

STUDENT / ETUDIANT

AUGUST 1978
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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ 25 CENTS CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS

OPPOSITIONIST SENTENCED TO DRACONIAN TERM

RELEASE LUKIANENKO!

Lev Lukianenko, a member of the Ukrainian Helsinki Monitoring Group, was sentenced on July 20 to ten years imprisonment in hard labor camps and five more years in internal exile for anti-Soviet agitation and propaganda.

The court in the town of Horodnia passed the maximum sentence on Lukianenko, a lawyer, after a four-day trial closed to all but close relatives. Lukianenko denied the charges against him and refused to take part in the trial. After the court denied his request to be removed from the proceedings he went on a hunger strike.

Since the above trial was held shortly after the trials of Soviet dissidents Anatoly Shtcharansky and Alexander Ginzburg, which received massive media coverage in the West, it attracted little attention despite the brutal and inhumane nature of the trial and sentence. It is probable that Soviet authorities decided to hold several important trials in quick succession, knowing that most publicity would be focussed on the ones held first. For example, Piatkus, a well-known Lithuanian dissident, was also

sentenced to ten years imprisonment and five years exile several days before Lukianenko's trial.

Lukianenko is one of the most highly respected members of the Ukrainian Helsinki Monitoring Group, and, following his release in 1976 after serving a fifteen year sentence for his earlier political activities, wrote several interesting essays and prepared numerous documents dealing with infringements of human rights in the Soviet Union.

Lukianenko was first arrested in 1961 and initially received the death sentence for preparing the program for a political group called the Ukrainian Workers' and Peasants' Union, which advocated the secession (as allowed for in the Soviet constitution) of the Ukrainian S.S.R. from the Soviet Union. This sentence was later commuted to fifteen years imprisonment.

After his release in January 1976, Lukianenko was placed under administrative surveillance for one year. This placed numerous limitations on his freedom of movement; he had to appear at the local police station once a week to be



Lev Lukianenko

registered; he could not visit restaurants, bars, cafes; he could not leave his city of residence (Chernivih) without police permission; and he had to obey a strict curfew. Lukianenko has described

his experiences in Chernivih in an excellent article entitled "One Year of Freedom" (published in Suchasnist, No. 9, September, 1977).

Despite the limitations imposed upon him, Lukianenko was a very active member of the Ukrainian Helsinki Monitoring Group. He helped prepare some of the documents released by the group, and signed numerous appeals and petitions. He is known for his intellectual honesty and concern for the truth, and before his arrest wrote a long letter (which has now reached the West) explaining the differences which have arisen among some Ukrainian political prisoners in the labor camps.

Lukianenko has already been imprisoned for fifteen years, and has spent two years under administrative supervision, which differs little from life in a labor camp. The new term of fifteen years will mean a total of thirty-two years of imprisonment for Lukianenko.

Members of the Ukrainian Helsinki Monitoring Group addressed an appeal in April 1978 to world public opinion and especially

to Ukrainians abroad to organize various actions in his defence, complaining about the lack of publicity in the case of Lukianenko and other Ukrainian political prisoners.

It is important that the West have a balanced view of dissent in the Soviet Union. Oppositionist movements are widespread among many minority nationalities in the USSR, and Ukrainians, foreexample, form a disproportionately high percentage of Soviet political prisoners. It is easy to understand why the sensationalist-oriented media would concentrate most of their attention on several prominent dissidents rather than attempt to publicize the numerous and varied cases of human rights infractions in the Soviet Union. This means, however, that those interested in presenting a true picture of the contemporary situation in the Soviet Union have to work hard to ensure that the media provide more balanced coverage of Soviet affairs, and that both private and government bodies be more aware of the multi-faceted nature of dissent in the USSR.

SUSK TO HOLD 25th ANNIVERSARY CONGRESS

AUGUST 24-27, 1978

From across Canada Ukrainian students are preparing to depart for Winnipeg, Manitoba to attend the 19th Congress of the Ukrainian Canadian University Students' Union. The Congress will mark the twenty-fifth year of SUSK's existence, and promises to be a lively, informative, and entertaining affair. Response to the Congress has been very good, and it promises to be a notable event.

Highlighting the program will be appearances by Pyotr Grigorenko, a prominent Ukrainian oppositionist who was recently exiled, and Myrna Kostash, author of the bestselling *All of Baba's Children*. Other notable speakers will include Ludmilla Alekseeva, the official North American representative for the Moscow Helsinki Monitoring group, Andriy Semotiuk, a one-time SUSK president and a former World Congress of Free Ukrainians representative to the

United Nations, and Andriy Fedinsky, a human rights activist working with the human rights information service "Smolyskyd." Most of the other speakers will be students who have been active both in SUSK and other Ukrainian organizations.

The Congress will focus on three main areas of concern — multiculturalism, the issue of human rights in the Soviet Union, and internal SUSK business. The multiculturalism sessions will feature a look at the different nature of multiculturalism policy and theory at the provincial and at the federal levels, the reasons for this, and what might be expected of the policy in the future (looking especially at the most effective means by which policy might be implemented.) There will be a look at the attempts made by Ukrainian-Canadian students to come to grips with the problems in their communities, as well as a look at the types of problems Ukrainians in Canada now face and what role students might foreseeably play in their solution.

The human rights sessions will be briefer, but no less informative. Pyotr Grigorenko and Ludmilla Alekseeva will both give personal reminiscences of the oppositionist struggle in the Soviet Union today, as well as statements in their

capacities as spokespeople in the Western world for that struggle. This will be a unique opportunity for Ukrainian students to see these people, as neither has yet toured extensively in Canada since they have come to the West. After the two oppositionists have spoken, Andriy Fedinsky will give an overview of the type of organizations in the West which concern themselves with the defence of human rights in the Soviet Union, their approaches, and their relative degree of success. Mr. Fedinsky has been active in defence work for many years, and, in fact, was expelled from the Belgrade Conference (following-up the Helsinki Conference) in 1977 for organizing an "illegal" press conference.

The business sessions will be expanded from a day to a full day and a half in order to allow more time for fuller discussion and better consideration of various resolutions. In the past, the resolution sessions tended to drag on to great lengths; by allowing them more time, discussion will not be as rushed. Provisions will also be made to put forth resolutions for discussion before the actual resolutions sessions (i.e. during the course of regular discussion).

Nor will the social and cultural aspects of the program be ignored. "To Live Good," a half-hour

documentary film about life in the town of Two Hills, Alberta, by producer Harvey Spak of FILMWEST will be shown and commented upon by Myrna Kostash. As well, there will be a short concert by a contemporary Ukrainian music ensemble from Winnipeg Together with a wine and cheese reception, a 'vatra' at a country location near town, and a banquet/zabava (where both Andriy Semotiuk and Pyotr Grigorenko will speak); these events will provide a well-rounded program.

If you had any doubts about going to this Congress, forget them! This will be a long-remembered affair which will be an exciting experience for all its participants. It should be especially enjoyable for those who have never been to a SUSK Congress, but were afraid to ask what they were all about. At the same time, it will provide Ukrainian students from across Canada an opportunity to get together and exchange their ideas and opinions, to learn about themselves and others, and to enjoy a truly unique experience. So, don't delay — send your pre-registration (only \$20.00) to:

19th SUSK CONGRESS,
BOX 51, CAMPO,
UNIVERSITY OF MANITOBA,
WINNIPEG, MANITOBA
PH. (204) 667-4659

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СТУДЕНТ STUDENT ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

Please address all correspondence to:
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STUDENT is a national, trilingual and monthly newspaper for Ukrainian Canadian students, published by the Ukrainian Canadian Students' Union (SUSK).

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

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

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

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LETTERS TO THE EDITOR

GOOD WORK

I am pleased that **STUDENT** is finally appearing on a regular basis. Unless SUSK tries to inform and maintain contact with local Ukrainian student clubs and their members (and this can be done most readily through an organ like **STUDENT**), then many of its other activities (including its "political" role), will be meaningless to most members of Ukrainian student clubs. Much depends on the work and initiative of local club executives and club members, but it is praiseworthy that SUSK has made **STUDENT** the priority which it should be.

As long as **STUDENT** remains an open forum for the discussion of a wide range of questions from various points of view, it will do a great deal to help SUSK attain a certain sense of "legitimacy," since in recent years many students who were not caught up in the SUSK "mystique" (if such a thing ever existed), doubtlessly felt isolated from the activities of SUSK.

B.B.
Renfrew, Ont.

CHINESE NO ANGELS

In the July issue of **STUDENT** Dmytro Jacuta presented a brief and somewhat impressionistic account of his recent trip to the People's Republic of China. Since I have been interested in various aspects of Chinese affairs for several years, I would like to comment on one topic raised in the article.

Although D. Jacuta does not make any personal comments

about the Chinese attitudes towards minority nationalities, he does mention that a Nationalities Institute exists in Peking in which "the Chinese study and help develop their various ethnic groups." It is important to note, however, that in the past the treatment of minority nationalities in China has been no more enlightened (and occasionally much more

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EDITORIAL

THE BIRDS AND THE BEES

(THE B.A.S. AND THE B.S.)

The 19th SUSK Congress—the 25th Anniversary Congress—is rapidly approaching and will hopefully mark a new stage in the development of the Ukrainian student movement in Canada. However, can one legitimately say that a "Ukrainian student movement" exists? And if so, what is this strange creature?

A Ukrainian student movement would be a social movement, and social movements have two basic characteristics; a) they involve a large number of people, and b) their members try to intervene, consciously and deliberately, in their community to bring about social change. They perceive institutional deficiencies in their community and attempt to mobilize people into their movement by persuading them to accept a common definition of the deficiency and a method with which to overcome it.

More often than not, the success of this mobilization is dependent on a willing and able leadership, existent channels of communication with and coordination of bodies across its territorial base (Canada, in our case), and a common "ideology" or common set of values and norms amongst its members. While SUSK may fulfill the first two requirements it fails

miserably on the last one. As a "cross-ideological" organization, SUSK has to take into consideration all of its members' views, from the sublime to the ridiculous—a diplomatic feat befitting a Meternich.

It is precisely the variety of attitudes and views held by Ukrainian students in Canada which makes it difficult for SUSK to develop into a fully-fledged "movement." It is hard to mobilize about issues when members' perception of the issues is vague, confused and varied. Those having a critical analysis of society and the Ukrainian community found it difficult to work within SUSK and usually sought other outlets for their energy and ideas. Those who remained behind unfortunately too often became entangled in SUSK's organizational framework and place more emphasis on bureaucratic delineation of duties and responsibilities, student catchwords, moral suasion, and "hanging around" an office (the backbone of an organization?) than on actual concrete work which would reach far beyond their small circle. Too often the means become the ends and SUSK cultists sit basking in the "flurry" of their activity while all around them the "move-

ment" is collapsing.

Something resembling a "Ukrainian student movement" may have existed in the late sixties and early seventies but its activity subsided as the seventies progressed. It found itself rejected by a conservative and unyielding community, and in the face of external strife it was unable to pass its fervour on to succeeding generations of students. Today, student movement is more often seen in the discos than in university or community forums.

The problem of SUSK's problems will undoubtedly figure prominently during the business sessions of the SUSK Congress. Many questions must be answered; Is there potential for a Ukrainian student movement? Is there the desire for one? Is it necessary? What role should it play? What problems should it tackle? Should SUSK, rather than stick its fingers into political pies, stick to being primarily a "service organization?" (What should we wear to the zabava?) Where do local Ukrainian student clubs (USC) fit into the picture?

The best way to insure that your opinion is heard is to be in Winnipeg, August 24-27, for the Congress.

"You've got to be there." N.M.

OPEN LETTER TO DMYTRO JACUTA

Dear Mr. Jacuta:

Your article entitled "META, Wedlock or Deadlock?" published in the June 1978 issue of **STUDENT**, is an honest attempt of a positive approach to the problem of mixed marriages of Ukrainian youth. Positive in your attempt is your appreciation of the idea and the efforts of the Ukrainian dating service "META" as well as your disapproval of the type of criticism levelled by **NEW PERSPECTIVES** in its April 29, 1978 issue against this idea and the efforts of "META". However, there are in your article also negative elements which require the following comments.

You level against the Ukrainian community a very grave and serious accusation of "negative sanctions," "pressures," "ostracism," "excommunicating from the community" and even "racist concept" against

mixed couples. This accusation is unjust, unsupported by any concrete evidence and harmful to the Ukrainian community. The diametrically opposite attitude of our people toward our mixed couples and their offspring is best manifested in the WCFU **HERALD** (VISNYK), Year I, No. 2 in which our highest community organization urges and encourages all of us to use tact, understanding and love to bring back into our community all those mixed couples and their offspring who of their own volition separated themselves from us and left our community.

You also suggest that our community and "META" should completely eliminate any mention of Ukrainian patriotism as our encouragement to Ukrainian endogamy. It is truly a bizarre and tragic situation when a member of the intellectual elite of the youth of Ukrainian descent in the free world

(OPEN LETTER continued on page 9)



THERE'S MORE TO THIS THAN MEETS THE EYE

MULTICULTURALISM

AND THE BUREAUCRACY

Orest Dorundiak

It will soon be a year since Norman Cafik became Minister of State Responsible for Multiculturalism. Cafik is the first able and ambitious minister who has been able to devote a considerable amount of time and effort to the multiculturalism portfolio, and he is doubtlessly treated far more seriously in cabinet than were his other full-time predecessors, Stanley Haidasz and Joe Guay (John Munro was a capable minister, but had only part-time responsibility for multiculturalism). Cafik is an extremely energetic person and has done his best to raise the profile of multiculturalism at the federal level.

Over the last year, however, it has become increasingly evident that a strong ministerial presence is only one of the factors necessary for the successful implementation of the multiculturalism policy. Cafik has found himself in a situation similar to that of other Ministers of State in the areas of Science and Technology, Urban Affairs, Sports and Physical Fitness, and Small Business. Although the above vary greatly in size and nature, they are all policy-oriented ministries which are to co-ordinate the many groups — government agencies and private organizations — which provide services in their respective areas and which affect or are affected by policies in these areas.

The term "co-ordination," however, can be interpreted in various ways, and the "traditional" ministries have tended to resent any "interference" in their affairs. Two years ago, for example, a study recommended that the Ministry of State for Science and Technology be disbanded because its work partly duplicated that of other bodies and because it was not receiving much cooperation from various government and private agencies.

The Ministry of State for Multiculturalism has had more than its

share of problems in dealing with government departments and agencies. The Multiculturalism Directorate, the administrative body responsible for implementing the government's multiculturalism policy, itself has a somewhat ambiguous position within the Department of the Secretary of State. Although the Minister Responsible for Multiculturalism deals directly with the Directorate on policy questions, where financial and administrative matters are concerned the Director of the Multiculturalism Directorate, Orest

Kruhlik, has to deal with the Assistant Undersecretary of State for Citizenship and the Undersecretary of State. These senior decision-makers treat the Multiculturalism Directorate as they do any other program within their domain, and, since the departure in 1974 of Bernard Ostry and Robert Nichols, have on the whole been indifferent or occasionally even hostile to the concept of multiculturalism. This indifference has led to poor morale among Multiculturalism Directorate staff members and some uncertainty at times about the future of the

Directorate, and has left the policy open to political manipulation.

Since 1975 there have been efforts to implement multiculturalism on a horizontal basis, that is, it was hoped that some cultural agencies (e.g. the National Library, Public Archives, National Film Board, CBC, National Museum of Man) and departments (e.g. Manpower and Immigration, External Affairs) would reflect Canada's multiculturalism policy in their activities, and several cultural agencies were allotted special budgets for multicultural purposes. Not all of

the agencies, however, have lived up to their obligations in this area, and several government departments still seem unaware that multiculturalism is an official government policy. Every term from "mosaic" to "cultural pluralism" is still used in preference to the use of the word "multicultural" in describing Canada's cultural diversity.

The limited horizontal impact of multiculturalism may partly be due to the lack of representation for multiculturalism in the Prime Minister's Office (PMO) and the Privy Council Office (PCO). These bodies, which co-ordinate all suggestions regarding the requirements of the bureaucracy with the political needs of the governing party, have greatly expanded in recent years, and are playing an increasingly active role as advisors to the Prime Minister and Cabinet. Since the PMO and PCO are to provide advice across departmental lines, and try to focus attention on the interrelationships of individual departmental concerns in broad policy areas, they could be extremely effective in popularizing the policy of multiculturalism throughout the government. Unfortunately, the lack of attention given to this policy in these circles is reflected in the absence of any recent statements by the Prime Minister dealing with multiculturalism and one must begin to question his own commitment to the concept.

No matter how much time and effort Cafik himself devotes to multiculturalism, the policy will have limited impact unless it is given more prestige and respectability in Ottawa. The multiculturalism policy will be effective only when it is recognized by all levels of the bureaucracy in both government departments and agencies, and receives more support from all of the political parties, including the Liberal Party.



PRESIDENT'S MESSAGE

Andriy Makuch

WE'RE CLOSER TO 1984 THAN TO 1968

The year 1984 often evokes images of a sterile world inhabited by indistinguishable masses of people all enjoying the fruits of technology. Their bellies are full and their minds empty. Of course, there is no place for ethnicity in such a world; in fact, the very concept of what is and what constitutes ethnicity does not exist, or is vague and meaningless.

The less optimistic among us believe that this situation will come soon, if it is not with us already. Everyone is entitled to their subjective opinion. But, one might look quite objectively at the latter aspect of this problem — ill-defined ethnicity — and see there is a considerable problem which is not being dealt with in our community. For all our efforts and beliefs in the name of tradition, community, or multiculturalism, we are faced with a problem of uncertainty as to our ultimate motivation.

To a very large degree, ethnicity is a matter of definition, but, we cannot console ourselves with this fact for two reasons. First, all forces in North America are geared towards the elimination of ethnicity, towards a levelling of the differences in society. The ultimate

goal of this would be a nation not in the sense of race or religion, but of common education and values. Secondly, there will come a time when we must seriously consider how we are to socialize children into a Ukrainian atmosphere in twentieth century Canada. That time is long overdue, yet we have no basis from which to start a rational program of this sort.

We have moved from "organic" communities where one was a member simply by the facts of his physical appearance and his accent to the voluntarily-entered communities of today. During this process the *narodna sprava* has become much less compelling a mobilizing agent. At the same time the *narodna sprava* has changed its nature much more rapidly than our people's conception of it. And it will probably continue to do so. Our main problem, however remains the same — the effectiveness of our efforts in the name of *narodni spravy*.

At one time it was external pressures upon the community — not any lack of effort — which prevented much-needed projects from reaching fruition; today those external forces have weakened to

reveal not only a weakness of our effort in many cases, but also much misdirected and duplicated effort. And all too often, the source of these problems is the same — an uncertainty of how to approach a problem which is bigger than us all. We must articulate our hopes and ideas for the future because people will not follow a certain path instinctively.

SUSK hopes to make a modest beginning in this direction with a number of forthcoming events, namely the Congress in Winnipeg, August 24-27, and the "Social Trends Among Ukrainian Canadians" conference workshop in Ottawa, September 17. What is hoped is to gain an idea of what problems face us today, what approaches we have to make towards these — and the reasons for their successes and/or failures, and finally a realistic consensus as to what might be done in the future to come to grips with the problems of our community. Some re-orientation of the students' role in this entire effort has been needed for a while.

Hopefully the Congress will have a good turnout. The program has been set so as to allow a student

who has little familiarity with SUSK or the issues with which it has been involved to gain some orientation of what it has done in the past; at the same time, it is not an exercise in navel-gazing as the orientation throughout is towards the question, "Where now?", using the past as a guideline. The final result will not be a blueprint of what we think our community should look like, but a better conception of our problems and how to start approaching them. Even in itself, this is an ambitious project.

How successful we will be, how successful we have been... we may never really know. What we know is that there is real work to be done. In this respect, we run into a long-standing SUSK problem. On the one hand are people who see SUSK as a purely political organization, a vehicle for expressing their own view about *narodni spravy*. Purely political creatures in SUSK are far and few between — and usually recognize the limitations of circumstance. What may often be more visible and vocal is the egoist "who thinks he is God's gift to the Ukrainians in Canada" (from the letter, "And to What End?" in *Student's* last issue, no. 47). We can

expect only biased results (if any) from this type, a poor return for the amount of destruction and discrediting he has caused. On the other hand we have those who see SUSK as only a social and cultural organization. It would be "nice" if there were no need for politics in the world, but if we wish to retain or build upon the achievements of our people in Canada, a certain amount of politicking will be inevitable. Try and get Ukrainian-language courses into the public school system or Ukrainian programs onto CBC at the express invitation of Canadian society.

We need an understanding of the means by and the ends to which we undertake Ukrainian matters in Canada. This is, in fact, something KYK should be doing, but, hardly seems to be (perhaps secretly in some dark corner). This would not only facilitate a greater ease of our efforts. It is something we are never likely to fully agree upon, but if we can all manage to move in the same general direction... we just might make some progress.

And what better place to start than at the SUSK Congress.



A New Constitution For Canada — *Deja Vu.* It Has All Been Seen Before

Dave Lupul

Most Canadians, by now, are probably aware that the federal government has taken the initiative in proposing a new constitution for Canada, one which would attempt to more accurately reflect the state of Canadian society as it enters the last quarter of the twentieth century. The new proposals were submitted to Parliament in June, 1978, in the form of a document entitled

The Constitutional Amendment Bill. The federal government's aim in publishing the bill is "to encourage public discussion of proposed changes in the Canadian Constitution," an objective launched, with considerable fanfare, by the distribution of large numbers of the government's pre-action document, *A Time for Action: Toward the Renewal of the Canadian Federation*, outlined by none other than "The Right Honourable Pierre Elliott Trudeau, Prime Minister."

As the title of the Prime Minister's treatise suggests, the process of constitutional reform which has been undertaken is designed to redefine the basis for the Canadian federation and to renew the principles upon which it is based. The existing constitution of Canada consists, in large part, of Acts of the British Parliament which Canada "has not yet succeeded in patriating and modernizing. Acts which consequently still bear the imprint of a colonial period that has long since passed." The provisions of this constitution are scattered throughout various different statutes, most of which are unknown to the vast majority of the Canadian public.

The federal government wishes to repatriate the Constitution and to begin the process of its amendment, with the approval of the provinces, in order to remedy the deficiencies which exist in that century-old document, the BNA Act. The most serious of these deficiencies, in the eyes of the government, are the absence of a satisfactory preamble or statement of principles in the present Constitution and the lack of any declaration of the basic rights and freedoms of Canadians, included within the context of basic rights and freedoms is the federal government's concern about "the inadequacy of the language rights guaranteed by the Constitution, which has jeopardized the progress of the French-speaking people of Canada, led them to withdraw in spirit into Quebec and added strength to the separatist movement in that province." The implications of the proposals contained within *The Constitutional Amendment Bill* which pertain to minority language rights should be of special interest to concern to all Ukrainian Canadians who have supported the creation of a progressive multicultural society in Canada.

The importance of the constitutional proposals should not be underestimated, for a constitution is not merely an abstract document but a concrete instrument which provides definitions within which the exercise of power may be practised. Within this context, whether you measure the "rules of the game" as set out by the constitution from your own personal perspective, or from the perspective of the social class and/or ethnocultural group of which you are a member, the important influence which these rules have upon your ability to pursue certain kinds of activities in your daily life makes a familiarity with the constitution a matter of some consequence for everyone involved in society. And it should be of particular consequence to students who, as members of the Ukrainian-Canadian Students' Union, have sought to ensure proper recognition and protection of the rights and protection of the rights of ethnocultural minorities in Canada.

So, too, should it be for those people who are striving to build and develop a uniquely Ukrainian-Canadian culture on the basis of their ancestral traditions. *For the ability to promote one's group identity and culture is a matter which is circumscribed by the political system, as well as by the social milieu, in which*

one is living. This is the thread which ties culture to politics; and, anyone who wishes to take part in building the cultural life of the ethnocultural group to which he or she belongs must sooner or later confront political realities. To teach a language in schools involves a certain degree of social organization within the community and to make it available to the widest possible number within the public school system entails a degree of political involvement sufficient to guarantee that the government will not deny you that right and that they will, in addition, provide funding by which you might exercise that right out of your own tax dollars.

In another sense, too, the constitution is an important document, for it provides you, the Canadian citizen, as well as observers from other countries, an indication of the kind of society in which we are living or, perhaps more accurately, the kind of society in which our political leaders would like to see us living. If the statement of aims of the Constitution indicates that Canada is made up solely of English-speaking and French-speaking communities, it is an indication that the government does not foresee, for example, the continued existence of a Ukrainian-speaking or an Italian-speaking community in the future, and it suggests that the government will not provide supports for the teaching and provision of services in languages other than English or French. The absence of an unequivocal statement proclaiming Canada to be a multi-cultural society in the new Constitution leaves the reader of the document with the distinct impression that Canada is a nation with two official languages, containing peoples of many distinct origins who belong to either of the two major cultural communities, English or French-speaking.

The specific provisions of *The Constitutional Amendment Bill* includes a preamble, a statement affirming the continuation of the Confederation of 1867, and a statement of the aims of the Canadian federation. While the provisions of the preamble and the statement of aims of the Canadian federation are not legally binding in the sense of being enforceable in court, they comprise a statement of intention for the country and would serve as a guide to the courts in interpreting a section of the Bill where the meaning of that section, in the particular circumstances, was not clear. They also provide evidence of the spirit which has led to the writing of a new constitution and provide a definition of the parameters within which political activity may be judged. It is interesting to note the subtle wording of the preamble which, in essence, provides the philosophical underpinning for the remainder of the document.

... Honouring the contribution of Canada's original inhabitants, of those who built the foundations of the country that is Canada, and of all those whose years have endowed its inheritance. Welcoming as witness to that inheritance the evolution of the English-speaking and French-speaking communities, in Canada shaped by men and women from many lands; ...

The emphasis within the proposed Constitution on the existence of two linguistic communities (along with the cultural connotations surrounding this concept) is re-inforced in the statement of aims of the Canadian Federation:

... to expand the horizons of Canadians as individuals, and enhance their collective security and distinctiveness as a people, by affirming through their daily lives and governance the fundamental proposition of the new nationality created by their forebears, that is to say, the proposition that fraternity does not require uniformly

nor need diversity lead to division; and as elements of that proposition:

1. to ensure throughout Canada equal respect for English and French as the country's principal spoken languages, and for those Canadians who use each of them;
2. to ensure throughout Canada equal respect for the many origins, creeds and cultures and for the differing regional identities that help shape its society, end for those Canadians who are part of each of them; and
3. inasmuch as the North American majority is, and seems certain to remain overwhelmingly English-speaking to recognize a permanent national commitment to the endurance and self-fulfilment of the Canadian French-speaking society centred in but not limited to Quebec;

Perhaps the most remarkable aspect of these proposals is the degree of commitment given to the reinforcement of the French-speaking minorities outside of Quebec. Sections 13-22 of the proposed constitution deal with language rights which have been derived from section 133 of the BNA Act and the Official Languages Act, whereby English and French are declared to be the official languages of Canada. The new proposals envisage an extension of the rights of the French language on the provincial level: in the provincial legislatures, the courts and within provincial government departments or agencies. Section 19(2), in particular, states that any member of the public in any province has the right to use English or French in communicating with the provincial government in any area where it is determined that "a substantial number of persons within the population use that language."

No similar language rights are given to non-official languages, despite the fact that the Special Joint Committee of the Senate and the House of Commons on the Constitution of Canada specifically recommended in its report in 1972 that:

[[] The Constitution should explicitly recognize the right of Provincial Legislatures to confer equivalent status with the English and French languages to other languages.

The Committee also recognized that "federal financial assistance to support the teaching or use of other languages would be appropriate."

It is apparent upon examination of the federal government's proposals for constitutional reform that none of the substantive ideas in the proposals differ from those suggested by Ottawa when it launched its first unsuccessful attempt at reform in 1968-69. As one commentator has noted "To read the [Constitutional Amendment Bill] is to believe that time has stood still for a decade." In fact, the proposals with respect to the rights of non-official languages are identical to those contained in the Victoria Charter of 1971 (that charter being subsequently rejected by the Quebec government of Robert Bourassa on the grounds that it was unacceptable to the needs of the people of Quebec).

The absence of a positive declaration concerning the fact that Canada is a multicultural nation reveals how little the multicultural policy amounts to within the Canadian political context. Despite the declaration by Prime Minister Trudeau on October 8, 1971 that Canada is a multicultural society in which "there is no official culture, nor does any ethnic group take precedence over any other..." and despite the report of the Joint Parliamentary Committee on the Constitution which recommended that a new "Constitution should formally recognize the preamble that Canada is multicultural rather than bicultural or unicultural..."; the latest proposals contain nothing of a substantive nature in this direction. In fact, there is not even a token gesture made toward

the policy; the word "multicultural" is not even once mentioned in the new Constitutional Amendment Bill.

It appears that in preparing the new Constitutional Bill, the Prime Minister and his constitutional advisors chose to pointedly ignore the proposals of the Joint Parliamentary Committee. Section 20 of the Bill stipulates that

nothing in those sections [13-19] shall be held to derogate from or diminish any right, based on language, that is assured by virtue of section 9 or 10 [the anti-discrimination clauses], or to derogate from or diminish any legal or customary right or privilege acquired or enjoyed either before or after the commencement of this Act with respect to any language that is not English or French.

The Joint Parliamentary Committee reported in 1972 that "the negative phrasing proposed in Article 19 of the Victoria Charter (essentially the same clause as section 20 of the new Bill) is not adequate." The Committee added that

[a]lthough we frankly accept the inherent limitations of constitutional provisions respecting languages, we are of the opinion that it is also important to give constitutional recognition to another Canadian linguistic fact, viz., other languages (then English or French, ...). At the same time as official status is being conferred upon the English and French languages, it should be made clear both that this does not infer any priority with respect to culture, and that the use of other languages is encouraged. ...

The number of other languages besides English and French and the diverse sizes and conditions of the groups which speak them preclude the possibility of establishing mandatory constitutional provisions for them. They are indeed regional rather than national languages, and it is therefore appropriate that the specific recognition they receive should be at the provincial level. At the same time, however, there should be an umbrella provision in the Constitution to give them their due acknowledgment as one of the constituent elements of our country, ethnically and linguistically.

The absence of such a provision, in the form of a positive statement conferring status on non-official languages, will detrimentally affect the visibility of linguistic and cultural retention and development for all ethnocultural groups in Canada, other than the English and French. However, supposing that such a provision were included in the constitution, what difference would it make in practical terms? This issue was addressed in a presentation made by Professor Walter Tarnopolsky on "Group Rights and the New Constitution of Canada" at the Thinkers' Conference on Cultural Rights in Toronto in December, 1968, at a time when the process of constitutional reform was first being considered by the Trudeau government. Prof. Tarnopolsky expressed the problem in the following terms:

The question that arises is whether a constitutional guarantee of a right could be at all effective if it requires positive governmental action for its realization. In other words, enforcement of fundamental freedoms of speech, press, religion, assembly, and association is achieved mainly by invalidation of legislation which abridges or abrogates these rights and freedoms. ... However, how does one enforce those rights which require the state to provide something?

... In considering group

rights such as those of language, culture and education, it is necessary to recognize the limitations upon constitutional guarantees. It is one thing to declare that English and French will be the official languages of Canada; it is another thing to ensure that this declaration achieves genuine realization.

In concluding this discussion of language and group rights it is important to note an observation of Prof. Tarnopolsky's which has profound importance for the future rights of Ukrainian Canadians as a cultural group; namely, that "the exclusion of a right or a group, from a declaration can sometimes diminish the continued existence and development of the right of the group." Therefore, whereas the inclusion of certain positive rights might not be very substantial in their positive effect on the life of the Ukrainian-Canadian community, the exclusion of these rights from the constitution may mean that the community will slowly lose those privileges which it currently enjoys through, for example, the multicultural policy. The longterm effect of such a development would lead almost inevitably to the disappearance of Ukrainian-Canadians as an identifiable ethnocultural group.

Therefore, the issues involved in the debate over the constitution are ones which must be addressed by members of the Ukrainian-Canadian community if they are concerned about their survival as an ethnocultural group. Certain initiatives are already underway, centered in Toronto, which will attempt to bring these issues before the Canadian public by means of a major conference on the constitution to be held later this year. The process of constitutional reform is one fraught with many potential hazards and conflicts between the ethnocultural groups within Canada, between the federal government and the provinces, and between the various institutions of the federal government itself. As a result, this process will be long and drawn out, despite the optimistic hope of the Prime Minister and his colleagues that the Constitution will be repatriated by 1981.

The Ukrainian-Canadian community, therefore, has some time remaining in which to exert various views upon the desirability of the federal government's constitutional proposals. Time, however, is relentlessly marching onward and it will sooner or later run out on the question of whether Ukrainian Canadians have a future in this country as a group. The present situation suggests that there is no time to lose in addressing this question in realistic terms. A start, perhaps, can be made at the upcoming National SUSK Congress in Winnipeg, where hopefully some thoughtful discussion might be generated on these issues. A further exploration of these issues will be attempted at the conference to be held in Ottawa on September 15-16 dealing with "Social Trends Among Ukrainian Canadians," sponsored by the Canadian Institute of Ukrainian Studies.

The process of public discussion and awareness of constitutional issues which hopefully will be generated by the publicity surrounding these upcoming conferences may, for once, provide a basis from which to approach the federal and provincial governments with evidence that there is widespread concern within the Canadian populace, and especially within the Ukrainian-Canadian community, about the proposed changes. For unless such concern is demonstrated, attempts by "community representatives" to lobby governments to change the proposals will be dismissed as the work of a small, fanatical segment of the ethnocultural communities.

And for Ukrainian Canadians, the failure to have provisions protecting their linguistic and cultural rights within the Constitution can only bring closer the day, perhaps in the not too distant future, when the Ukrainian fact in Canada will have become merely a footnote in history.

BRIEFS ON THE USSR & EASTERN EUROPE

FROM INFORMATION BULLETIN (VOL. 1, NO. 7) PUBLISHED BY THE COMMITTEE IN

DEFENSE OF SOVIET POLITICAL PRISONERS (EDMONTON)

LABOUR SUPPORTS SOVIET WORKERS

The International Labour Organisation (ILO) intends to press ahead with an inquiry into complaints about the treatment of manual workers in the Soviet Union, despite initial protests from the Russians.

The issue has now been referred to the ILO committee on the freedom of association. The ILO governing body will decide whether to launch a full-scale investigation at its meeting in November, after the Soviet authorities have had an opportunity to respond to the complaint.

Both the International Confederation of Free Trade Unions (ICFTU) and the Catholic World Confederation of Labour have made formal complaints to the ILO about Soviet mistreatment of workers in breach of ILO conventions.

The cases have been compiled by a group called the 'Association of Free Trade Unions of Workers in the USSR'. In January they sought recognition as a trade union from the ILO, but this had to be refused because such a question can be raised in the organisation only by a bona fide international trade union body.

The British TUC opposed the decision of the ICFTU executive at its meeting last month in Hamburg to complain to the ILO about the Soviet treatment of manual workers.

Mr. Jack Jones, who is still a TUC nominee on the ICFTU executive, argued that there was not enough evidence to justify such action. The only other trade union organisation in the ICFTU to back Jones's position was Canada's.

Ever since Amnesty contacted the TUC about Soviet workers in

March, the TUC international department has taken a consistently negative and hostile attitude to the question. Amnesty officials have even been told by a senior union leader to drop the Soviet workers issue.

On the other hand, many individual union leaders have expressed their horror at the allegations. A resolution expressing solidarity with the Soviet workers will be drafted for September's TUC Congress by a major British union.

On 25 May the general secretary of the Soviet trade union movement (the AUCCTU) replied to the TUC invitation to comment on the Amnesty dossier. This apparently made a favourable impression on the TUC international committee last month. The Soviet view is that the workers concerned cannot be recognised because they do not constitute a trade union.

The TUC committee also decided that it could make no public criticism of the recent punitive jail sentence imposed by the Soviet authorities on Yuri Orlov, on the grounds that Mr. Orlov is not a trade unionist and the TUC is concerned with trade union rights rather than human rights in general.

was present at a meeting of the editorial board of Robotnik held in a private flat when 40 state security officers invaded the flat causing widespread damage to private property and arresting 10 persons. No resistance was offered by anyone at the meeting and no violence occurred.

On May 1978 Elzbieta Lewinska and Edward Jesian were sentenced to one month's imprisonment each in Lodz for unauthorized distribution of Robotnik in front of a factory.

On 28 May, 1978, four human and civil rights activists began a hunger strike in protest against the imprisonment of the three above mentioned prisoners of conscience; the unfair trial procedures used against them and the frequent short-term detentions they have been subjected to since the beginning of 1978. They are Blazej Wyszowski, (in prison), Krzysztof Wyszowski (brother of Blazej), Jozef Sreniowski and Bogdan Borsewicz. In spite of threats from members of the state security police their hunger strike is continuing.

on the 10th anniversary of the Dubcek Communist Party leadership's adoption of its Action Programme for reform in 1968, and was signed by thirty of the original forty signatories of the original document. This is the current known as the reformist communists — those who were associated with the ideas of Dubcek in 1968, and later with Zdenek Mlynar, a leading Party ideologist and Central Committee secretary during the Prague spring, who was allowed to emigrate last year.

The second document was published on the 100th anniversary of the founding of the Czech Social Democratic Party, and it represents something unique in post-1968 Czech political development in that the signatories proclaim themselves to be very clearly socialists. They emphasize the need for the social ownership of the means of production but believe that the fruits of workers' labour are not justly distributed among the working people. Some of the communist signatories of the document, such as Frantisek Kregel, Gerta Sekaninova-Cakrtova and Jaroslav Sabata are well known in Czechoslovakia for having opposed the Moscow Protocols — the agreement signed by the Dubcek leadership after the invasion which bound them to accept the invasion.

The group's programme envisages the implementation of socialist ideas but also reflects disillusionment with the reform communists who had pinpointed some of the major problems of Czech society in 1968 but were not capable of implementing all of their proposals.

MORE ON UKRAINIAN TRIALS

More information is now available concerning the trial in March 1978 of two members of the Ukrainian Helsinki Monitoring

Group, Mykola Matusevych and Myroslav Marynovych, who were both sentenced by a Soviet court to seven years imprisonment and five years exile for "anti-Soviet" activity. All reports indicate that the defendants showed great composure during the trial, refusing to be antagonized by the provocative statements of the judge and heckling from the planted "public."

At the beginning of the trial Matusevych stated that he will not voluntarily take part in the illegal court proceedings, and used the aid of the lawyer assigned to him by the state. Marynovych refused to answer most of the questions put to him during the trial, and stated several times that the trial was a travesty of justice.

SNEHIROV'S 'CONFESSION'

Helii Snehirov, a dissident Ukrainian writer who was compelled to sign a "confession" and "recantation" of his views while half-conscious after a major operation in March of this year, declared a hunger strike after learning of this provocation. He is now seriously ill as a result of the hunger strike and the brutal force-feeding used to keep him alive.

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INFORMATION BULLETIN

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APPEAL FOR BALTS

Members of the unofficial 'Baltic Coast Free Trade Unions' have appealed to Amnesty International about Blazej Wyszowski, an engineer and former yachting world champion, who was sentenced to 2 months' imprisonment in Gdansk on 30 May 1978 on charges of "obstructing the police on duty."

Blazej Wyszowski is the editor of Robotnik an unofficial workers paper which reports on the alleged harassment of workers who engage in human and civil rights activities. On 28 May 1978 Blazej Wyszowski

CHARTER '77 DEVELOPING

The publication last April in Prague of two documents suggests the development of political tendencies in the Charter 77 movement. Although the movement is a human rights organization which attempts to ensure that the Czechoslovakian government does not violate its own laws, and as such has no political programme, it encourages the internal development of informal political groupings. Thus, the appearance of the two documents does not signify a violation of the Charter's principles, but the crystallization and articulation of political thinking.

The first document was issued

PROTEST OPPRESSION IN SOVIET UNION AND SOUTH AFRICA

'NEW YORK SIX' ARRESTED

Six democratic socialists were arrested July 18 while sitting-in at Aeroflot Soviet Airlines, 545 5th Avenue, in New York. The sit-in was held in conjunction with a sit-in at South African Airways, 605 5th Avenue, in New York. The demonstrations were called to "protest the recent gross violations of human rights in the Soviet Union and the Republic of South Africa."

The joint demonstration condemned the mid-July sentencing of Soviet human rights activists Anatoly Shcharansky and Alexander Ginsburg, the trial of Ukrainian lawyer Lev Lukyanenko, and the death of South African political dissident Lungile Tabalaza while in police custody. Picketers outside the airline offices distributed leaflets and held signs linking the human rights violations in both countries.

The six arrested were all in their twenties and included: Jack Clark, National Secretary of the Democratic Socialist Organizing Committee, Adrian Karatnycky, Secretary of the Committee for Defense of Soviet Political Prisoners, Eric Lee, Editor of *New Internationalist Review*, Stuart Elliott, Vice Chairman of the Young Social Democrats, Barry Finger, and Roy Nitzberg.

A press conference led by Irving Howe, editor of *Dissent* magazine, was held in front of Aeroflot in conjunction with the picket line and sit-in. A statement was issued by prominent New Yorkers in conjunction with the protest, which noted that "both in South Africa and the Soviet Union, these latest incidents reflect and extend long-standing policies of political repression." Some of the

signers of the statement were: Victor Gotbaum, Executive Director, District Council 37, AFSCME; Ruth Messenger, member, New York City Council; Sam Meyers, President, Local 259 United Auto Workers; Nat Hentoff, author, Michael Harrington, National Chair, Democratic Socialist Organizing Committee; Walter Crawford, President, New York Chapter, Coalition of Black Trade Unionists; Bernard Backer, President, Workers Circle; Bill Lynch, Executive Director, National Conference on Public Service Employment; Ronald Radosh, author; Sol Stetin, First Executive Vice President, Amalgamated Clothing and Textile Workers Union; Harry Fleischman, Labor Director, American Jewish Committee; Paul DuBrul, author.

The demonstrators were held in police custody for more than five hours, charged with criminal trespass, and ordered to appear in Criminal Court on August 9. The demonstrators at South African Airways were excused by security guards and not arrested.

The following statement was circulated by the demonstrators during the sit-ins:

WHY WE'RE SITTING-IN AT AEROFLOT SOVIET AIRLINES AND SOUTH AFRICAN AIRWAYS

The harsh sentencing last week of Soviet dissidents Alexander Ginsburg and Anatoly Shcharansky shocked the entire civilized world. A wide range of world leaders — ranging from President Carter to the leaders of some West European Communist parties, and to the leaderships of the trade union movements and the democratic socialist parties — denounced the

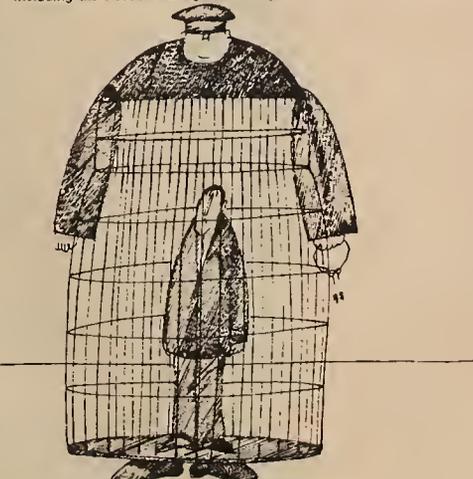
trial and punishment of these two men whose sole crime has been their outspoken commitment to human rights and human dignity.

We join in this expression of outrage by sitting-in today at Aeroflot (the airline of the Soviet Union) and at South African Airways.

What do the Soviet Union and South African have in common? The Soviets claim that South Africa is a brutally racist, oppressive regime that denies freedom to the great majority of its population, including the freedom to organize

trade unions, the rights of national self-determination, etc. The South Africans claim that the Soviets are a totalitarian police-state that represses even the mildest expressions of dissent.

We are protesting today against this hypocrisy. We are uniting through our sit-in the repressive character of both regimes. We do this because we are not the partisans of repression of the right or the left; we are democratic socialists and trade unionists committed to democracy and human rights.



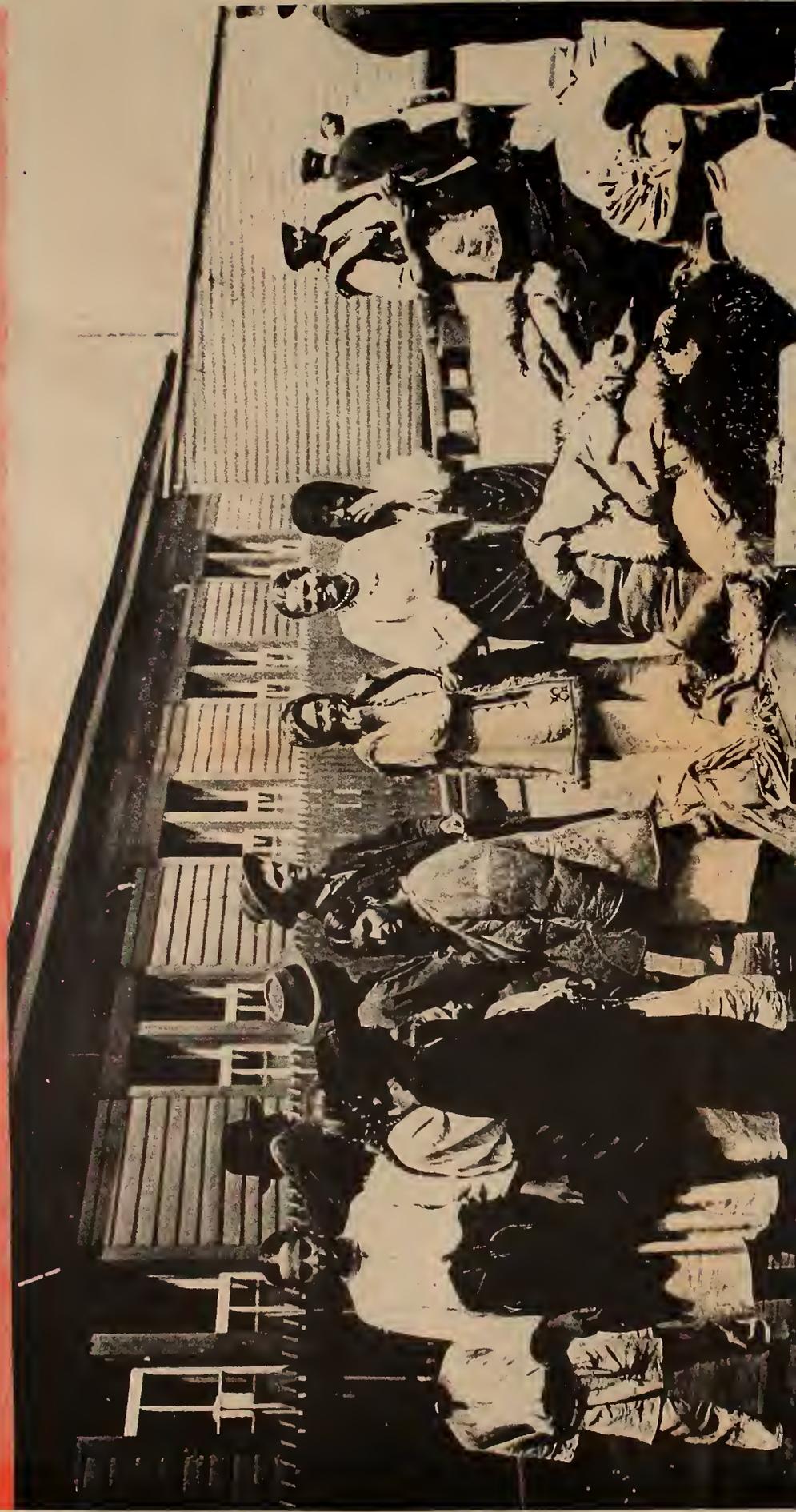
We are protesting in solidarity with socialists and communists and trade unionists in Europe and America and around the world who have spoken out against these dictatorial regimes. We are protesting in solidarity with the Helsinki Monitoring Group in the Soviet Union, more than twenty of whose members are languishing in Soviet prisons and concentration camps, and the recently-formed independent trade union organization in the USSR whose leaders have been thrown into Soviet psychiatric hospitals and prisons. We are protesting in solidarity with the great majority of South Africans, some of whose finest representatives, such as Steven Biko, have died in the hands of the South African police. The recent suicide of Lungile Tabalaza in a South African prison marks the 22nd documented death of a black in police custody since 1976.

We strongly condemn the trial of Ukrainian human rights activist Lev Lukyanenko now taking place in Gordinyia.

We are protesting, finally, as a matter of principle. We cannot be silent — as Americans, as democrats, as socialists — in the face of such monstrous crimes. Millions of South Africans and Soviets are being denied their human rights daily; these few heroic individuals who have spoken up are brutally silenced. We say to these two regimes: FREEDOM NOW FOR ALL POLITICAL PRISONERS! NO MORE SOWETOS! SOCIALISM — YES! GULAG — NO!

Initiated by Democratic Socialist Organizing Committee, 653 Broadway, NYC 10003

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CONTENDERS FOR COMMONWEALTH HONOURS

Jars Balan

BOHDAN KWASNYCIA: A FAN'S NOTES



Competitive skeet shooting is a sport that is not very well known or appreciated outside of a small group of hunters and shooters. It is a sport that has macho overtones because hunting and guns are most commonly considered to be part of a strictly male domain — though women are physiologically on even ground as shooters — and it is generally regarded as a "rich man's" hobby because of the prohibitive costs it involves. A competitive shot-gun will set a serious shooter back three to four thousand dollars, and the price of ammunition and targets ensures that the sport stays out of the reach of everyone but the obsessed, the wealthy, or the occasional shooter. To these deterrents add the extra costs of travelling to meet around the world, and the time lost from work in practise and training, and you begin to understand why world-class skeet shooters are a very select group of people.

To tell you that Bohdan ("Don") Kwasnycia belongs to that elite of internationally-ranked shooters — to say that he is the Canadian champion, the best skeet shooter this country has ever produced — would be pointless because you probably know nothing about the sport, though you more than likely think you are a pretty good shot. Especially with a shot-gun, since you already know that it sprays a whole area with "bullets." You'd have to be blind not to hit something with a shot-gun, right?

With your permission I'd like to shatter those penny-arcade illusions and introduce you to the extremely demanding sport of competitive skeet shooting. Then we'll get back to Bohdan Kwasnycia and find out how he came to excel in it.

Imagine if you will, in an aerial view of a skeet field, a clock that has been cut in half with shooting positions — called "stations," they are 3 x 3 slabs of concrete — at each numeral from and including 3 to 9 o'clock. In your mind's eye add an eighth "station" to the spot where the big and the little hands meet, then frame the bisected timepiece with "houses," i.e. towers, at each end of the semi-circle. One tower you will designate as the "high house" because it has a chute on the infield side that is about 10' above the number one (9 o'clock) station; the other, directly opposite, at 3 o'clock, is known as the "low house" because its chute opens at waist height. The entire infield area just described is about the length and width of a basketball court, and the set-up is designed to approximate situations encountered when hunting ducks.

Inside the "houses," which resemble huts, there are ingenious machines that throw saucer-shaped and saucer-sized clay targets — referred to as "birds" — at the push-button commands of a judge and/or scorer, who stands behind and out of the sight of the shooter. The birds streak across the sky and away from the infield at angles that approach 2 and 10 o'clock; their trajectories peaking at 18 in mid-field. Shooters traditionally call for their birds with a half-grunted "hup!" They trace the flight paths of the targets with their barrels, and usually shoot when the birds in the vicinity of centre field. It's all over in a matter of seconds.

In "American" (recreational) skeet shooting you shoot high then low house birds from each of the stations in the circuit, returning to the positions at 9, 8, 4 and 3 o'clock to

shoot what are known as "doubles." As the birds are released simultaneously from both houses, you have half the time to shoot them in and must reverse your swing after the first shot. At number eight station, in the middle of the field, your shooting time is also cut in half, so your reflexes have to be lightning quick. And with each bird and every station, the amount you have to shoot ahead of the target varies, since the angle you are shooting from is different. Some birds you lead a sin throwing a pass in football, by no more than six inches; others, as when you are shooting from the station at 6 o'clock, have to be led by 3-4 feet. You must always remember to follow through on your swing, and cannot afford to wait too long before shooting. The further the bird gets away from you the harder it is to hit. Should you balk — in skeet shooting it's called "flinching" — your hesitation will cost you a bird, the same way that it costs you a base in baseball. And if you miss a shot — chances are that you will — you will only get to shoot it again on the first occasion. After that every bird that you miss is lost and gone forever.

If you still think skeet shooting is "no sweat" for a hot shot like yourself, you might try shooting in the "international" style used in competition. In fact, you may find a competitive situation to be a more suitable showcase for your talent. You'll soon learn that the changes in rules and format make the sport infinitely more challenging. First, you have to call for the bird while you gun is still at hip level, meaning you'll have to raise the gun stock to your shoulder at the same time you're aiming and unwinding with the target. Secondly, you'll find that the birds travel twice as fast in competition as they do in recreational shooting, moving between 100 and 125 miles per hour. So you won't have any time to "look them over" or to think about what you're doing. Thirdly, you will discover that you are expected to shoot doubles from the more difficult angles of the stations at 8, 7, 5 and 4 o'clock. As the birds will be going in opposite directions at a combined speed of more than 200 m.p.h., and you have to shoot them within strictly monitored boundaries, you'd be wise to dispose of the first target as soon as it leaves the house. Oh yes, I almost forgot — competition birds are made of harder clay, come in various colours, and have a lower profile, the object of these differences being obvious. You don't get to shoot your first missed bird again, and the judge has up to three seconds in which to respond to your call for a target. The intent of the last change is to thwart anticipation.

Finally, you will have to contend with the distraction of shooting under the watchful eyes of five officials — each one ready to pounce on the slightest infraction of any of the rules — and you'll have to learn how to ignore the presence of a

(KWASNYCIA continued on page 12)

BORYS CHAMBUL: DIARY OF A DISCUS THROWER

Although he stands 6' 4" tall (194 centimetres) and tilts the scales at a "healthy" 245 lbs. (111 kilograms), I somehow managed to walk right past him at Toronto's International Airport where we had arranged to meet. He was enroute to Montreal where he had to compete in the trials that were the final hurdle he faced on the long road to this year's Commonwealth Games. Fortunately, he recognized me in the busy terminal — we'd met twice before, the first time at a party held in his honour prior to the 76 Olympics — and we wasted no time in finding a lounge for a quick beer and a hurried interview. In all we talked for less than twenty minutes, perched in the classical fashion on bar stools. I took notes but the man sitting next to me just sopped up the conversation like a damp towel...

As imposing as he is physically there is nothing intimidating or crudely "lockish" about the twenty-five year old discus thrower. His gestures, manner, and articulate speech have the understated self-confidence and sophisticated ease that one increasingly associates with today's athletes. When he shakes your hand his grip is firm but not overpowering; and he seems quite at home in surroundings far removed from cheering crowds, locker rooms and showers. Nor is he a freak of nature, or the exotic product of "scientific" training, with the disproportionate physique that caricaturizes some athletes in specialized and strenuous sports. His weight is well-distributed over his sturdy frame, and his muscle looks like clay that has been hand-packed by some ancient Greek sculptor. If he played football he'd be the kind of guy you'd want on your side.

My questions gradually unearthed some of the details behind

his athletic career, a career that now spans eleven years of competition. I learned that he began throwing the discus at the once-regular track and field meets organized in the Toronto area by CYM (Ukrainian Youth Ass'n.), having been recruited into the sport by one Bill Labiak at the tender age of fourteen. From there he went on to dominate the event in high school competition, then pursued his quest for excellence on athletic scholarships south of the border. He would compete for his school — the University of Washington, in Seattle — during the academic year, and join the Canadian team in the summer months. Always, his development was monitored and directed by his present coach and his trainer of ten years, Ivan Pinteric, a man he obviously likes and respects. He recalled in an aside how his athletic mentor, who hails from Yugoslavia, could barely speak English when their collaboration began. Now it is clear that both communicate well, especially when it comes to jointly charting a course that leads to the pinnacles of athletic success.

In discus that success is calculated with a tape measure, and sometime the difference between the good and the best is decided by inches (or increasingly by centimetres). Friends had told me he was a great athlete, yet somehow I was still surprised to find out just how exceptional he is. No doubt my relative ignorance of the statistics that are so vital to any sport says something about the nature of the event. The discus competition may be as old as the Olympics, but it is certainly not as well known or appreciated as other more glamorous sports.

Essentially, his many accomplishments are summed up in a single achievement, a record-

making throw of 214.7' (65 metres 40 centimetres) that was better than any before it or since in Canada, the Commonwealth, and the NCAA in the United States. The last accomplishment means he had hurled the 2 kilogram discus farther than any other student at an American university or college, a feat put into perspective by the fact that the discus is an event at which

Americans have traditionally excelled. The current world record of 70 metres 86 centimetres is held by an American named MacWilkins.

But competitive sport has its troughs as well as its triumphs and every athlete must overcome his share of setbacks. I ask about the most disappointing performance of his career, and he answers without hesitation or embarrassment: the



1976 Olympics. All indications were that he would make an excellent showing, as he had just won the Pacific 8 Conference (on a come-from-behind final throw) and taken top honours in the prestigious NCAA. He had breezed through the Canadian team's Olympic trials with a throw that left his nearest rival three metres behind him. And he felt ready to take on the best in the world. Four days before the climactic event he threw 65 metres 40 centimetres in a practice session. Then the roof started caving in.

The pressure got to him in the final days, when he began feeling the full weight of public expectations. It sapped his confidence when he needed it most, and eroded the composure that is crucial for success in the most competitive arena in the world. He couldn't sleep. Then it was over and he had failed to reach the finals. All of this was related to me in a matter-of-fact voice that bordered on the clinical. There was nothing apologetic, or anything to suggest that he was offering excuses. Clearly, the experience has been successfully digested and is now tucked somewhere beneath his belt. He has every intention of taking another run at it in the Moscow Olympics two years hence.

A "carded" athlete (government subsidized) since he demonstrated his potential by making the difficult Olympic standard, he still must seek sponsors interested in helping to defray the costs of his training and travel. The government allowance he receives is a welcome supplement but does not cover the expenses involved with going to school. So, for now he

(CHAMBUL continued on page 11)

A UKRAINIAN "WOLFMAN JACK"

From Camrose, Drumheller, and Peace River, Alberta, Yorkton and Rosetown, Saskatchewan, and Winnipeg, Manitoba, the radio voice of Dan Chomlak stretches across the Canadian Prairies, reaching up to half the Ukrainians in Canada. His syndicated program, "The Ukrainian Hour" is immensely popular. In the North Central Alberta area, it has a rating of 12,800 adult listeners a night, or approximately 40,000+ listeners in the six nights of broadcasting during the week. In the 9:00 P.M. to 10:00 P.M. timeslot, it draws as many, if not more adult listeners as does Edmonton's most popular rock station, and it is by far the most successful evening program carried by its broadcasting station. The program is a self-sufficient and successful commercial venture. Unlike many other Ukrainian radio programs, it requires no subsidy, nor does it play to a limited audience. It is a vibrant part of the Ukrainian-Canadian cultural landscape.

The mainstays of "The Ukrainian Hour" are Ukrainian "country" music and Chomlak himself. From "dobree vechir" to "dobranich" and "a good night to all," the show moves quickly. Music by Peter Pichlyk, The Northern Trubadours, Victor Pasosiy, Mike Zayets, and others is mixed with the sounds of Dumka, Vatra, Volodymyr Luciiv, the Ukrainian Bandurist Choir, and others to provide a lullaby-rounder program. Many of the commercials are bilingual, a Ukrainian could go to Mundare Farm Sales and Service or Adler's Department Store in Vegreville and say truthfully that Dan Chomlak sent them. And propelling this entire vehicle is Chomlak's energetic, fluctuating voice, which hypnotizes one during the gap between songs.

Off the air, Chomlak is no less energetic. His voice is strong, despite the fact that he drops his radio drawl. He chooses his words carefully, and delivers his sentences in an even and precise manner. He is now thirty-seven years old, hails originally from Lamont, Alberta, and bears a striking resemblance to the renowned radio figure, Wolfman Jack. He lives in Camrose, Alberta, where he started with "The Ukrainian Hour" on a local radio station, CFCW, in 1959.



If you are fighting only to preserve Ukrainian culture without building, you're fighting a losing battle.

the left-wing Ukrainians blamed the right-wing element publicly for the deed by taking out ads in newspapers which virtually said, "Leave us alone." The CBC wanted a program on this. I said, "Look, guys, this is ridiculous. Why don't you guys get involved in something worth getting involved in." They said, "Look, we're going to do a program on this whether you want to do it or not." I ended up doing the program but only with regrets. Student: After so long in the Ukrainian broadcasting business, how do you feel about your job and about your Ukrainian identity? Chomlak: To me, being Ukrainian is a matter of fact, a matter of definition. You either are or you're not. Your parents were either Ukrainian or they weren't. Having a love for your culture, traditions, and people is again a different matter, as is the desire to see them grow and prosper. I believe most Ukrainians in Canada feel the same as you and I and would like the best for their people. As for my job, I don't know how to explain it. I've been with it so long, it's become part of me. I think we as Ukrainians in Western Canada can be very proud of the fact that something like this can exist on its own. And I'm very proud of the fact that I can earn my living and at the same time serve the Ukrainian community.

get the odd letter with a little bit of constructive criticism or some helpful suggestions. Then one in a thousand will tell you you don't know what the hell you're doing.

Student: I imagine much of the criticism levelled at you would stem from the fact that you use non-literary Ukrainian and play primarily Ukrainian "country" music.

Chomlak: I do this, and it's done for a purpose. I feel I'm communicating with the majority of my listeners in language most familiar to them. This is most important for successful radio broadcasting. To illustrate my point, when speaking of tires in Ukrainian, I use the English word "tire" with a rolled "r". The Ukrainian translation for "tire" in an accepted dictionary is "shyna." Which will most people tend to use? As necessary as language is for the survival of Ukrainian culture in Canada, it can work against you. Over importance may turn many people off. It's unfortunate that many don't speak Ukrainian at all or else speak a rural slang variety, but that's how things are. Secondly, I feature music most people like to hear. If you have trouble finding Ukrainian radio programs featuring only literary language and music, ask yourself, why? Go to any record store selling Ukrainian albums, and check sales of Interlake Polka King albums; then check sales on Dmytro Hnatuk albums.

After nineteen years of experience in Ukrainian broadcasting, please believe me when I say that I am playing what most people want to hear. But, in between these kolomeykas, polkas, funny songs and stories, do you not hear beautifully performed traditional music, and the finest of choirs — what many would call "true Ukrainian culture"? Let's not forget that the many people who listen to the program for the kolomeykas are also exposed to the quality part of the program. We are in an age, whether we like it or not, when less and less of the Ukrainian community is being reached by traditional means, in other words, by churches, the Ukrainian press, or by organizations. I would like to think I'm doing something to reach them all.

Student: So you consciously balance your program to appeal to all tastes?

Chomlak: Yes. I also try to feature a lot of new material. New songs by new artists with new musical arrangements. It cannot be classified as traditional, and people interested only in preserving Ukrainian culture do not want to hear these songs. This is a big mistake, because if Ukrainian culture is to survive, it must be kept alive, growing and thriving. Suppose a thousand years ago, the Ukrainians decided to put a lid on their traditions and culture, forgot about development, and were concerned only with preservation. Where would we be today? People must be encouraged to write new Ukrainian songs and to create new Ukrainian dances. If you are fighting only to preserve Ukrainian culture without building, you're fighting a losing

Student: How did "The Ukrainian Hour" get started?

Chomlak: I have to admit, I'm not sure. It was already on the air when I came to CFCW. The credit would probably have to go to the manager at the time — and still the present owner, Hal Yerxa. But, it couldn't have been on very long before 1959 because the station itself was relatively new.

Student: What were you doing at this time?

Chomlak: I was trying to get into radio. Like most teenagers, I had visions of being a disc-jockey. When I got out of school, I signed up for a radio course in Edmonton then went looking for a job. Camrose was the first place I hit and they needed someone to do the Ukrainian Hour. And that's how it all started.

Student: How does the station feel about "The Ukrainian Hour"?

Chomlak: It's kind of a good thing for the station. It attracts a captive listening audience at an evening hour when an audience like that may be hard to get. You've got to realize that in the evening there's a lot of things to do and if you're driving a car, you've got five buttons to push. Now, if a person happens to be Ukrainian or a Slav of any type, or if he just likes old-time music, he'll listen to it. There are many people who are not Ukrainian who listen to the program and they are very necessary to keep it going.

Student: What sort of response do you get in the mail?

Chomlak: Well, for the first two years I did the program in Yorkton. I kept every letter. I must have a sixty pound box of them. After that I quit keeping them. Ninety-five percent of your letters would be favourable — very favourable. Then you may



... I am playing what most people want to hear.

UKRAINIAN-CANADIAN STUDY RELEASED

The first English-language publication by the Canadian Institute of Ukrainian Studies on a Ukrainian-Canadian topic is available from the University of Alberta Press. Entitled *Ukrainian Canadians. A Survey of Their Portrayal in English-Language Works*, the study, by Frances Swyripa, highlights the evolution of the Ukrainian community in Canadian society.

The work commences with an examination of the earliest articles and reports, which are limited to superficial descriptions of pic-

turesque but peculiar peasants in sheepskin coats. Written by Anglo-Celts, the primary concern of these reports was the hasty assimilation of the peasant community into British-Canadian life.

In the inter-war years, a growing appreciation of the "mosaic" grew and subsequently became refined by Ukrainians to stress their while retaining their own heritage. Since World War II, English-language works have been authored predominantly by Ukrainian Canadians.

In the early 70s the Canadian identity became defined within a bilingual and multicultural framework. Research on Ukrainian Canadians reflected this trend and acquired sophistication, becoming a viable field of specialization. Today, Ukrainian-Canadian scholarship exists as a legitimate and accepted discipline due, in large part, to Canadian respect for ethnic diversity.

The author chronologically examines many works: government reports, these, novels, magazine articles, and works by

educationists and churchmen, in illustrating developments in areas of concentration, dominant themes, emphases, and interpretations. Research conducted since World War II from historical, sociological, demographic, and philological perspectives is also examined. The book concludes with a bibliography of consulted sources, supplemented by biographical sketches of those authors on whom information is available and a note on existing Ukrainian-Canadian biographies.

The author received her B.A. and M.A. (history) at the University of Alberta and is currently a research associate in the Canadian Institute of Ukrainian Studies.

Ukrainian Canadians: A Survey of Their Portrayal in English-Language Works is available from the University of Alberta Press: hardbound \$9.95 ISBN 0-88864-050-1, softbound \$3.95 ISBN 0-88864-022-6

UKRAINIAN-CANADIAN YOUTH

Ukrainian Canadian youth form what is probably one of the most highly organized ethnic structures in Canada. The organizational complex formed by the six main youth groups involves a network of recreation buildings, campgrounds and equipment that stretches across Canada. Within these organizations is found a wealth of expertise in outdoor camping, recreation, sports, leadership, music, choral and dance activities. One need only witness the hordes of young Plast, SUM, ODUM, MUN, SUMK and UCY members who yearly attend summer camps to be assured of the potential vitality of these organizations.

Plast, the Ukrainian equivalent of scouts, is one of the largest Ukrainian youth organizations. Originating in late nineteenth century Ukraine (the first officially organized group was in Lviv in 1912) Plast in Canada had its start in Toronto in 1948, holding its first convention there in 1949. The organization places emphasis on individual development through self-discipline, and uses the scouting method to achieve this end. Although Plast is predominantly Ukrainian Catholic in membership, its members include Orthodox Ukrainians as it is tolerant of varying religious beliefs. Plast in Canada is linked with Plast organizations around the world, and in this way members in Canada interact with members from the United States and other countries at various camps, canoe trips and jamborees. Plast is an apolitical and

democratically based organization. Members are encouraged to continue their activity in the Ukrainian community by joining the organization of their choice when they leave Plast. Although Plast is fairly neutral on political questions in our community, it has in the past had some links with the Organization of Ukrainian Nationalists (OUN - Melnykivtsi).

SUM, or the Ukrainian Youth Association also has its roots in Ukraine of the 1920s. In Canada, SUM was formed in 1948 at the Prosvisa Institute in Toronto. It is a political, anti-communist youth organization that operates on a pseudo-parliamentary basis. It emphasizes discipline within its ranks and attempts to accomplish this through an authoritarian approach to youth programming. The organization, like Plast, is one of Canada's larger Ukrainian youth groups, and is affiliated with other SUM groups around the world. It is predominantly Ukrainian Catholic. SUM's apparent purpose is to indoctrinate young people so that they will later join the League for the Liberation of Ukraine (LUV) and SUM's other more clandestine affiliate organization, the Organization of Ukrainian Nationalists (OUN-Banderivtsi). It quite often isolates itself from the community and takes the attitude that only SUM is capable of training "good" Ukrainians, which often impedes the development of good working relations with other Ukrainian youth organizations and may even subvert their programs. These attitudes

have made SUM the recipient of frequent criticism from other Ukrainian organizations.

ODUM is the Ukrainian Democratic Youth Association in Canada. This association was first formed in 1950 in Toronto, and coincided with the birth of other ODUM organizations around the world. ODUM was conceived as an "alternative" youth association, and idea which arose after the Second World War as the result of the disillusionment of many young people with existing youth organizations in 1945. Ivan Bahryany gave a public talk at a post-war camp in Munich on "The Youth of Greater Ukraine and Our Task." This is generally taken to be the initial spark that gave way to the development of ODUM. The emphasis in ODUM is on democratic choice, both in theory and in practice. As such, the organization is tolerant of all religious beliefs, although its membership consists predominantly of Orthodox Ukrainians. Programming is along the lines of scouting and church group organizations with emphasis on traditional Ukrainian culture. ODUM encourages members to be active in the Ukrainian community in a variety of activities, and is not tied in any way to any political organization.

MUN, the Ukrainian National Youth Federation, held its first convention in Canada on July 14, 1935 in Saskatoon. The organization is affiliated in a direct way with the Organization of Ukrainian

Nationalists (OUN - Melnykivtsi). In recent years MUN has dwindled in numbers. Its emphasis is on social activities for its members, including events such as bowling tournaments. Cultural activities also receive a high priority and MUN excels in Ukrainian dance ensembles. Although MUN was formed before the Second World War in Canada, it amalgamated many new members into its ranks after the war, which changed its complexion somewhat. It is predominantly Ukrainian Catholic.

SUMK, or the Canadian Ukrainian Youth Association, held its first national convention in 1932 at Pine River, Manitoba. The organization was formed at the initiative of the Ukrainian Self-Reliance League (SUS), an Orthodox Ukrainian church youth organization, for Orthodox Ukrainian Youth. The organization is part and parcel of SUS and the Ukrainian Greek Orthodox Church in Canada. SUMK is democratically based as are its related organizations. Although its activities are "church basement" oriented, SUMK has recently been quite innovative and had initiated new programs for its membership, including cultural "rediscovery" programs such as its cultural immersion camp, "Selo".

The corresponding organization to SUMK in the Ukrainian Catholic community in Canada is the Ukrainian Catholic Youth (UCY). Formed in 1939 in Hartford, the organization is part of its parent Catholic organization, the

Brotherhood of Ukrainian Catholics (BUC). It is the least organized of the youth organizations in Canada as each of the individual parish organizations retains a high degree of autonomy. The programs offered are similar in that they are predominantly "church basement" oriented.

In Canada these six organizations form what is probably a stronger ethnic socializing force for the youth involved in them than the church, family, or parochial school. To say that these organizations are disorganized would not be true. They offer their members as good, as challenging, and as safe a program as any other youth group in Canada, and they do it within a Ukrainian ethno-cultural milieu.

Just as it would be untrue to say that these organizations are disorganized, it is true that they are organized. It is a fallacy that these youth groups are highly organized or even organized. Beyond the pretension of differing ideologies (which are largely irrelevant to our youth today), the lost membership through bickering, and the wasted resources through duplication of facilities and programs lies the potential for Ukrainian-Canadian youth as a whole to become one of the more positive, dynamic and progressive forces within our community. However the step from potential to actual is a large one and consists of many small steps built by hard work, perseverance and commitment. The choice is ours, but it must be made quickly. The forces of assimilation afford us not a moment to lose.

PODRABINEK HEARINGS — LONDON, JULY 13, 1978

Bohdan Martinek

PSYCHIATRY STILL ABUSED IN USSR

As the world's attention remains focussed on the Shtcharansky trial, we must remember that these trials are but one example of a continuous campaign by the Soviet regime to repress and destroy the Soviet oppositionist movement. The trials of Shtcharansky, Ginzburg and Lukianenko are but examples of one method the regime is using to achieve this end. A more secretive and inhumane method is the imprisonment of dissenters in special psychiatric hospitals.

In order to help those dissidents victimized by the surreptitious actions of the Soviet secret police, the political abuse of psychiatry must be exposed and publicized. One of the most recent and significant contributions to this task is the research compiled in Punitive Medicine by Alexander Podrabinek. As this samizdat document and his persistent investigations posed too much of a threat to the Soviet regime, Podrabinek was arrested on May 14, 1978, in Moscow and charged under Article 190-1 of the RSFSR Criminal Code for "dissemination of fabrications known to be false which detame the Soviet state and social system." Podrabinek was taken to the Matrosskaya Tishina prison, where he has been held incommunicado since his arrest.

His trial is imminent and is expected to take place in Elektrostal, a town outside Moscow. Already irregularities in the pre-trial investigation have shown that the outcome of the trial has been prearranged by the Soviet authorities. Witnesses for the defence have offered to submit evidence but have been refused. As an attempt to insure the fair presentation of evidence, Alexander Podrabinek's father, Pinkhas Podrabinek, has retained Mr. Louis Blom-Cooper, O.C., to defend his son's interests. The International Committee in Defense of Alexander Podrabinek, led by Mr. Blom-Cooper, conducted hearings in his defence on July 13 in London. Its

purpose was to make plain that Podrabinek is facing trial due to his efforts to investigate and publicize the political abuse of psychiatry in the USSR, to ensure that his case is examined in public and to present evidence that material prepared by Podrabinek is credible.

An impressive array of

testified about their experiences as psychiatrists which convinced them that the abuse of psychiatry for political purposes was widespread in the Soviet Union. Dr. Peter Sansburg was present on behalf of the British Royal College of Psychiatrists. Finally, Ludmilla Alexeyeva and Valenty Turchin sub-

stantiated Podrabinek's research as a paramedic in the Soviet ambulance service, he became well acquainted with the secret police's method of arresting dissenters and transporting them inconspicuously by ambulance to psychiatric hospitals. At the age of twenty, Alexander in 1973 began researching and gathering evidence on psychiatric abuse. His material was compiled in a 256 page samizdat book, Punitive Medicine, which was made public in May, 1977. Although the original text of the book had been confiscated by the police during a search two months earlier, a copy had been hidden and thus was fortunately available for publication. The book examines the legal, sociological, medical and historical aspects of the political abuse of psychiatry in the USSR.

Podrabinek was personally involved in this investigation by his personal intervention on behalf of imprisoned dissidents. In November, 1976, he had travelled to Mogilev in Byelorussia to defend Mikhail Kukobaka, who had been forcibly interned after distributing copies of the Universal Declaration of Human Rights among fellow employees at his workplace. Kukobaka was diagnosed as suffering from a "mania for the reconstruction of society." Only Podrabinek's intervention led to Kukobaka's release.

In January, 1977, Podrabinek became the leading member of the Working Commission to Investigate the Use of Psychiatry for Political purposes, a commission on the Moscow Helsinki Group. Between June 1977 and April 1978, the Commission issued eight Information Bulletins comprising a total of two hundred pages. During that period, Podrabinek reported on a nationalist demonstration he had witnessed in Lithuania and attended the trial of two members of the Ukrainian Helsinki Group, Marynovych and Matusevych.

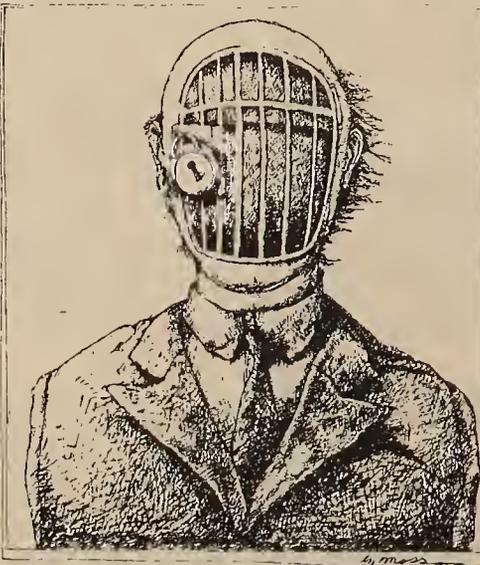
Such activity as the monitoring of Soviet legality earned Podrabinek the persecution of the

Soviet authorities who are ever fearful of a too strict adherence to the Soviet Constitution. In April 1977, Podrabinek was arrested at a meeting of Baptists who were concerned about the fate of Alexander Veloschchuk, a Baptist forcibly confined in hospital due to "schizophrenia, with religious delirium." Podrabinek was jailed for fifteen days on the charge of hoologanism.

In October 1977, police searched the workplace of Alexander's brother, Kirill Podrabinek, and confiscated an underwater harpoon pistol and some small caliber sporting bullets. Although Kirill denied possession of these bullets, KGB officials threatened the Podrabinek brothers and their father with criminal charges unless they especially Alexander, left the USSR within twenty days. Alexander's rejection of this attempted blackmail led to the arrest on December 17, 1977, of Kirill, who was subsequently tried on March 14, 1978, and sentenced to two and one-half years imprisonment for the illegal possession of firearms.

Alexander Podrabinek continued the commission's work, including the investigation of the cases of workers who had been imprisoned in psychiatric hospitals for participating in the formation of an independent trade union. On May 14, 1978, the day before the opening of Yuri Orlov's trial, Podrabinek was arrested and is being held incommunicado until his trial.

We are witnessing the Soviet regime's attempt to smash the oppositionist movement in the USSR. The parasitic bureaucracy realizes that its existence depends upon the ability of the police and other parts of the repressive apparatus in the Soviet's arsenal to keep the democratic movement in the Soviet Union contained and isolated. The principled and vigorous support of activists in the West is needed in order to help the opposition in the USSR continue in its task of struggling for emancipation.



witnesses contributed to the hearings. Vladimir Bukovsky, Natalya Gorbanevskaya, Fyodor Grigorenko and Leonid Plyushch gave first hand accounts of Soviet 'psychiatric' practice while Dr. Yuri Novikov, a former section head at the Sersky Institute, and Marina Voikhanskaya, among others,

mitted testimony about their personal acquaintance with Podrabinek and his work.

The hearings have highlighted Podrabinek's courageous persistence in investigating psychiatric abuse and have brought attention to the significance of his work. Through working over three years

5-ий З'їзд СУСТЕ

Союз Українських Студентських Товариств Європи

В джх від 29-го березня до 2-го влітня 1978 р. відбувся в Лондоні, Великобританія, 5-ий З'їзд Союзу Українських Студентських Товариств Європи (СУСТЕ), на котрий приїхало 38 делегатів студентських товариств і багвго гостей.

У З'їзді взяли участь делегати від Союзу Українських Студентів в Австралії (СУСА), Національного Союзу Українського Студентства в Бельгії (НвСУС), Української Громади у Великобританії (УСГубВБ), Союзу Українських Студентів у Німеччині (СУСН), Союзу Українських Студентів в Італії (СУСІ), і Союзу Українських Студентів у Франції (СУСФ).

Після відкриття З'їзду, що його перевів Марко Томашек, виконуючий обов'язки голови СУСТЕ, було обрано Президію З'їзду та були прочитані привітання від всіх українських організацій Європи.

Перегіб З'їзду

1-ий день З'їзду: у першій сесії З'їзду учасники заслухали звітів із діяльності НАСУС, що його зложив Маруся Когут, та Марна Томашена, який говорив про діяльність СУСА. У другій, поплудневій сесії ред. Михайло Добрянський вголосив доповідь на тему „Сучасна Україна" після якої почався жвава, але — з огляду на обмежений час — коротка дискусія. Студент Богдан Бобкин (СУСН) вголосив доповідь на тему „Зовнішня політична діяльність", п. Івн Равлюк інформував про діяльність Комітету Оборони Українських Політ'язів в СССР. Про діяльність Комітету Оборони Політ'язів в СССР інформував Констатин Гуйтан. Особливо живо виринула дискусія після інформативних доповідей пп. Равлюка та Гуйтана.

У ході цієї сесії звітували про діяльність УСГубВБ її голова Роман Кравець, про СУСІ Михайло Петрович, про СУСН Андрій Гайдамака, а про діяльність СУСФ говорила Зірна Вітошницька. Теж після звітуння відбулася дис-

кусія, янв, зокремв, заторкувала видання журналу СУСФ „Беріть або лишіть".

2-ий день З'їзду: проф. Віктор Свобода вголосив доповідь про діяльність советських цензорів та про націоналізо зорієнтовану літературу нотра, помімо їх старань, доходити до друку. Про внутрішню політику доповідав Богдан Нагайло, а про українських студентів говорив Адриан Синала. Після доповідей прохлдил жаваї дискусія в яких учасники обговорювали заторкнені питання.

3-ій день З'їзду: делегати обговорювали пропояовані зміни до деяких точок статуту, які, після обговорення, були прийняті, в теж обговорювано дальшу діяльність СУСТЕ.

Учасинни вирішили, що наступний З'їзд відбується в 1980 р. в Мюнхені (Зах. Німеччина), а конференція відбудеться в 1979 р. у Маквілдер (Франція).

Вирішено теж випустити друмом всі доповіді, котрі були вголослені на 5-ому З'їзді СУСТЕ.

Доповіді про виховання молоді цього дня вголосили: Марта Синала (УСГубВБ), і Маруся Когут (НАСУС).

4-ий день З'їзду: про актуальні справи Помісної Української Католицької Церкви (ПУКЦ) доповідав всеч. о. мнтраг д-р Івнв Музична, а про Українську Автокефальну Православну Церкву (ВАПЦ) — о. прот. Михайло Хуторний.

„1000-ліття Охрещення України-Руси" — це була доповідь Марка Томашена. У пообідній сесії відбулася вибори нової Управи СУСТЕ та прийнята резолюція.

До нової Управи СУСТЕ на чергову каленцію були обрані: Володимир Личманенко (УСГубВБ) — голова СУСТЕ, Зенон Коваль (НАСУС) — заступник голови, Оля Джужула (УСГубВБ) — секретар.

У пообідніх годинах відбулися прийняті для делегатів і гостей котрі побажали новосформованій Управі СУСТЕ янв найкращих успіхів і діяль-

ності. Вечером для учасників було зорганізовано вивілення фільму „Тіні забутих предків".

Виродом З'їзду, янв у доповідях студентів, ган і в дискусіях, українські студенти висловлювали своє затурбогання затреченням української ідентичності та звичналення проблемами України.

Повні тексти всіх привітів, звітів і доповідей будуть включені до Збірника матеріалів З'їзду, який вийде в друці в скорому часі.

Управа СУСТЕ

РЕЗОЛЮЦІЯ

5-го З'їзду Союзу Українських Студентських Товариств Європи (УРИБКИ)

4. З'їзд вітас ЦеСУС та всі затурбовані товариства, запевняючи їх про готовість СУСТЕ до тісної співпраці з ними.

5. Беручи до уваги, що ефективна діяльність СУСТЕ у великій мірі залежить від праці й діяльності складових товариств, З'їзд закликає Управу Товариств в Європі посилити працю серед студентства у їхніх країнах і вдержувати тісний зв'язок з Управою СУСТЕ.

6. Незадовільний стан номуніції і співпраці з Управою ЦеСУС заставляє З'їзд висловити побажання, щоб Управа ЦеСУС-у подбала про порашання цього стану.

9. На нарадах З'їзду дискутовано деякі явища нетолерантної поведінки на різних студентських та громадських форумах в останніх роках.

Толеранція є передумовою конструктивної співпраці взагалі, а зокрема на студентському та всіх інших громадських форумах, тому З'їзд закликає всіх студентів і студентських товариств плекатати дружність та шанувати погляди тих, хто думає інакше.

11. З'їзд СУСТЕ, дізнавшись під час з'їздових нярвд — повідомленнями радіо К преси — про жорстотні засуди М. Матусевича та М. Марнковича на сім років ув'язнення і п'ять заслання та про за-

грозу примусового затурбогання Левка Лук'яненка до пекшіятрної тюрми, зсуджжує сваволо советського режиму і закликає студентів у вільному світі рішуче виступити на захист невинно засуджених членів української громадської Групи Сприяння

Виконанню Гельсінських Угод.

13. З'їзд вітас постановити незалежного професійного руху в СССР в обороні прав робітників до якого входять голлова українськи робітників очолованої Володимиром Хлебановим.

Нападський Інститут Українських Студентів

Canadian Institute of Ukrainian Studies

CONFERENCE ON

Social Trends Among Ukrainian Canadians

September 15-16, 1978

University of Ottawa
Ottawa, Ontario

Sponsored by the

CANADIAN INSTITUTE OF UKRAINIAN STUDIES

MULTICULTURALISM DIRECTORATE

UKRAINIAN CANADIAN STUDENTS' UNION

Following the conference, participants are invited to a workshop on "Social Development Projects in the Ukrainian-Canadian Community: An Assessment." The workshop is sponsored by the Ukrainian Canadian Students' Union and will be held on Sunday, September 17, 1978, at the University of Ottawa. Details will be announced.

SUSK FUNDRAISING APPEAL!

The Ukrainian Canadian Students' Union (SUSK) has undertaken a special JUBILEE FUNDRAISING DRIVE upon the occasion of its Twenty-fifth Anniversary. The purpose of this campaign is to eliminate a number of outstanding debts which have been passed on by former executives. SUSK, as a result, has worked on a restricted budget during the past year and has incurred no new debts. However, to successfully complete its plans for the current year and to place next year's executive on a solid financial base, SUSK needs additional funds. Many appeals have been sent to SUSK alumni and members of the Ukrainian community. If you have received such a plea, please be kind enough to respond. If you have not received a fundraising appeal, but would like to show your support for SUSK, please mail your donations to:

Ukrainian Canadian Students' Union
11246-91 Street
Edmonton, Alberta
Canada T5B 4A2
(403) 479-0935

UKRAINIAN FOLKLORE

It's been a long battle. Some "perished" along the way. Others, however, have persevered, and have added another flower to the vine of potential for serious Ukrainian scholastic work in Canada. To this end, the Department of Slavic Languages and Literatures at the University of Alberta has implemented a Ph.D. programme in Ukrainian literature, and is currently considering a Ph.D. programme in Ukrainian Oral Literature (i.e. Folklore).

It is fantastic. Think of it. Doctoral degrees in Ukrainian literature and Ukrainian folklore. However, you may ask, "Why is it fantastic?" It is so, because in the West Ukrainian literature has always been relegated to "cute ethnic" status behind the "more significant and practical" Russian literature. Something of a hobby as opposed to serious study. Ask your Ukrainian professors, and find out how many of them earned their Ph.D.'s in Russian literature or in Slavic literature (with their major being in Russian, and minor in Ukrainian). Russian literature is certainly not evil and it deserves its place in the sun. But so does the

serious study of Ukrainian literature.

The Ukrainian folklore Ph.D. programme is something totally unique. For the first time outside of Ukraine, serious Ukrainian ethnographic study is possible, and shows potential for growth. As we all now know, after reading or hearing Dr. Klymasz's speech "Ukrainian Folklore in Canada: The Big Put-Down," the Ukrainian-Canadian community has some unique and exciting aspects which warrant serious academic study.

Unfortunately, these programmes are in a precarious position, as are their potential graduates. Firstly, will jobs be available to holders of such "limited" degrees? (But then again, are there jobs available for any Slavics grads these days?) Secondly, the University of Alberta's current financial cutbacks have seriously and unfairly hit the Slavics Department at a time when it is blossoming forth into expanded Czech, Polish, Russian, and Ukrainian programmes. The current professors are unfairly overloaded, the department cannot afford to hire badly-needed new professors, and

student assistantships have been decreased in number.

These problems can, fortunately, be overcome by student pressure. The increased enrollment which will hopefully result from this chance for sincere, serious study will provide the Department with the grounds to request more money from the University and the provincial government to finance their programmes. Students are power, even if they are ethnical!

It is time. Yes! It is time for Ukrainian-Canadian students to show some courage, and if necessary, even a little self-sacrifice. We are too often lazy and sluggish in our work, yet no other ethnic group comes close to our expertise in partying. Generally speaking, there is no better time than the present to release our budding potential for the other side of *kozachyna* — work in doing so, we will respect and love ourselves far more than we do now.

These two new Ukrainian doctoral programmes give us another chance for progress, for expansion. The opportunities have never been better, but it is up to us students to take advantage of them.

CHAMBUL

(continued from page 8)

must be content to live within a no-frills budget, comforted by the thought that someday his experience and expertise may be rewarded by coaching assignments that would compensate for these lean amateur years. With an eye on the future he finished his B.A. in Physical Education and Psychology, and has just completed the first of four years he plans to study at the Canadian Memorial Chiropractic College in his hometown of Toronto. When the appropriate time comes he hopes to establish a sports-related practise that will allow him to combine his knowledge with his passion for competitive athletics.

For the moment, however, all of his energy is focussed on the

immediate goal of the Commonwealth Games. He missed the last gathering of Commonwealth athletes because of the demands of school, but this time around he's ready and waiting. His preparatory regimen of two-hour training sessions twice a day has already shown results at the Montreal preliminaries, which he won handily with an unspectacular toss of slightly more than 59 metres. Although this throw made him five metres better than anyone else on the field and formally secured him a berth on the Canadian team, he realizes that he is going to have to throw much farther in Edmonton if he's to strike Commonwealth gold. He predicts that a throw of more than 63 metres will be necessary to win the event. Whatever the outcome, one thing is certain: he is sure to give it and us his best.

His name? — Borys Chamber, and he's most definitely a contender for honours at this year's Commonwealth Games.

KWASNYCIA

(continued from page 8)

crowd of knowledgeable spectators. You will also have to deal with the considerable pressure you will feel knowing that everything you do is being scrutinized by your fellow competitors. Which should give you an idea of what Bohdan Kwasnycia is up against when he attends a showdown among the best in the world.

That Bohdan has achieved the success that he has in the demanding sport of international skeet shooting, comes as no surprise to me or any of the neighbourhood kids who knew him well in his teenage years. You see, a "gang" of us local teens used to work together at the trap and skeet fields that were something of a landmark to residents of our small community in the Toronto borough of North York. The sound of gunfire regularly punctuated the quiet of our neighbourhood on Wednesday nights in the summer, and Saturday afternoons all year 'round. It is fitting that Bohdan's father owns the gas station directly opposite the field — where Bohdan works as a licenced auto mechanic — and that "Donny," as everyone calls him, grew up in the metaphorical shadow of the sport he has come to excel in. One couldn't have created a better scenario to a success story ...

A memory of my gun club days goes back to the very first time that Bohdan shot, and although I didn't realize it then, the significance of the event eventually proved to be prophetic. As "skeet boys" we had the unique opportunity to watch dozens of different shooters each week — including some of the better shooters in Canada when meets or demonstrations were held — and therefore considered ourselves somewhat presumptuously to be authorities on the sport. We'd often discuss the merits of particular shooters, especially when we were doing the mundane work of sorting the spent shells we gathered off the fields. One such discussion took place after Donny's first round, and I distinctly remember that we all agreed that he was a "natural" shooter. Which is to say that he had that seemingly inborn talent that made him look quite at home with a gun on a skeet field. It was communicated in his relaxed style of shooting and in his easy-going manner, and it was reflected immediately in his scores. Within weeks he had shot his first perfect round, and in no time at all he was sending away for the badges that said he had shot 50, 75, and then a 100 birds without missing. He was unquestionably the best shooter among us, and soon even the patrons of the club were taking notice of his talent.

It's a long way from those innocuous beginnings to the level of shooting in world competition, but it is clear that Bohdan has been able to refine and develop that original gift of raw talent. He has now won the Canadian championship for two consecutive years — the first time by shooting an impressive 97% — and he is beginning to turn the heads of experienced shooters around the world. Last year he missed winning the European championship at the Belgian Grande Prix of shooting by a mere three birds, and in his last outing, at the U.S. Open in Texas, he came in second in the competition to decide who is the best shooter in America. What makes these achievements even more remarkable is the fact that Bohdan is only 26 years old, a full ten years younger than most of his competitors. Since skeet shooters don't usually reach their prime until they are 35-40, Bohdan's best years are still (theoretically) ahead of him.

For the moment, however, Bohdan's sights are set on the Commonwealth Games in Edmonton this summer, where he will be representing Canada with another familiar figure from my gun club days: Fred Altmann. The two of them will be facing especially stiff competition from the English team of Neville and Sykes; Bohdan expects that it will take a score of 195 to 197 to win the top honours.

Although Bohdan will not be counting any chickens before they hatch, you can bet that somewhere in the back of his mind he'll be thinking of the World Championships that are going to be held in South Korea this September. The last time around (France, 1977) he fell apart under the pressure, and it took him awhile to put the experience behind him. This time he's ready to test his mettle, and hopefully to announce that he is a top contender. Beyond that he can already see the Moscow Olympics.

Whether or not he reaches his personal goal of the Moscow Games, I think I speak for all of us old "skeet boys" when I say that he had done us proud. One thing is certain, all of us will be pulling for him when he steps up to that first station at the Strathcona range — which he describes as "one of the finest facilities in the world" — in Edmonton this summer. Good luck from the old neighbourhood gang: Bob, Jamie, Robert, Phil, Eric, Paul and Jerry!

OPEN LETTER — (continued from page 2) —

so lightheartedly recommends to the Ukrainian community to renounce any connection with the Ukrainian patriotism at the time when Moscow has proscribed and outlawed Ukrainian patriotism in Ukraine and when thousands of Ukrainian dissidents, men and women, are suffering inhuman punishments and tortures in Siberian "gulags" just because of their Ukrainian patriotism. Are those sufferings of our brothers and sisters not a sufficient reason for every person of Ukrainian descent to be not only an ardent Ukrainian patriot, but also a patriot of the country which has granted us or our ancestors asylum from Russian persecution?

You wrote in your article that "META" encourages Ukrainians to marry Ukrainians for "nebulous patriotic reasons." Therefore, let me give you here several reasons which already have been published in the Ukrainian-language press and which hardly can be called "nebulous":

"In 1978, taking the birth-rate of Ukrainians before 1932, there should have been 88 1/2 million Ukrainians in the world. In fact, in 1978 there were only 50 million Ukrainians in the world. The deficit caused by Nazi and Soviet holocausts is 39 1/2 million and this is the price paid by the Ukrainians to keep the idea of Ukrainian nation alive. (v. "Holocausts in Ukraine" by L. Shan-sky, published in 5 consecutive English-language issues of AMERICA on May 18 and 25 and June 1, 8 and 15, 1978.)

"In Ukraine the number of mixed marriages is rising — it is counted in millions." (v. "Demographic Research" published by SCIENTIFIC THOUGHT in Kiev in 1975.) The Soviet occupants of Ukraine apply enormous pressure and gigantic means and resources of their monstrous slave empire to facilitate and promote mixed marriages for eliminating all enslaved nationalities and creating one "Soviet," i.e. in reality Russian nationality.

"With a rapidity unprecedented in the history of nations," the Ukrainian nation is losing in Ukraine millions of its people and committing massive ethnic suicide because of mixed marriages. (v. Scientific essay entitled "On Inter-Ethnic Integration Pathology" by Stephan George Prociuk published in the January 1978 issue of SUCHASNIST in Munich, Germany.) If this trend continues, the Ukrainians in Ukraine might become a minority.

Mixed marriages involving Ukrainians in the free world, especially Ukrainian youth, are approaching 100% of all marriages involving Ukrainians in some of our communities. Therefore, stopping or at least minimizing the increase of mixed marriages represents perhaps the most important and urgent need of our community. (v. "WCFU Herald" ("VISNYK"), Year 1, No. 2 of November 1974.)

You suggest that "META" should prepare some educational materials which a non-Ukrainian marrying a Ukrainian could read to

become familiarized with the Ukrainian community, traditions, obligations, etc." Many books in non-Ukrainian languages on Ukraine are available in Ukrainian book stores. If a non-Ukrainian marrying a Ukrainian really wants to become familiarized with Ukrainian community, traditions, etc., he or she can get all the necessary materials. Where is the will, there is a way. And you, Dear Mr. Jacuta, as well as the editors of STUDENT and all other members of the youth of Ukrainian descent who are concerned about the survival of Ukrainian nationality, have the possibility to promote and spread such a good will. All of you have also a standing

and cordial invitation from "META" to participate in the efforts of "META" to bring back to our community all those mixed couples and their offspring who voluntarily separated themselves from us and to help all those yet unmarried young Ukrainians in marrying Ukrainians. This is very desirable and important because "META" alone, without the help and cooperation of our youth, can do nothing. "META" is just a handful of patriots who donate their time and work to contribute their small share in the fight for survival of the Ukrainian nation.

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