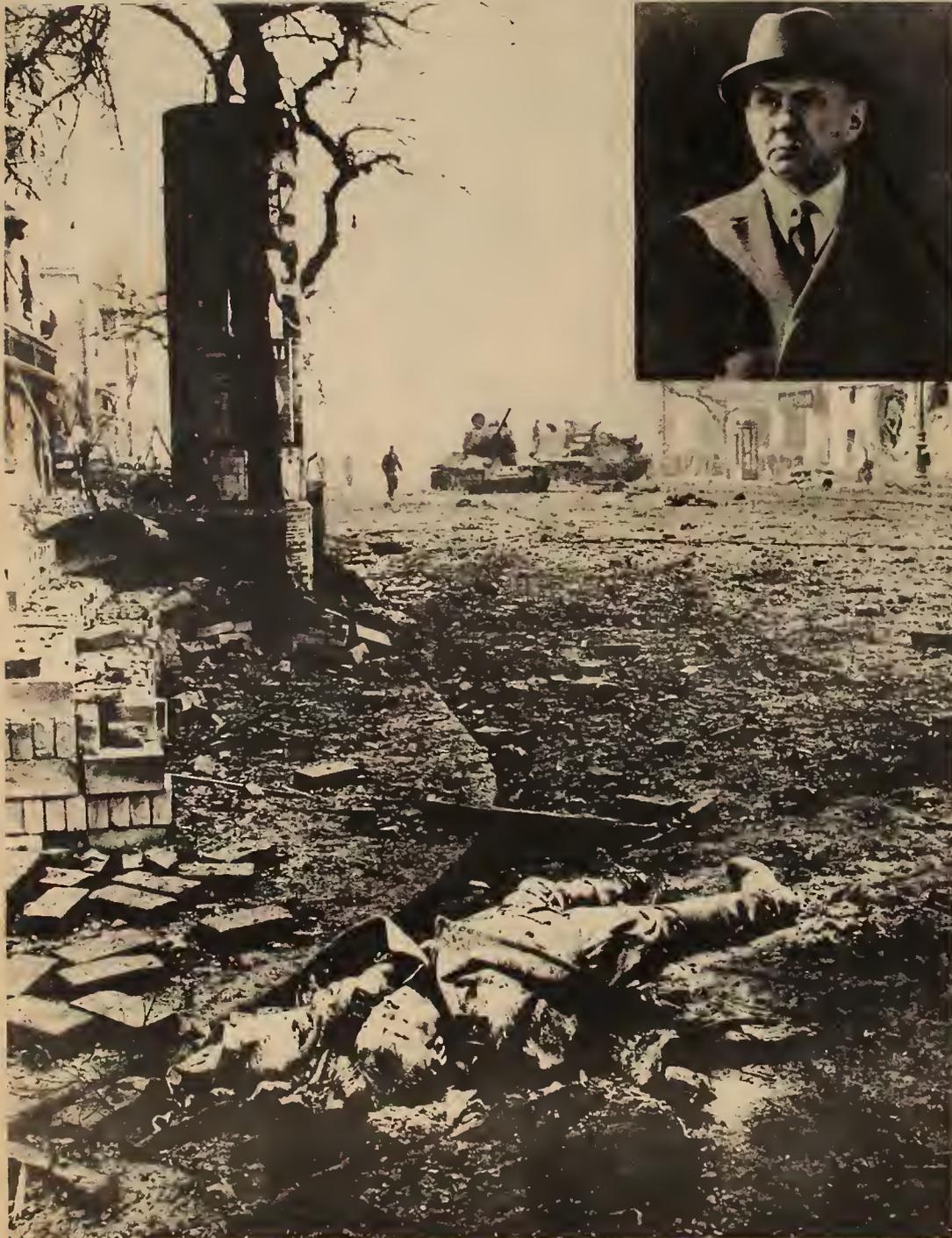
STUDENT

VOL 4 / 14

UKRAINIAN CANADIAN UNIVERSITY STUDENTS' UNION

OCTOBER 1971

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SOVIET EMBASSY, OCT. 17

this time we pulled it together;
roman andryjowycz,
jerry fitchko,
bohdan maksymchuk,
lrka okipntuk,

LETTERS TO "STUDENT"

lrka rybak,
don sadoway,
roman senkus',
bohdan siraant,
come and pull sometime!

Unemumbered by formal banquets, balls, cruises, concerts, and a host of speakers claiming to represent the genuine interests and aspirations of the Ukrainian community while spouting the traditional oratorical platitudes, the Twelfth Congress of the Ukrainian Canadian University Student's Union, held at Thunder Bay's Lakehead University from September 3rd to 6th, was a definite reflection of the newly kindled enthusiasm to assert their Ukrainian heritage and stand up for their oppressed brothers in the USSR and in the "free world", which has captured a considerable segment of the Union's more conscious membership.

Highly indicative of the new spirit which pervaded the 4 day deliberations was the chairman's exclusive use of the Ukrainian language — a step which created an atmosphere appropriate to a Congress of Ukrainian students genuinely dedicated to the preservation, cultivation and development of Ukrainian culture and language in a multi-cultural Canada.

Conspicuously absent from the congress' proceedings were the traditional gestures of obsequious gratitude displayed with religious solemnity at all other Ukrainian-Canadian congresses: no toasts to the health of Her Royal Majesty and the Royal family; no references to the splendid good fortune which has befallen the Ukrainian community in Canada; not even a single word about the glorious traditions of democracy, free-speech and equality which attracted our forebears to Canada. Instead the delegates devoted themselves wholeheartedly to the issues at stake: what stance should SUSK assume with respect to the struggle for national independence in Quebec; who should be held responsible for the fiasco concerning P.M. Trudeau's anemic apology during his audience with representatives of the U.C.C.; is the FREE-MOROS campaign to continue; how can the Ukrainian community counteract the forces of assimilation which threaten to extinguish its life; Very often the sessions lasted well past their scheduled conclusion — the Friday evening session with the 20 SUSK field-workers lasted until midnight, the Sunday session lasted from 1:00 PM Sunday until 4:30 AM Monday morning with only a 90 minute break for supper.

The one major potential source of tension within the proposed Ukrainian student movement which did surface and which will have to be eradicated if SUSK is indeed to become a student movement encompassing all students conscious of their Ukrainian heritage was the apparent divergence between the conception of SUSK and its fundamental tasks held by students who are first-generation Ukrainian-Canadians and students who are third and fourth generation Ukrainian-Canadians. The latter whose Ukrainianism is strictly parochial and religious in nature and who for generations have been taught to disdain nearly everything Ukrainian, can hardly be expected to appreciate the aspirations of first-generation Ukrainian-Canadians who are attuned to problems of multi-culturalism in Canada and the struggle of Ukrainian patriots and intellectuals in the Ukraine. The fact that most fourth generation students come from a rural Western background while first generation students are exclusively urban and primarily from Eastern Canada promises to complicate the problem. Thus the major task confronting the new executive and its secretariat will be to bring the third or fourth generation Ukrainian student into

the mainstream of Ukrainian life thereby acquainting him with as many aspects of Ukrainian life and culture as possible and enabling him to identify with the aspirations of his more conscious first generation brothers and sisters. Otherwise if the first-generation students lose their leading position within SUSK the movement as such will lose all sense of direction.

O.M.

How many times since Mr. Trudeau's acceptance of KYK's invitation to attend their Congress have we heard the Ukrainian Free Press Media laud the Ukrainian public in Canada for its most participatory and active interest in the Canadian political sphere? How many times has the media stated that "Mr. Trudeau, because of his acceptance to attend the KYK Congress in Winnipeg, has finally realized the worth and value of the Ukrainian Community to Canada?" Let's not fool ourselves.

The Ukrainian Community under KYK has been an inactive, inert mass of apathy to the Ukrainian identity on a national level since its inception. With the emergence and activity of a newly formulated political thought in CYCK on a national level, activity has been unparalleled in Ukrainian student history and will remain thus only if the national representative of the Ukrainian Community — KYK — responds with intelligence and knowledge of Canadian Foreign Affairs and Soviet totalitarianism of today and not exhibit the lapdog attitude of the past. KYK has always received secondary representation from the Liberal Government, and during many instances, no representation at all. Was it not Trudeau who stated in sympathy with the Soviet Government upon the imprisonment of Ukrainian Communist Intellectuals that "his position in the Soviet Union or Canada is that anyone who breaks the law to assert his nationalism doesn't get too much sympathy from him?" Was it not another prominent man in the Liberal Party and foreign affairs who also stated "better Red than dead". Was it not also during the rule of the Liberal Party in Canada that our people were shuffled into box cars and transported out west to settle lands, and eke out a subsistence farming for their first few years on land that was given up by British and French settlers, in repayment for their work on the railroad, because of its almost impossible task in respect to agricultural suitability?

I am in no way attempting to defame the Liberal Party in the Ukrainian Community's eyes, as it is doing a good job itself but, find it very strange that after promising on June 7th, 1971 to meet with the national body of CYCK, or one of its subcommittees to enlighten him on the persecution of Ukrainian Communist Intellectuals in the USSR, Mr. Trudeau had the rudeness to reply by letter, on June 23rd 1971, that he "regretfully declines our request" to meet in the near future as he had "become extremely committed for the next three months."

I have noticed that with his acceptance of KYK's invitation to attend the Congress our nationally representative body is again "happy as a pig in shit", omitting to remember its most embarrassing policy towards Mr. Trudeau's comments on the comparison of Ukrainian Communist Intellectuals to the FLQ. Again our community has been appeased by this most honourable gesture that Mr.

Trudeau accords us — curiously enough, dangerously close to Mr. Kosygin's visit to Canada. I wonder if Mr. Trudeau will take the KYK Executive out to lunch before this Congress and try to console our position in Canadian Society, reminding us that we were always a peaceful people on the Canadian political scene (except for a couple of broken windows at the Soviet Embassy in Ottawa which threw the Liberal Party into chaos) and that an international incident might be frowned upon by the Liberal Party Machine and resulting in a hardy wrist slapping. My real fear is that KYK — in an attempt to feather personal beds — might promise Mr. Trudeau this peace and quiet and thus, remove one of the best chances we have of expressing to Mr. Trudeau and Kosygin our true feeling towards the discrimination reaped us by the Liberal PM's and also the uncertainty of imprisonment whose only crime it was to bring to light the unconstitutional and totalitarian impetus of Russification in the USSR.

- Ivan Kanuchak -

Apparently the esteemed delegates of the Ukrainian organizations which are represented on the Presidium of the Ukrainian Canadian Committee have as yet been unable to extricate one of the most unpropitious remnants of "medievalism" from their interpretation of political realities. Subjugation by a long succession of oppressive foreign regimes, absolutist and totalitarian, has imprinted the Ukrainian emigre mind with an ineradicable combination of fear, respect, adulation and timidity before every form of governmental authority, each of which is held to be inviolable as if sanctified by a Divinity enjoying exclusive rights to question and judge the motives and actions of government. Consider, for example, the ritual of inviting Prime Ministers to every congress of Ukrainians in Canada practised with submissive regularity by the Presidium, but reciprocated as of the last Congress only once.

This year as in the past, Prime Minister Trudeau has been invited to attend the Xth UCC Congress scheduled for WINNEPEG during the Thanksgiving weekend. The imminent presence of Mr. Trudeau at this year's Congress gives it a special flavor and threatens to divide the Ukrainian community (if only on a generational basis) due to Mr. Trudeau's recent, well-publicized and thoroughly tactless statements concerning the struggle of Ukrainian intellectuals in the USSR to retain their national dignity and gain constitutionally guaranteed rights for their people. In a letter presented before the Presidium on September 21, SUSK has protested against the invitation extended to Mr. Trudeau. Since a press conference with the Presidium was held immediately after this meeting it was possible to assess the esteemed Presidium's reaction to SUSK's rather revolutionary expression of a dissenting opinion. The Presidium, a rather taciturn assemblage of elderly gentlemen and one lady, seemed unperturbed by our dissenting view, and were quite content to sit back and listen to the Executive Director quote statistics which were meant to impress the Press with the amount of work carried out since the last Congress. With respect to the Congress the Executive Director informed the press that one of the featured soloists Miss Myhal insisted on singing one aria from her

favorite composer Offenbach (?), and, after being shown one of the official posters announcing the concert which is scheduled for Saturday evening, we were informed that the lettering on the posters displayed outside the Centennial Concert Hall is in blue and yellow!

Your correspondent's inquiry whether the Members of the Presidium foresaw a possible split within the Ukrainian community resulting from the invitation extended to Mr. Trudeau was met by a firm "No". When asked whether the decision to invite Mr. Trudeau had been unanimous the reply was a firm "Yes". Indeed, when asked whether any protests had been received from any of the organizations represented on the Presidium your correspondent was told that no protests had been received (with the exception of SUSK's).

Disregarding the glowingly optimistic view of Mr. Trudeau's forthcoming visit shared by the members of the Presidium, none of whom actually know what the P.M. will speak about, one is obliged to suspect that this visit will not be of great advantage to the Ukrainian community.

- O.T.M.

STRAIGHT AHEAD

western Canada arise, break your chains and take over, SUSK committee!

I. P.

WRITE ON



Щоб популяризувати працю наших мистців і ріаночасно здобути фонди на культурні проекти Союзу, Культурна Репертура Союзу Українського Студентства Канади андрю-фурентура дає карти сучасного українського мистця, Любослава Гудулюка. Рисунок на картках під назвою "Понт Ньюф" і "Р. пше". Продаються по 25 ¢. — Прошу замоаляти картинку, пишучи на адресу:

ZORIANNA HRYCENKO,
799 Cambridge Street,
Winnipeg 9, Manitoba

Winnipeg!

We have arrived upon the threshold of a new era in SUSK. This will be the year of the formation of a strong base for all projects and issues in the local clubs. Local initiative, local organization and local drive will determine the nature of this Union's work — whether we will develop into the Ukrainian student movement that so often is spoken of, whether we will strive to recruit, educate and involve Ukrainian students, or whether we will remain static, narrow-minded and entrapped in our closed community environment. Local impetus is a basic factor of any national, political, social or cultural movement.

All issues and projects of any organization such as SUSK are relevant to us if they are relevant to individual people within SUSK. It is the development of a personal philosophy that will direct personal initiative that will make concepts such as linguistic and cultural rights meaningful rights to Canadians rather than political appeasements to a community by a political party in power.

The individuals within SUSK who have to this point worked in co-operation with others or on their own have provided meaning and reason for the existence of SUSK. We present such projects and works of these people as representative of the work any member of SUSK is capable of doing. This is not true. It has been a front of respectability for an organization portraying itself as a radical and activist element in the Ukrainian community and the general society. Local initiative and personal commitment will give us strength, confidence and some meaning to those ideas and concepts we feel should be shared by all people in society.



WORDS OF MARKO BOJCUN,
PRESIDENT OF SUSK,
1971 - 1972.

Multiculturalism — language rights for the ethno-cultural groups will soon be a reality in Canada. In Ontario the provincial government has agreed to the teaching of any language in a school provided the community will construct a meaningful course for the school in its community. Our work: provide information on such courses, construct them where necessary, organize children to attend these courses. Manitoba, Alberta, Saskatchewan — the job is easier; but there are still some schools with stubborn principals, (e.g. Rossburn, Manitoba), and uninformed parents. Dissident Ukrainian intellectuals. No study has been done by any people in SUSK on Canadian foreign policy vis-a-vis Ukraine. Where are our political scientists?

Demonstrations have been organized in the past by three or four people in each city. Publicity campaigns and information distribution has been poor because the individuals have had to concentrate on the action, without giving some time to the principle involved in our struggle. Again, lack of individual local initiative.

Recruitment. It is impossible to recruit new people to SUSK each year without some kind of concerted effort before the beginning of university and college classes. Obnova, Winnipeg seems to have mastered this problem. Personal meetings, discussions, one to one contact is the only way.

There are many other problems which can only be solved by local work. When a national issue comes along, familiarity with the issues involved on the local level gives everyone a much better understanding of the issue on the

national level (eg. Moroz — what did your local politicians have to say — who visited them?). Mass support (rallies, petitions, U.C.C. Congress, etc.) requires much less effort, but it becomes much more of a learning experience for the people participating if they have an understanding of the issues involved. For example — the KYK Congress in Winnipeg will give us all the opportunity to understand what things the Ukrainians in Canada consider important, how much we can effect the politics of the Ukrainian Canadian Committee, and where we need to concentrate our personal efforts — local organizations, local U.C.C., or the Presidium. This is going to be an event that will require a political analysis of the situation and an organized and intelligent effort by all members of SUSK who will be in Winnipeg.

We hope to develop into a powerful and effective student movement. There are several basic elements to a movement: the most important of these is a philosophy (Borys Gengalo referred to this as an ideology at the XII Congress). A philosophy requires communication between people in order to develop it and action on certain projects and issues in order to test and evaluate our philosophy and the effectiveness of our actions in terms of achieving certain goals. Action in a movement requires personal commitment as has been described above.

We have the medium — STUDENT — we have the network — 29 clubs across Canada, all of us, and we've got our problems. Get moving — good luck!

STRAIGHT AHEAD!

SOLIDARITY

WITH OUR BROTHERS!

Since January 1971 various actions have been undertaken by the Committee for the release of Valentyn Moroz in co-operation with the Set Them Free Committee, eg. mass demonstration in Ottawa, 7,000 petitions sent to P.M. Trudeau, and cross-Canada rallies just before Trudeau's departure to the Soviet Union. Up to now, the response of the Government has been negative, although in June, 1971, Trudeau had promised to make representations on behalf of Valentyn Moroz on humanitarian grounds.

The "Set Them Free" Committee has undertaken yet another action. A letter has been sent to P.M. Trudeau with three demands.

In brief, the demands were the following:

- 1) That Trudeau raise the case of Moroz, and ask for a review of his case in the presence of international observers.
- 2) That the Canadian government request the Canadian Red Cross to make representations to the Soviet Union to have the International Red Cross investigate the health of well-known prisoners.
- 3) That the Prime Minister meet with the "Set Them Free" Committee in Winnipeg on Oct. 9 at 4:30 pm.

Before the requested meeting, students have been hunger-striking from Wed., Oct. 6 to indicate the seriousness of their demands.

If the Prime Minister has a genuine sense of humanity, he cannot possibly leave in oblivion the demands that the hunger-strikers are presenting. If the Prime Minister is concerned about the possibility of straining Soviet-Canadian relations by acting in accordance with the strikers' demands, then he is a suspect victim of Big Brother, who in the long run dictates the rules of the game. It seems that many a top-level game has been played by Big Brother, not always to the tune of the peoples' demands, but often at the cost of their true aspirations. Surely by now both the Canadian and Soviet governments are well aware of the Ukrainian peoples' aspirations in their plight for self-determination. Any outcome between Trudeau and Kosygin's meeting to the detriment of the Ukrainian peoples' aspirations can only indicate the futility of such actions as have been pointed out above. One can only foresee a re-examination and re-evaluation of the problems facing the Ukrainian nation, which has too long suffered from imperialist oppression. With the fate of Valentyn Moroz and hundreds of other known and unknown Ukrainian intellectuals and non-intellectuals suffering in Soviet prisons, we must persist. To the hunger-strikers, we offer our full solidarity. We can only hope that their concern is met with a spirit of humanism.

існують, будуть відповідальні перед Національною Екзекутивою.

8) Комітет буде створений при кожному клубі, щоб вивчати і заохочувати потенційних суспільних організаторів.

9) Сталі працівники будуть членами комітетів, котрі будуть вивчати літніх працівників.

10) Всі місцеві клуби будуть відповідальні за детальну аналіз суспільства даної місцевості перед 1 травня.

11) Члени суспільства будуть оцінювати працю суспільних організаторів.

12) Всі місцеві клуби нададуть рекомендації на прескту.

13) Кожний клуб, котрий попросить о суспільного працівника, мусить його фінансово підтримувати протягом літа.



РЕЗОЛЮЦІЇ

можливі засоби комунікації і всі матеріали. Цей план акції має бути розвинений охочими і вмілими людьми, котрі переведуть скомльовану і детальну аналіз проблем з котрих вринне правильне з'ясування наших цілей і віддавна праця.

—o—

Тому, що більшість українсько-канадського населення є третє і четверте покоління українців в Канаді і тому, що в багатьох випадках цієї сектор є відчужений від українських культурних і політичних справ, як видно по їхній несприятливості на цьому Конгресі,

стверджуємо, що СУСК бачить цей брак участі, як важливу проблему перед нами нині, і буде заохочувати членів клубів активно включити тих людей в працю українсько-канадського студентського суспільства.

—o—

Тому, що можливість розвивання і матеріалізування конкретних проєктів з української культури в Канаді залежить від свідомого і здорового українського елементу в Канаді,

стверджуємо, що кожний осередок СУСК має заохочувати студентів записуватися на українські курси по славістичних відділах університетів, а якщо вони не існують, домагатися їх впровадження.

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Тому, що Канада ще заохочує імміграцію, і українському суспільству загрожує асиміляція і є потреба нових людей, стверджуємо, що КУК повинен робити старання на впровадження імміграційних обслуг при канадському уряді для спровадження українців з Південної Америки.

—o—

Тому, що є український центр при Славістичному Відділі на Гарвардському Університеті, стверджуємо, що СУСК повинен підтримувати їхню працю в такій формі, яка є згідна з рішеннями клубів.

—o—

Тому, що більшість провідників КУК і членів президії є старші віком особи і не репрезентують українсько-канадське населення, і тому, що провідники КУК вже довго не передають свої позиції,

їх організувати, щоб стати членами осередків КУК і на Конгресі мати своє право на голосування і також стверджуємо, що СУСК мусить заохочувати всіх студентів, котрі є рівночасно в молодечих організаціях, бути членами делегації на Конгрес КУК.

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Тому, що праця в СУСК є часом стримана через брак чіткого з'ясування деяких основних концепцій, напр. національність та багатокультурність, стверджуємо, що повинен бути зорганізований ідеологічний комітет, щоб почав працювати над цими проблемами.

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Тому, що є необхідно, щоб дана громада себе постійно збагачувала культурно і тим способом давала постійний динамізм даній культурі, і тому, що високоякісне мистецтво розвиває самопошану і свідомість в даній громаді і освідомлює рівночасно ширшу громаду в Канаді про да-

пу культуру меншин, стверджуємо, що ізолянокі осередки СУСК повинні спроваджувати цікаві українські фільми для висвітлювання в даних містах, і також повинні шукати цікавих професійних мистців українського походження і рідно друкувати мистецьку карточку для розповсюдження.

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Тому, що багато українських студентів третьої і четвертої генерації в Канаді мають труднощі зі своєю етнічною ідентичністю, бо існує дуже мало комунікації між ними, а першим і другим поколінням, стверджуємо, що є потрібно щоби СУСК зробив досліді щодо ситуації на канадських преріях і щоби з того вриннула відповідна програма, котра би поширювала українську культуру між всіма, щоб припинити процес асиміляції і створити більший контакт між генераціями.

—o—

Тому, що Національна Екзекутива рішила продовжити проєкт суспільних організаторів ще на один рік, стверджуємо, що будуть зрештє концентруватися в меншій і мало зорганізованих місцевостях, де процес асиміляції є скорший і більше критичний.

—o—

Тому, що Конгрес прийняв програму сталого секретаріату в СУСК, котра би мала працівників по більших містах Канади, і тому, що Оттава буде центром на працю одного такого працівника, стверджуємо, що працівник в Оттаві буде співпрацювати з Оттавською Судентською Федерацією над проєктом, котрий буде збирати інформації, матеріали і працівників, щоб відвідувати канадський уряд і його установи коли потрібно, і також стверджуємо, що два університетські клуби зорганізують орієнтаційний курс для учасників в цьому проєкті.



and resolutions

festival smash festival

UCFA, An Expression
of our true Culture
- Chrystia Chomiak -

The Ukrainian Canadian Festival of the Arts took place at Lakehead University from August 30th to September the 3rd. It was a free expression of culture for the artists of Ukrainian descent in Canada, and for those who are concerned with the development of our culture in Canada. It was truly an experience, a total involvement. But in order to tell you what happened one must understand why and how it happened.

The idea of community development is a rather new idea to some of us. What it means to the Ukrainian community in Canada, however, is an opportunity to survive as an integral part of the general Canadian society.

When we look at our community in Canada, we see that it has been forced to rely heavily on preservation and not on the development of its Ukrainian Canadian culture. In order to promote our language and traditions a number of groups and

organizations instituted activities and projects to enrich and preserve our cultural life. The activity, except for a few cases, was done on a part time voluntary basis, and was and is usually limited not only to a particular town or city, but also to the members of the organization. We had reached a level of amateurism in promoting our culture and that is where it has remained.

Also, the community has only stressed and supported the traditional forms of artistic and cultural expression, such as Ukrainian folk dance. Not to say that these forms of expression are not valuable, but for our culture to be truly dynamic we must incorporate and support contemporary forms of expression, and encourage experimentation, if we are to capture the essence of our culture and express it in terms that are part of our life style. We live in a modern technological society, and our culture in Canada must speak to our condition, not only reflect our folklore.

The organization of the festival started in May of this year. Before that time, a brief was submitted to the federal Opportunities for Youth

Project, who gave the festival committee initial funds to work with. This money was used for salaries of the organizers and administration.

The organizers of the festival went through a two week orientation course in the beginning of May. The purpose of which was to form a working body, that could function well together. For that, the orientation course was a valuable experience.

Then the organizers went to work. Dividing into two sections, one group being responsible for general administration, and the other group for the programme.

Darka Maletska, the co-ordinator of the visual arts program, travelled extensively through the west during the month of June. The rest of the artistic panel worked out of Toronto or Montreal contacting people in those cities and acting on the information sent from Darka. In her travels she contacted three different groups of artists. Those that had left the community, those that are still functioning in the community, and those that have become the symbols of culture not only within the Ukrainian Canadian community,



Three of the Artists
1. Slawko Novitsky
2. Mr. Hnizdowsky
3. Roman Kroiter



but also have reached recognition in the general Canadian society.

The administrators functioned out of Toronto, and were responsible for collecting finances, and co-ordination. One of the administrators, worked out of Thunder Bay, and was responsible for publicity and getting the facilities necessary in Thunder Bay.

The following people worked on the festival: Darka Maletska, Irene Kunda, Vera Hamiwka, Buslan Logush, Ariadna Ochrymovich, Motria Toroshenko, Taras Junkiewicz, Val Cybenko, Chrystia Chomiak. These people were joined by Zirka Rad for the month of August, and Walter Poprawa, for the last two weeks of August. George Nitefor was the designer for the festival, designed the symbol and was responsible for the display.

The festival: How does one describe a feeling? I must try to express the spirit that existed at the festival. The program that the festival committee had prepared was excellent, for it not only gave the guest artists the opportunity to express themselves in any way that they wanted, but it also gave them the freedom to say whatever they

wanted about what they were doing, and how they saw our culture in Canada. The program also included lectures on the basis of our culture and its history.

The days were divided into three periods. In the morning, workshops were scheduled, while lectures and demonstrations took place in the afternoon. Film showing, general meetings, performances and the pub took place every evening. At the festival, participating artists and public became totally involved. One of the artists decided to make a video tape of the festival, the artists helped in putting up the display, they were given the opportunity to freely exchange ideas, and they took the responsibility to make this exchange as meaningful as possible. This was the first time that any community in Canada had organized a chance for the artists to meet. This was their festival and they made it happen.

As a result of the festival, a number of concrete resolutions were passed, and a number of projects started.

The visual arts people want to see a travelling Ukrainian art show.

The choreographers have established a national group that

will be responsible for communicating new ideas, and exchanging information among all the dance groups in Canada. They are planning to organize provincial conferences in all the provinces to discuss ways and means of establishing a Professional Dance Company.

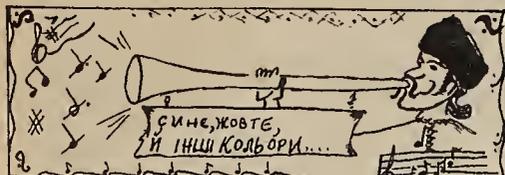
The drama section has established a body of four people with plans of establishing a research center for the Study of Ukrainian Theatre in Canada.

The music section would like to see permanent workshops in all fields of music during the summer months.

The literature section wants to publish an anthology of Ukrainian Canadian Writers.

Because the artists saw the need for a coordinating body and because they wished to see stimulating events, such as festivals planned for the future, they elected an executive body that would form the Ukrainian Canadian Artists Council. This body will be having its first executive meeting on October 23rd in Toronto at York University and then will begin building on the foundation of Thunder Bay's festival.

I AM CURIOUS (blue & yellow) ?



At this time, one aspect of our culture — drama — has taken a progressive step in evolution. A modern play, a Ukrainian rock musical has been written.

The play, written by Borys Budnij, is entitled "Synye, Zhovte i Inshi Koliory" and takes the form of a satirical comedy on Ukrainians and their history. Taking part in the musical are six male and six female performers. Each actor plays himself, using his own name and character in a group therapy-sensitivity session approach. Within this type of atmosphere, various problems associated with Ukrainian youth in our community are brought up and discussed — the communication gap between generations, the social gap between the sexes, the effect of the modern youth culture on Ukrainian youth, the senselessness of many of our squabbles and disagreements.

In addition, each actor plays a cameo role as an historical figure from the time of Kniahynia Olha to the present day. In each case, cryptic comments on the achievements of the personages are presented, thereby providing various insights which may explain why we are the way we are.

Within the play, are twenty unique Ukrainian rock songs, composed by Zenon Lawryshyn, again providing satirical and critical comment on our present social, political and cultural problems.

— Jerry Fitchko



FOTO FINISH ↓



"Whadya mean 2 plus 2 equals 4!"



ENCORE! ENCORE!



"MPIT"



Behind the curtain

MICHAEL BROWNE (Editor)

Ferment in the Ukraine

Documents by V. Chornovil, I. Kandyba, I. Lukyanenko, V. Moro, and others.

267pp. Macmillan. £4.50.

Since the Sinyavsky-Daniel affair of February, 1966, the harassment of dissident writers and intellectuals in the Soviet Union, often leading to long periods of imprisonment in severe-regime labour camps or in forced exile, has received a good deal of publicity in the West. Far less is known about the steady persecution of nationalist elements in the Ukraine, and among the Crimean Tartars and other minority groups, for the simple reason that in the vast majority of cases trials have been held in camera, and the victims, now numbering into thousands, dispatched under cloak of judicial silence to prison or labour camp.

Some documents have, however, made their way to the West, and Michael Browne's meticulously-edited survey brings together a mass of material relating to political persecution in the Ukraine—by far the largest of the non-Russian republics—from the "Jurists' Case" of 1961 until late 1970. Some of the

victims' names will be already familiar to students of Soviet affairs—those of Chornovil and Dzyuba, for example. But there are dozens of others, frequently persecuted, arrested, and imprisoned for nothing more than insistence on their rights under the Soviet Constitution. Inevitably, a certain dreadful sameness runs through much of this testimony, since in each case the victims are merely recounting minor variations in the same grotesque parody of justice. When the KGB enter the picture, however, even the pretence of parody is abandoned. If a KGB officer is asked about the Declaration of Human Rights, he will say "that's only for Negroes". If a prisoner has the temerity to refer to Article 17 of the Constitution, which gives each Republic the right to secede from the USSR, he is told that this is simply "for foreign use".

On rare occasions one finds the Soviet press publishing articles about so-called "violations of Soviet legality": but the indictment is normally vague, and the Communist Party itself is never brought into question. This carefully documented study provides a timely reminder of the grim reality behind the empty pantomime.

Review appeared in Times Literary Supplement, September, 1971.



A GROUP OF UKRAINIANS, OR LITTLE RUSSIANS, IN NATIVE COSTUME

The Ukrainians work hard, fight hard, and play hard. They are blessed with an elastic temperament. One of their most striking characteristics is their love of the soil, to which they cling with remarkable tenacity. As these costumes show, they have a great fondness for beads, for fringes, embroidery, and gay colours.

Picture and caption from The National Geographic Magazine, April, 1919.