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UNA's Canadian Representation meets, discusses Soyuz operations in Canada

TORONTO — The Ukrainian National Association's Canadian Representation, made up of the fraternal association's Supreme Assembly members in that country, met here on Friday, January 17, to discuss a variety of issues affecting the UNA's Canadian operations, including the purchase of a Canadian headquarters building.

The meeting — attended by John Hewryk, supreme director for Canada; Leonid Fil, supreme auditor; and Tekla Moroz and Wasyl Didiuk, supreme advisors — was held at the offices of the World Congress of Free Ukrainians beginning at 10 a.m. Supreme Advisor Myron Spolsky was absent from the meeting, but was excused for valid reasons.

After all were welcomed by John O. Flis, UNA supreme president, Mrs. Moroz undertook the duties of secretary of the meeting. The agenda for the meeting was accepted as proposed. The supreme president immediately informed those present that the purchase of a building at 2116 Bloor St. W. was not consummated inasmuch as by the time the formalities imposed by the binding resolution of the Supreme Assembly were complied with, the property had been sold to others.

Thereafter, Mr. Flis reported, Vasyl Sharan resigned as chairman of the Toronto District, and Messrs. Popodyniec, Kowalchuk and Myskiw were elected to conduct the affairs of the Toronto UNA District until the next meeting, when a new slate of officers would be proposed.

In addition, Mr. Flis stated that a letter was written to the real estate broker informing him that the UNA is still in the market to purchase appropriate real estate to be used as a Canadian central office and as an office for the use of the UNA's Toronto District.

After discussion, it was resolved that the Canadian Representation of the UNA fully endorses the plan to purchase premises for use as a central Canadian office and as an office for the Toronto District in the nearest possible future. The Canadian Representation also urged members of the UNA Supreme Assembly to amend their resolution requiring 15 days for mailing of a notice of intent to purchase, plus mailing time, before a purchase can be consummated. Toronto real estate is sold very quickly, not permitting time to a prospective purchaser to comply with the time-consuming formalities required by the Supreme Assembly.

The second matter that was considered was the present status of the Toronto UNA District. Supreme Advisor Didiuk, having been present at the Toronto District meeting, expounded on this matter and concluded hopefully that this matter would be resolved in the near future.

He also urged that all members of the UNA Supreme Assembly receive a letter from the Executive Committee, asking for their consent to proper amendment of the Supreme Assembly resolution in question so that the purchase of appropriate real estate may be brought to a successful conclusion. The supreme president was instructed to write such a letter.

In regard to the organizing campaign for Canada, the following quotas for 1987 were duly approved: Toronto (Continued on page 16)

Chicago marks Day of Solidarity

by Marianna Liss

CHICAGO — In solidarity with Ukrainian political prisoners in the USSR, Chicago's Ukrainian organizations held a prayer vigil and program on January 12. The commemoration began with a moleben attended by Ukrainian Catholic, Orthodox and Baptist clergy and laity at the St. Nicholas Ukrainian Catholic Cathedral.

Ukrainian Orthodox Archbishop Constantine read from the New Testament. Quoting St. John (15:13), he read: "Greater love hath no man than this, that a man lay down his life for his friends."

As host of the service, Ukrainian Catholic Bishop Innocent Lotocky stated that the sacrifice of love for one's friends was the theme for the evening. He also announced a memorial service to be held at the end of the moleben for the repose of the recently deceased

WASHINGTON — Some 30 demonstrators assembled outside the offices of the Heritage Foundation January 14 to protest the appearance of a federal judge who ordered a would-be defector to return to the Soviet Union in 1985.

The protesters, who were organized by the Conservative Action Foundation (CAF), denounced the decision by Judge Marvin Feldman of New Orleans ordering Ukrainian seaman Myroslav Medvid back to the USSR after he jumped from his Soviet freighter into New Orleans harbor.

Among the demonstrators were some two dozen area Ukrainians, led by Larissa Fontana's Ukrainian Community Network, as well as Estonians, Latvians and Lithuanians.

CAF project director Scott Hughes presented Judge Feldman with a silver bowl inscribed with the words "Pontius Pilate Award for Judicial Excellence" as well as a T-shirt emblazoned with the words "Medvid Busters — Who You Gonna Call?" shortly before the judge delivered a speech at the think-tank.

Judge Feldman refused an injunction barring the forced deportation of Mr. Medvid when he jumped from his fighter, the Marshal Koniev in November 1985. His refusal permitted the Soviets to repatriate Medvid.

"His (Feldman's) decision to send Medvid back is the moral equivalent of World War II's infamous 'Operation Keelhaul,' in which Soviet citizens were forcibly repatriated to Stalin's USSR where, like Medvid, they faced certain death," CAF president Lee Bellinger told The New York City Tribune.

Calling the judge a "monster" Mr. Bellinger said the CAF organized the demonstration "to remind him (Feldman) of the dereliction of his duty to uphold individual rights." The CAF would not allow the judge to "hide behind Heritage (Foundation's) fine reputation."

Herb Berkowitz, vice-president of the Heritage Foundation said he doubted that the judge was indeed responsible for sending Mr. Medvid back to the USSR.

"The case was argued by the Department of State, which is probably the bad guy in this case," he said. "He had to decide according to the law, not by what was in his gut." He described Judge Feldman as "an outstanding conservative" who "in no way (is) a left-wing, Soviet apologist."

"He is presented with facts and makes a ruling based on the law," Mr. Berkowitz said.

For his part, Judge Feldman told the Tribune that he felt that federal courts did not have the power to grant the requested release of the sailor.

"It (the case) touched on a much larger issue, the doctrine of the separation of powers. What is the power of the federal judiciary as opposed to the legislative and executive branches of government when confronted with questions of serious foreign policy implications?" he asked.

Federal courts do not have the right to involve the country in "foreign policy confrontations because judges have no constituencies. Those powers reside in the president and Congress who do have constituencies."

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Ukrainian Orthodox and Catholic clergy in Chicago pray for repose of soul of Kateryna Zarytska, recently deceased former Ukrainian political prisoner.

A GLIMPSE OF SOVIET REALITY

Ukraine's Donets Basin faces dilemmas of an old coalfield

by David R. Marples

CONCLUSION

The decision to raise substantially the proportion of coal produced in the eastern coalfields to 42 percent of overall output by 1990, and 60 percent by the year 2000 has led to an improved performance in the coal industry in 1986. Total output will be in the region of 750 million metric tons, compared to about 725 million metric tons in 1985.¹⁶ The five-year plan goal of 775 million tons by 1990 suddenly seems attainable.

However, the growing predominance of the eastern coalfields has led to further problems in the Donbas. Simply put, this coalfield, which still produces more coal per annum than any other individual coalfield (an estimated 190 million metric tons per annum or about 25 percent of total Soviet output), has to maintain current output rates with a lower rate of investment. In 1985, between 40 and 45 percent of Donbas mines failed to fulfill their annual plans.¹⁷

Current exploitation rates can only be maintained by forcing workers to work weekends, reworking old mines and opening new mines at ever greater depths. At the Congress of the Communist Party of the Soviet Union in March 1986, for example, a miner from the Donbas region outlined problems in that coalfield, noting that while reconstruction of mines was bringing into service new capacities of 8 million metric tons a year, depletion of existing mines was reducing capacities correspondingly by 32 million metric tons per annum.¹⁸

In theory, the life of the Donbas miner, if not ideal, is relatively comfortable. The work week is 30 hours, compared to 36-38 hours weekly in other coal-mining regions. Retirement can take place at the age of 50, and even in 1979 the miner's pension was said to be up to 160 rubles per month, depending on the number of years worked in the industry.¹⁹ In 1980, on the advice of the Institute of Work Hygiene and Professional Health Care, a six-hour working day was accepted for all Soviet miners, with a 20 percent norm reduction in deep mines with excessive temperatures. Work shifts were reduced by 10 percent for every two "above-norm" grades of temperature.²⁰

In September 1981, the Central Committee of the CPSU and the USSR Council of Ministers issued a decree "On Raising the Wage Rates and Salaries and Improving the Organization of Pay for Workers and Employees in the Coal [Shale] Industry and Mine Construction." Workers engaged in underground operations received an average wage increase of 27 percent; those involved in surface mining operations, 23-24 percent; and those in other work, 18-20 percent. The increased rates of pay were introduced in the Donbas region in the first quarter of 1982.²¹ After the wage rise, some underground miners in the Donbas were earning between 350 and 400 rubles a month, or almost double the average monthly wage in Soviet industry.

Nevertheless, the wage increase thus far appears to have solved very little. Above all, it has not attracted workers to the coalfield. The wage rises are linked to productivity and as plan targets are missed, the pay packet

declines accordingly. When a subbotnik (voluntary working Saturday) was announced for the 27th Party Congress in February 1986, one delegate, Petro Venger, commented that in the coal industry of the Donbas, "Saturday is a normal working day."²²

Sunday work has also become the norm. In 1982, the coal miners' union acceded to management's demands to work two Sundays in the month. Yet 150 managers were said to be violating labor codes by introducing Sunday work throughout the month, with only standard rather than double pay for overtime.²³ Even earlier, in 1980, it was reported that in the Donbas coalfield miners were "constantly being deprived of their Sundays off."²⁴

The nuclear accident at Chernobyl has led to a new emphasis in the Soviet press on the future importance of coal. To date, no slowdown has been foreseen for the nuclear power industry, which is concentrated in the European part of the USSR. It appears unlikely, however, that the ambitious plans will be met. The forecasted annual capacity increase of over 40 percent for nuclear power plants by the year 2000²⁵ has never been attained hitherto and is rendered increasingly improbable by the enhanced attention to safety in the construction of nuclear plants after Chernobyl. For the Donbas coalfield, it appears that it will continue to have an important role not only in the provision of coking coal for the steel industry, but also as a major supplier of coal for thermal power stations in the republic.

In July 1986, one of the foremost energy authorities in the Ukrainian SSR the secretary of the Politburo of the Central Committee of the Communist Party of Ukraine, Borys Kachura, wrote an editorial in the republican coal journal, in which he criticized the failure

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16. Prognostications are based on the monthly average for coal output in the USSR, based on the aggregate output over 11 months as published in *Ekonomicheskaya Gazeta* No. 47, 1986, p. 7.

17. *Radianska Ukraina*, January 3, 1986, noted that 45 percent of republican mines had failed to fulfill the 1985 plan, i.e., including the Lviv-Volhynia coal basin. On January 17, 1986, *Radio Moscow* stated that 40 percent of mines in the Donets basin had not met their 1985 targets.

18. *Izvestiya*, March 2, 1986.

19. *TASS*, August 6, 1979.

20. *Visti z Ukrainy*, No. 38, September 1980.

21. *Pravda*, September 13, 1981; *TASS*, February 10, 1982.

22. *Izvestiya*, February 16, 1986.

23. *Radio Moscow*, February 13-15, 1982.

24. *Trud*, September 21, 1980.

25. The program toward the end of the century was confirmed by Soviet Premier Nikolai Ryzhkov at a meeting of the CMEA countries in Bucharest in November 1986. *Pravda*, November 4, 1986.

26. *Ugol Ukrainy*, No. 7, July 1986, p. 5. Earlier in 1986, this journal came under fire in the Ukrainian press. In an article titled "Horizons of the Mining Journal," V. Nezhentsev, the head of the fuel industry section of the Economic Scientific-Research Institute of the Ukrainian SSR Gosplan, a candidate of economic sciences, cited the journal's failure to publish sufficient information about the introduction of new technology into coal mines in the Ukrainian SSR. Instead, *Ugol Ukrainy* was said to be devoting excessive space to "arguments and profundities." *Robitnycha Hazeta*, January 9, 1986.

Inna Meiman arrives in U.S.

JERSEY CITY, N.J. — Inna Kitroskaya Meiman, the wife of Soviet dissident Naum Meiman, left the Soviet Union on January 18, three years after she first applied for an exit visa to seek treatment for a malignant tumor on her neck, reported *The New York Times* on January 19.

The 53-year-old English teacher arrived at Dulles International Airport in Washington on January 19, where she was greeted by Sen. Timothy Wirth of Colorado and Sen. Paul Simon of Illinois, both Democrats, and Andrea Hart, daughter of former Sen. Gary Hart, who had campaigned for her release, according to the *New York City Tribune*. The wheelchair-bound Mrs. Meiman was quoted as saying that she and her husband are continuing their "fight for human rights."

"They waited until the last possible moment" to give her the visa, which had been promised a month ago, Mr. Meiman said upon his wife's departure. If they had waited another week, I don't think she would have had the strength for the journey."

The 76-year-old mathematician has long been denied an exit visa on the grounds that he did secret work 30 years ago, the *Times* said. He told the *Times* reporter that he saw no indication the authorities might relent and allow him to follow his wife.

Mrs. Meiman waved several times to her husband and about 25 friends and reporters who came to see her off. She was accompanied through the routine customs and passport procedures by Donna Hartman, wife of U.S. Ambassador Arthur A. Hartman.

Mr. Meiman was a member of the now-defunct Moscow Helsinki Monitoring Group.

Mrs. Meiman was diagnosed four years ago as having cancer of the neck. After four unsuccessful operations, Soviet physicians told her the tumor was inoperable, the *Times* said. At that time the couple expressed their desire to seek experimental therapies being tried in the United States, yet despite many appeals from the American Embassy, members of Congress and U.S. doctors, no visa was forthcoming until late last year.

Latvian Helsinki Group documents

Following are translations of some of the first documents of the newly founded Helsinki monitoring group in Latvia, which calls itself "Helsinki '86." The translations were provided by the World Federation of Free Latvians.

Taking into consideration Articles 49 and 50 of the Latvian SSR Constitution, we agree to establish a group which will monitor how our people's economic, cultural and individual rights are being observed.

We agree, openly and without censure or pressure from outside, to inform international organizations about violations that are being carried out against our people's material and spiritual values, including those against our nation itself.

Our principle: to block the path of lies and terror.

To grant all nations the freedoms of self-determination. To observe the Helsinki Accords' closing document agreed-to principles.

We agree to name the group Helsinki.

"Helsinki '86"
Liepaja, Latvia

Dear Countrymen in Foreign Nations:

We are turning to you with a request to have these documents translated into international languages and to have them delivered to the addressee. Our people's situation is critical, that you know, and our existence is not solely dependent on ourselves. Therefore, do not get tired in your endeavors to find help from the democratic nations, and at every opportunity bring more to light all of the injustices inflicted on our people. Do not be preoccupied with your overabundance; that will bring only destruction and extinction. Hold your people like God. "My nation is my God." Every Latvian must live with such a conviction. Not to lock oneself up in a narrow nationalistic circle, but be international... History shows that every nation's fundamental sovereignty is based on emigration. We, in our homeland, are able to do very little. We, who have established this group in face of our destiny... and nonetheless, we are speaking openly, because our nation is worth more than we.

If you have the opportunity, inquire about us where we are after half a year, or only just after a few

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New Soviet emigration law is more restrictive, says U.S.

JERSEY CITY, N.J. — The new emigration law that went into effect in the Soviet Union on January 10 has been called by U.S. State Department officials, including Richard Schifter, assistant secretary of state for human rights and humanitarian affairs, more restrictive and may remain a major obstacle to improved U.S.-Soviet relations, reported The New York Times earlier this month.

According to State Department estimates, only 30,000 to 40,000 people would be eligible to leave the USSR under the new law, which was first announced by the Soviet delegation to the Helsinki review conference in Vienna in November, said Mr. Schifter in an interview with the Times.

"I have heard disparaging remarks from Soviet officials about the migration policies of the Brezhnev era, that they were disorganized and 'What did we get for it?'" Mr. Schifter was quoted as saying.

He was referring to the late long-time Soviet leader, Leonid I. Brezhnev, who, as an exception to the usual general curbs on emigration, permitted some 260,000 Jews to emigrate between 1969 and 1979. Soviet officials have said that "they are not going back — no large-scale emigration," Mr. Schifter said.

Under the new law, one administration official speculated that there might be a one-time surge in emigration until all those eligible would leave, the Times reported.

The Soviet government's continued restrictions on free emigration and foreign travel in general have appeared as a contradiction to General Secretary Mikhail Gorbachev's new "reform" policies, which have taken the form of the releases of several prominent and not-so-prominent political prisoners, somewhat more open public debate, especially

in the Soviet press, and some loosening of restrictions on film and theater, wrote Times correspondent David K. Shipler.

The emigration restrictions have remained an obstacle for improved U.S.-Soviet relations, especially in regard to trade. Under American law, relaxation of emigration restrictions is a prerequisite for easing trade barriers with the Soviet Union.

Mr. Shipler wrote that American Jews have put an enormous amount of pressure, more than any other ethnic group, on the question of emigration from the USSR.

Among the exceptions to the curbs on Soviet emigration, however, have been not only Jews, but other minorities such as Armenians and ethnic Germans. The flow of Jews, in particular, reached a peak of more than 51,000 in 1979, but dropped to 914 in 1986, according to the National Conference on Soviet Jewry, the Times said.

The exceptions have usually been allowed on the ground of "family reunification," with Soviet citizens permitted to join relatives abroad, often distant or fictitious kin. Mr. Shipler wrote that what has made the new law more restrictive is that the definition of family has now been narrowed to close relatives, such as a parent, sibling, child or spouse.

The law contains a section barring discrimination on racial, ethnic, religious or other grounds. This has been interpreted abroad as ending the preference given to Jews in the past.

Now, Mr. Schifter was quoted as saying, the 30,000 to 40,000 people estimated to have close relatives abroad include Jews, Armenians, ethnic Germans, Lithuanians, Latvians, Estonians and Ukrainians. It is not known how many of them would want to emigrate.

Ukrainian Heritage Council discusses plan of action

NEW YORK — The Board of Directors of the recently formed Ukrainian Heritage Council, a New York-based group consisting of Ukrainian community leaders concerned with what they have called a "defamation campaign" and rights abuses against Ukrainians as an ethnic group, held a meeting on December 10, 1986, to discuss and formulate a plan of action for 1987.

During the meeting, which was presided over by the group's president, Taras Hunczak, the council decided it would pursue legal cases and seek damages against individuals who persistently defame Ukrainians as an ethnic group. They also agreed to look to the Ukrainian communities in the United States and Canada for financial support in bringing such persons to court.

The board also discussed recent developments in Australia in regard to proposals that a permanent Nazi-hunting body, similar to the American Office of Special Investigations (OSI), be set up in that country, as well as allegations that dozens of war criminals, including some of Ukrainian origin, reside there. The group decided to cooperate with Ukrainian organizations fighting defamation in Australia.

The Heritage Council board also discussed the need for an annual demonstration in Washington or New

York to defend the human and civil rights of Ukrainians in the West and in Ukraine, and agreed to reach out to Ukrainian youth organizations to coordinate these protests.

Another plan was introduced during the meeting for action on behalf of Ukrainian political prisoners in the USSR. The group hopes to work intensively on the cases of three incarcerated Ukrainians in 1987, but no details were given.

Helena Kozak of Philadelphia was chosen as organizational director at the meeting.

The council also decided to issue its first official release, detailing its purpose and goals, and describing the organization.

Following is the full text of the council's statement.

Persistent attacks on Ukrainians as an ethnic group, on individual Ukrainians, the defamation of our history, particularly the heroic battle of the Ukrainian underground and the UPA for freedom and independence have created the need for a central community organization which would effectively rebuff the campaign against the

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Symposium focuses on OSI

by Roma Hadzewycz

SOUTH ORANGE, N.J. — A symposium on the Office of Special Investigations and its Nazi-hunting activity was held at Seton Hall University here on January 10 under the sponsorship of the New Jersey chapter of the National Confederation of American Ethnic Groups.

Among the speakers at the program were lawyers and leaders of organizations interested in the OSI issue, especially in regard to the agency's reliance on Soviet-supplied evidence and cooperation with Soviet authorities. Andrew Fylypovych, a Philadelphia attorney and Ukrainian community activist, served as moderator.

First to speak was Robert Morris, a lawyer who is chairman of the National Committee to Restore Internal Security, and a former member of the Office of Counterintelligence during World War II.

Mr. Morris pointed out that the beginnings of today's problems with the OSI can be traced to "Operation Keelhaul," which forcibly repatriated 2 million persons to the Soviet Union. "Some feared repatriation so much that they misrepresented their birthplaces" on applications to enter the United States, he said, adding, "people in New Jersey were seized, beaten, drugged and sent back."

Mr. Morris also pointed out that the Justice Department's OSI has an agreement with the KGB, and that the OSI seeks information from the KGB after Soviet-allied publications make accusations against individuals.

The case of Juozas Kungys — the first OSI case to appeal to the Supreme Court for a writ of certiorari since the 1981 Fedorenko case — was then discussed by his attorney, Donald Williamson.

Mr. Williamson noted that at issue in the case is the materiality of misrepresentations on applications to enter this country or for citizenship. If the Supreme Court decides that representations regarding birthdate or birthplace are grounds enough for denaturalization, thousands of East Europeans may be in danger. Referring to his client, he said there is no evidence of Nazi war crimes against Mr. Kungys, but that the OSI is now using the misrepresentation of Mr. Kungys' date and place of birth to strip him of his U.S. citizenship.

Mr. Williamson also stated that the OSI decided to seek denaturalization of his client solely on the basis of Soviet accusations, and that the Kungys story was planted in the United States in the Morning Freiheit, which has been classified by the FBI as Communist propaganda outlet.

"The Soviet Union is afraid of ideas, that is why Kungys is a threat. He can testify against Soviet policies," Mr. Williamson said.

He also stressed that there is another danger if misrepresentations regarding facts such as birthplace and birthdate are found to be material: the OSI will use this as a weapon against others, including witnesses who would be afraid of jeopardizing their own citizenship by testifying in defense of persons being prosecuted by the OSI.

Mr. Williamson also made a plea for financial support for his defense in this landmark case.

Next to speak was Leonard Walenty-nowicz, a public prosecutor from Erie County, N.Y., and former executive director of the Polish American Congress. Mr. Walenty-nowicz's main point was found in his answer to a question he posed: "Why isn't there someone sympathetic to your view in the OSI or the

White House?"

His response was another question: "What have you done to increase your political power (within this country)?" He emphasized that what is of paramount importance is that East European Americans participate fully in the political process and fight for their rights as citizens.

Rasa Razgaitis, national coordinator and founder of Americans for Due Process, a multinational group that encompasses Balts, Ukrainians, Russians and Byelorussians, told the audience about her organization's work. She especially underlined that "all cases are important — they set precedents," and that is why ADP is interested in all of them.

She also called for broader public involvement in combatting the defamation of East Europeans as Nazis, pointing out that if we don't fight this now, "our children will be ashamed of their 'Nazi past' and the Soviets will have won because of our silence."

Ms. Razgaitis also showed a videotape produced by ADP on the Linnas case, noting that this was its first public viewing.

ADP seeks to protect the right to due process of persons being prosecuted by the Office of Special Investigations, and Ms. Razgaitis said that there is currently a case in Detroit in which the OSI is trying to deprive the defendant of his right to plead the fifth amendment. The defendant, meanwhile, is asserting that he is entitled to take the fifth because he has a genuine fear of foreign prosecution. The outcome of this case will have an extremely important effect on others, she commented.

The John Demjanjuk case, which is now being tried in Israel was the focus of William Turchyn's remarks. Mr. Turchyn, who heads the Organization of Ukrainian Archivists in America, reported on the suits filed against the U.S. Justice Department and the OSI by his organization and the John Demjanjuk Defense Fund under the leadership of Edward Nishnic. The U.S. government, he said, has failed to respond to requests for Demjanjuk case documents filed under the Freedom of Information Act and that is why the archivists and the Demjanjuk Defense Fund are proceeding with legal action.

Mr. Turchyn also spoke about some new developments in the Demjanjuk case, including the fact that an expert will testify at the trial on the differences in facial characteristics of Mr. Demjanjuk and the person depicted on the Trawniki ID card purportedly issued to him by the Nazis.

Mari-Ann Rikken of the Coalition for Constitutional Justice and Security and the Estonian National Council pointed out the absence of young people at the seminar. She stated, "Unless we speak out people will assume we're taking the fifth and are guilty" of the charges of Nazi collaboration leveled at East European ethnics. "Why should we expect our legislators to stick their necks out farther than we stick ours out?" she observed.

The final speaker was Bozhena Oshaniwsky, president of Americans for Human Rights in Ukraine, who spoke about civil and human rights violations in the Demjanjuk case by both U.S. and Israeli authorities. She also advised the audience that AHRU will have its own official observer at the trial once it resumes on February 16.

The organizer of the Seton Hall symposium was Myron Leskiw. Opening remarks were offered by Joseph Ploski, president of the New Jersey chapter of the National Confederation of American Ethnic Groups.

Young Ukrainian professionals' panel ponders community's direction

by Marianna Liss

CHICAGO — The direction of the Ukrainian community and the problems it faces were examined by a panel of young Ukrainian American professionals at a one-day conference of the Ukrainian Academic and Professional Association held December 13, 1986, at the SUM-A hall.

The newly formed association sponsors discussions on Ukrainian issues. Invited panelists were: Dr. George Bohatiuk of the University of Medicine and Dentistry in New Jersey; Katherine Chumachenko of the State Department; D. Roman Kulchitsky, a Republican campaign manager; and Myron Wasyluk, Washington lobbyist for the Ukrainian Congress Committee of America. The speakers addressed problems that will face the Ukrainian community for the rest of this century and well into the 21st. Julian Kulas, a Chicago attorney, was the moderator.

Dr. Bohatiuk began the presentation with an analysis and review of the Chernobyl nuclear accident, and its effect upon the health of Ukrainians and other nations. He showed a videotape recording of Soviet newscasts downplaying the incident. Soviet leaders were smiling at the May Day Parade in Moscow while Chernobyl fires still burned, he pointed out.

He disagreed with conservative estimates of cancer risks, saying that if Scandinavian countries found the radiation levels unacceptable then the situation in the immediate area, in Ukraine, Byelorussia and Lithuania, had to be much worse. In addition, he argued that the Soviet desire for control and secrecy unnecessarily jeopardizes lives by not giving necessary information to those affected. He said he found the Soviet disregard for safety criteria inexcusable, and that the lack of responsiveness to the crisis, amounted to a continued policy of genocide against the Ukrainian population.

After Dr. Bohatiuk's address, Mr. Kulas added that at the ongoing Confe-

rence on Security and Cooperation in Europe (CSCE) in Vienna, the European community told the Soviet delegation that nuclear accidents cannot be considered an internal matter.

The American delegation proposed a five-point plan which is awaiting approval from the various European countries. The plan calls for (1) involving the International Red Cross in any future catastrophe; (2) establishing communication centers so that families can find out the welfare of relatives; (3) accepting medical and material aid from outside sources; (4) working out of evacuation plans for high-risk areas; and (5) establishing an international center in order to study the ongoing effects of the Chernobyl accident, and convening a conference of experts to deal with future cataclysmic events.

Ms. Chumachenko, recently appointed special assistant to the assistant secretary of the Bureau of Human Rights and Humanitarian Affairs in the U.S. Department, shared her perspective.

Ms. Chumachenko said she has noticed within the government two views concerning the Soviet Union. One school of thought wants to encourage reformers within the Soviet government. This group holds that the Soviet government is not monolithic, and can be influenced to take a more moderate policy regarding human rights. The other point of view is that the USSR is a system that puts limits on significant reform and will resist redesigning the status quo.

The appropriate response of the Ukrainian community to these questions, and to concerns of human rights, she said, is to (1) inform policy makers, in well-reasoned arguments, of the Ukrainian community's position, (2) to send information to government officials and others, such as presidential speech writers, and (3) to encourage and help young people become involved in the American political process.

"The American system is for all," said Mr. Kulchitsky. His work as a cam-

paign manager, and his work at the Michigan Republican office of Oakland and Wayne counties, has convinced him that Ukrainian-Americans have a place in the political scene.

He called for the Ukrainian community and Ukrainian families to encourage young people to go into politics and government, noting that the most important help an aspirant can receive is the moral support of his community and family. Mr. Kulchitsky said he appreciated his own family's approval and help.

There are other kinds of support, and he suggested the community help elect Ukrainians or others with similar points of view. People can work on campaigns or contribute money. Along with local participation, he feels that Ukrainians need to establish a computer network that could pool resources and lists, and establish communication between Ukrainian centers.

Encouraging the community to be practical and concrete, he suggested that it subsidize Ukrainian young people to work for congressmen and senators as unpaid aides. Mr. Kulchitsky said he finds that working for a legislator is the best education one can have.

Mr. Wasyluk of the UCCA's Ukrainian National Information Service in Washington, agreed that Ukrainian Americans must be much more involved in the political scene, but he went one step further. He proposed that the

Ukrainian academic community work with the Ukrainian political community in order to formulate long-range plans and goals.

Mr. Wasyluk concluded that within the next two years, Moscow will unleash a great anti-Ukrainian campaign in order to get Ukrainians out of the picture.

"Our academicians and professionals must get together," he stated. He cited the stepped-up religious persecutions of last summer, and the recent destruction of Orthodox churches in Ukraine as signs that the Soviets mean business.

Another target is Radio Free Europe, which has been broadcasting programs dealing with Ukrainian history. Criticism has been leveled from various sides. Mr. Wasyluk noted that Dmitri Simes, a consultant on Soviet affairs who often appears on various news shows, is in the forefront of a campaign against the station. Moves to shut down the station serve only to benefit the Soviets. He finds that RFE has remained a vital link for Ukrainians and other nationalities in the West.

In light of the human-rights situation in Ukraine and other matters he recommended that the community coordinate a concerted effort in all areas of public arena, instead of depending upon the federal government to solve these problems.

Like Mr. Wasyluk, Mr. Kulas said he

(Continued on page 16)

Medvid...

(Continued from page 1)

Asked about what he thought of the Pontius Pilate award, Judge Feldman said it was "perfectly consistent with their right to dissent." The case, however, would have been difficult for any judge, he said.

"I understand the depths of the feelings of those who disagree with my

decision," he said.

Dr. Bonner Cohen of the CAF said that the judge's decision had sealed Mr. Medvid's fate, and was really a foreign policy decision by omission. He also accused the judge of acquiescing to a request from the State Department.

"By acquiescing to the request, he was involving himself and his court in a foreign policy decision," Mr. Cohen said.

Chicago mayor phones dissident

by Marianna Liss

CHICAGO — Mayor Harold Washington telephoned Kharkiv, Ukraine, on December 12 to congratulate 49-year-old Yuri Tarnopolsky, a Soviet refusenik and former prisoner of conscience on receiving permission for him and his 37-year-old wife, Olga, and 15-year-old daughter, Irene, to emigrate to Israel.

Mayor Washington's call to Mr. Tarnopolsky was made in conjunction with the Chicago Action for Soviet Jewry, and on the heels of a visit to Chicago by Anatoly Shcharansky — himself a world-renowned Soviet dissident and now a citizen of Israel — who publicized the plight of Soviet Jews and human-rights activists.

Soviet authorities made the announcement of his release from the Embassy of the USSR in Paris. Before his incarceration, Mr. Tarnopolsky had been a professor and chemist. He is also an accomplished poet, having won the prestigious Le Prix de la Liberté award from the French Pen Club for his literary excellence. His case is of special interest to the French public.

The dissident's welfare was also a source of concern for activists and groups in the United States, because of reports that he would be sent to prison again, this time for "parasitism" — unemployment. Having served a three-

year sentence for "anti-Soviet agitation and propaganda," he now has no job. The KGB often prevents a former political prisoner from getting any job, and then rearrests that person because he is not working.

In his telephone call, Mayor Washington compared the cause of Jews in the USSR with that of Blacks in South Africa and said to Mr. Tarnopolsky, "We know that pressure from mayors and other elected officials in other parts of the world can make a difference, and we are going to try to supply that difference for you."

There is reason for continued concern since local KGB officials at the Kharkiv OVIR (office of visas and registration) office have made a concerted effort to harass Mr. Tarnopolsky and his family.

On December 24 he was called into the OVIR and told that no decision had been made on his case, contradicting the communique from the Soviet Embassy in Paris. This, and other visits by the local militia to him and his neighbors are a calculated move to break the dissident's spirit, according to Nancy Rosenfeld, a spokesperson of Chicago Action for Soviet Jewry.

Ms. Rosenfeld said she does not believe the KGB actions reflect a policy decision from Moscow, but is only a local situation. However, the CASJ is protesting the actions and is constantly in touch with Mr. Tarnopolsky.

Medvid repatriation was first of series, according to CCJC

ARLINGTON, Va. — Shipping Ukrainian seaman Myroslav Medvid back to the Soviet Union against his will was the first in a series of forced repatriations of Eastern Europeans from the United States to the Soviet Union in a renewed "Operation Keelhaul," according to the Coalition for Constitutional Justice and Security.

Under a 1980 agreement made with the Soviets in Moscow, the Department of Justice Office of Special Investigations (OSI) has slated for deportation to the USSR a number of Americans of East European descent accused by the Soviets of Nazi war crimes. Details of this U.S.-Soviet agreement have never been made public, said the CCJS, despite repeated requests by reporters and attorneys under the Freedom of Information Act.

Karl Linnas will be the first Baltic American shipped to the Soviets unless the Supreme Court agrees to hear his case. Mr. Linnas is represented by former Attorney General Ramsey Clark. His deportation to face a Soviet firing squad is opposed by Amnesty International and other human-rights groups, Patrick J. Buchanan, William F. Buckley and others.

The Washington Post, quoting from internal OSI documents in July 1986: "The Soviets want Linnas. If we attempt to send Linnas some-

where else, after we have publicly designated the USSR as the country of deportation... there is a serious possibility that they may decrease their level of cooperation with OSI."

In August 1986, the Post reported from another internal OSI memo: "Soviet official Vadim Kuznetsov summoned Justice Attorney Michael Wolf to the embassy and announced that Linnas' deportation would be the 'crowning achievement' of their cooperative efforts."

The Coalition for Constitutional Justice and Security joined the Conservative Action Foundation and others in protesting Judge Marvin Feldman's appearance at the Heritage Foundation on January 14. Judge Feldman, a Reagan administration appointee, could have stopped the Soviet ship carrying would-be defector Medvid from leaving New Orleans. "Instead, the judge became party to the cynical sacrifice of a human being on the altar of a summit of dubious value," claimed Anthony B. Mazeika, president of CCJS.

"To avoid upsetting the Soviets, the Reagan administration turned its back on a pitiful human being seeking freedom. We are seeing a pattern of appeasement — first the Soviets wanted Medvid, now they want Linnas; whom or what will they want next?" asked CCJS Vice-President Mari-Ann Rikken.

Conquest's "Harvest of Sorrow": an overview of the reviews

JERSEY CITY, N.J. — Since the October 1986 publication of "The Harvest of Sorrow: Soviet Collectivization and the Terror-Famine," by Robert Conquest the Western public has finally learned of an event that happened nearly 50 years ago, the Ukrainian famine of 1932-33. The reviews of the book which have appeared in the past several months in Western newspapers and magazines, have been largely favorable.

The consensus of those who reviewed Dr. Conquest's book is that "Harvest of Sorrow" is an important contribution to the West's understanding of the Soviet Union.

While "The Harvest of Sorrow" has been reviewed by many persons, including Soviet specialists, a few reviews stand out as the most important, not only for what was said in them, but also for where the review appeared. Among these were reviews in *The New York Times*, *The Washington Post* and *The New Republic*. The reviews that appeared in these publications are similar to others that appeared in publications throughout the West.

In "The Harvest of Sorrow" Dr. Conquest, a senior research fellow at the Hoover Institute, Stanford University, contends that between 1929 and 1932 the Communist Party struck a double blow to the peasantry of the USSR: dekulakization, the deportation of millions of peasants from their homes to various regions of the Soviet Union, and collectivization, the abolition of private land and concentration of the remaining peasantry in collective farms which were under party control.

This was followed in 1932-33 by what Dr. Conquest has termed the "terror-famine" which the state inflicted on the collectivized Ukrainian peasantry by setting impossibly high grain quotas, removing every other source of food and preventing aid from outside Ukraine to get into the country.

The terror-famine occurred primarily as a way of breaking the will of the Ukrainian peasantry, Dr. Conquest contends. Joseph Stalin had faced some of the greatest opposition to his collectivization policies in Ukraine. He saw Ukraine as a peasant country, but one with an advanced intelligentsia and a firmly established Church; a country which, if not controlled could hinder his drive for collectivization and industrialization.

Two of the most important reviews, written by John Gross and Craig R. Whitney, appeared in *The New York Times*. *The Times* remains guilty of not telling the truth about the famine. In the 1930s, the paper's chief Moscow correspondent, Walter Duranty, reported in *The Times* that despite allegations to the contrary, there was no famine in Ukraine, while privately he told British intelligence he believed some 10 million had died, directly or indirectly from lack of food in the USSR. Mr. Duranty later won a Pulitzer Prize for his reports from the Soviet Union. It is important that *The Times* is now willing to acknowledge that the famine occurred, though it still has not commented on its pages on Mr. Duranty's exception.

In his review, which was published in *The New York Times Book Review* Section of October 26, 1986, Mr. Whitney wrote:

"The basic facts have been known to journalists, scholars and historians in the West for some time. Millions of peasants and members of their families died — when Stalin forced them to join collective and state farms against their will, and then in the winter of 1932-33 when he deliberately starved millions of peasants to break their resistance to Soviet power. The Soviet authorities have suppressed or denied the truth for most of the last 50 years, except for a brief period in the 1950s and 1960s when Nikita S. Khrushchev exposed some of it briefly to light."

Mr. Whitney, currently an assistant managing editor of *The Times* and a Moscow correspondent from 1977 to 1980, for the most part praised Dr. Conquest's book:

"...This is a powerful story, powerfully told, of events that, as Mr. Conquest says, are not 'fully registered in our public consciousness,' even though they killed more Russians [sic] than died in World War I — 14.5 million people over the whole period covered by the book, before and after the famine... these were traumas from which Soviet agriculture has still not fully recovered, as annual wheat crop failures over the decades have amply shown.

"And most important, these are tragedies the Soviet authorities have not disavowed. 'So long as these events cannot be seriously investigated or discussed in the country where they took place,' Mr. Conquest rightly points out, 'it is clear that they are in no sense

part of the past, but, on the contrary, a living issue very much to be taken into account when we consider the Soviet Union as it is today.' Mikhail S. Gorbachev has so far shown no more willingness than his immediate predecessors to expiate this part of the past, a failure whose implications extend far beyond the Soviet Union's inability to feed itself."

Mr. Whitney does take issue with Dr. Conquest on one point, and that has to do with the author's main thesis "that the famine was specifically aimed as an instrument of genocide against the Ukraine."

"The clear implication of this book is that the author has taken the side of his Ukrainian sources on this issue, even though much of his evidence does not support it well. Mr. Conquest's attempts to document the claim that while people were starving in the Ukraine they were being well fed just across the border in Russia fall far short of a rigorous standard..." he stated.

On November 30, 1986, however, Dr. Conquest responded to Mr. Whitney's comments referring to the author's use of sources. He wrote in part:

"Although he (Mr. Whitney) agrees that the only, or nearly the only, sources available in some areas are the firsthand accounts of survivors later reaching the West, he is unhappy with them: in part, it appears, because some of them were collected by emigre Ukrainian scholars in two volumes titled 'The Black Deeds of the Kremlin.' But unthinking rejection of books with such titles is only a cultural prejudice (which I ad-

its own subjects; 14.5 million perished in the process of the collectivization and the subsequent famine. Millions were massacred in other purges launched in the course of the great terror. What the Communist government did to its people was genocide — pure and simple.

"But the most frightening thing that emerges from Conquest's book is that there was no rationale for this crime. At least there was no rationale Westerners could comprehend. That is one reason, in addition to Soviet efforts to hide the truth, why the dimensions of the tragedy have been slow to penetrate the conscience of the West. Aleksandr Solzhenitsyn's 'The Gulag Archipelago' served as an eye-opener to many. But Solzhenitsyn's tendency to exaggerate, to overdramatize, to present rumors as established facts has severely undermined the credibility of his charges among American scholars.

"Conquest understands that the disaster he is describing speaks for itself. Moralizing about this Soviet-inflicted holocaust would be in bad taste. Instead, Conquest presents an abundance of evidence from Western, emigre and official Soviet sources to substantiate his case in admirable detail. He has succeeded in demonstrating, even to a skeptical reader, 'that the figures we have given are conservative estimates, and quite certainly do not overstate the truth.'"

But why the terror-famine, Dr. Simes asks? He answers: "Starvation was particularly brutal in the Ukraine where, in addition to the campaign against kulaks, a war was declared against all vestiges of local nationalism. Ukrainian peasants were viewed as a major constituency for 'petty-bourgeois' nationalist sentiment. To them, the sword of the revolution knew no mercy. The authorities had gone so far as to prevent starving Ukrainian peasants from escaping to the better supplied Russian provinces and from bringing food from Russia to their dying villages."

Perhaps the most critical review of Dr. Conquest's book appeared in *The New Republic* on November 3, 1986. In his review, Alec Nove, one of the West's foremost authorities on the Soviet economy, questioned if Stalin really intended for the peasants to die:

"In his biography of Stalin, Adam Ulam, no friend of the despot, observed that 'Stalin and his closest collaborators had not willed the famine, and even if it had a positive side from the regime's point of view in teaching the peasants that it was useless to struggle against history...it was painful to lose so many workers and soldiers.'"

Dr. Nove also takes issue with Dr. Conquest on the number of people that really died in the famine:

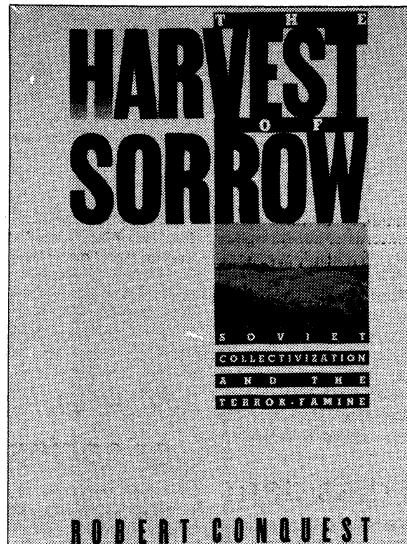
"How many died? There was a census in 1937, but its results were scrapped and its authors shot as wreckers. Another census was taken in 1939. Conquest assumes, with inadequate proof, that it overstated the total population. But it could well be that having shot the officials in charge of the first census, Stalin had to accept the true figures from their successors two years later."

Dr. Nove's largest criticism has to do with Dr. Conquest's thesis that Ukrainians were singled out by the authorities for starvation because of their strong nationalistic feeling. He wrote:

"There is one matter on which one must disagree with Conquest. It is what could be called the Ukrainian aspect. That the majority of those who died in the famine were Ukrainian peasants is not in dispute. But did they die because they were peasants, or because they were Ukrainians? As Conquest himself points out, the largest number of victims proportionately were in fact Kazakhs, and no one has attributed this to Stalin's anti-Kazakh views. Russians who happened to be in the area affected by the 'terror-famine' — in Lower Volga and North Caucasus for example — also died. Again, resistance to collectivization was greatest in the 'traditional' grain surplus areas of which the Ukraine was the largest; that is why it was in the Ukraine that Stalin used hunger to break resistance. Moreover, the anti-religious violence that coincided with collectivization, which is well described by Conquest, affected the Russian clergy as much as the Ukrainians. To be sure, campaigns against Ukrainian 'bourgeois nationalism' were also raging in the '30s, as Conquest rightly shows. Still, the terror decapitated the leadership and intellectuals of all (emphasis added) the republics in the Soviet Union, Russia included.

"Yes, the Ukrainian countryside suffered terribly. But Conquest seems prone to accept the Ukrainian nationalist myth. Thus it is going too far to assert that

(Continued on page 12)



mit I share), and should be resisted. For example, Yehoshua A. Gilboa's "Black Days of Soviet Jewry" is perhaps the most scholarly of works on the late Stalin period. 'Black Deeds,' in fact, consists (in addition to official documents) of many first-hand accounts, mostly given in the most matter-of-fact and unemotional way.

"Of course, no historical source whatever is to be accepted uncritically: the historian must use his judgement. But these accounts are wholly consistent with those of others appearing elsewhere before and since (in the Harvard University Refugee Interview Project, for example), and are congruent with such material as has occasionally appeared in the Soviet Union itself and with reports of Western correspondents and others. Moreover, the number of such testimonies runs into many hundreds and they reinforce one another, unless one supposes a seamless conspiracy by Ukrainians, and also non-Ukrainians, to distort the facts, a far more extravagant scenario."

Mr. Gross's review, which was published in *The New York Times* of October 7, 1986, the day "The Harvest of Sorrow" was released reads much like his colleague's although Mr. Gross does not take issue with Dr. Conquest's assertion that the famine in Ukraine was man-made.

Dr. Conquest has, however, persuaded many people of his thesis. The review which appeared in *The Washington Post* at the end of October by Dimitri K. Simes, a senior associate of the Carnegie Endowment for International Peace, is representative of most of the reviews which appeared on "The Harvest of Sorrow." Dr. Simes wrote:

"Robert Conquest presents a chilling account of how Stalin's regime cold-bloodedly killed 20 million of

THE Ukrainian Weekly

Gorbachev's "glasnost" gambit

What's been happening lately in Mikhail Gorbachev's Soviet Union? It's been labelled by some analysts a crusade to transform the USSR, a revolutionary reform of the system.

Consider these recent developments. The Sakharovs are released and the veteran human-rights campaigner is permitted to use Soviet television studios for a broadcast to the United States. The Soviet writers' unions publicly call for more freedom of expression and less censorship. Previously banned literature is suddenly OK, and news is announced that such works, including Boris Pasternak's "Doctor Zhivago" and Oles Honchar's "Sobor," will soon be published.

A journalist arrested by the KGB for criticizing government functionaries is not only released and given a formal apology, the KGB man in charge of coordinating the operation is dismissed.

General Secretary Gorbachev announces far-reaching reforms in the way the Soviet economy is run, and a loosening of restrictions on religious life is promised.

All of the foregoing sounds promising, but we ask you to pause for another moment and consider some more facts.

In our elation over Sakharov's good fortune, we must not forget the tragic death of yet another courageous human-rights defender: Anatoly Marchenko. Nor should we forget the 800 prisoners of conscience known by name to Western observers, and the countless others we do not know. Among them are persons exercising the very glasnost that has now become General Secretary Gorbachev's slogan.

Sure, some prominent dissidents have been released or allowed to emigrate, but the situation is somewhat different in regard to national rights activists. Certain rights and certain opinions, it appears, will not be tolerated under Mr. Gorbachev's glasnost. This is evident in the government's response to the Kazakhstani riots that occurred in the wake of the forced retirement of Kazakh party leader Dinmukhamed Kunayev. Here, the talk is familiar: unhealthy nationalist tendencies must be rooted out and replaced with the spirit of internationalism. And what is this internationalism? Expressions of Russian chauvinism and patriotism are permitted — even encouraged. Figure it out.

In response to good tidings on the religious front, we ask, what about the still outlawed Ukrainian Catholic and Orthodox Churches? What about their adherents, who continue to be punished for even suggesting their legalization?

Yes, it is very sporting of Mr. Gorbachev to allow private citizens' groups to be established to support the arts and other lofty purposes. Apparently, however, the Helsinki Accords principles are not lofty enough, since groups monitoring the implementation of the international agreement are still illegal in the USSR and their members are still imprisoned or in internal exile.

And, yes, Mr. Gorbachev does plan to decentralize the Soviet economy to some extent, even to allow some private enterprise. Surely, this is revolutionary for the USSR. At the same time, however, the USSR's people have no say about the location of Soviet industry — for example nuclear power plants, like the Chornobyl facility in Ukraine, located dangerously close to residential areas.

Frankly, Mr. Gorbachev's glasnost and far-reaching reforms are not all they're cracked up to be. We in the West should recall that in the new general secretary, the Soviet Union has its own "bolshoi" communicator, and that anything he does must be evaluated with that fact in mind. Mr. Gorbachev's recent pronouncements, we believe, are gestures designed to win respectability from abroad, they are gestures designed to win the support of key segments of Soviet society. Still other facets of his program may be seen as means to make the existing system work more efficiently, not, and we stress this, ways to significantly alter that system.

Mikhail Gorbachev's glasnost, has succeeded to some extent in its deception, but there are many who are not so quick to hail the new Soviet chief.

Perhaps the best assessment may have been provided by a political cartoonist, MacNelly of the Chicago Tribune. A recent MacNelly cartoon was composed of two frames: "In the gulag before Gorbachev" and "In the gulag after Gorbachev." The drawings of a forlorn prisoner in a cell were identical, but, in the "after" depiction the barred window in the cell was decorated with "happy face" curtains.

So, what of Gorbachev's policies to date? Window dressing, and a lot of it.

Faces and Places

by Myron B. Kuropas



Demjanjuk case: quo vadis?

With the John Demjanjuk trial due to resume shortly in Israel, what can Ukrainians reasonably expect will happen in the weeks that lie ahead?

The first thing we can expect is a fair trial. Israel is not the USSR. The world will be watching the Demjanjuk proceedings with a careful eye and the Israeli judiciary, always anxious to protect and project an image of impartiality, is not about to conduct a kangaroo court. It is essential, nevertheless, for our community to have observers at the trial to assure ourselves that Mr. Demjanjuk not only receives a fair trial, but a rational, prudent, aggressively judicious defense as well.

Some Ukrainians have argued that it's impossible for Mr. Demjanjuk to receive a fair trial in Israel because most Israelis are like Knesset Deputy Speaker Dov Ben-Meir who argues that "since the days of Bohdan Khmelnytsky, the Jewish people has a long score to settle with the Ukrainian people." Personally, I believe Mr. Ben-Meir's views are more widespread among Jewish Americans than among Israelis.

Bozhena Olshaniwsky sent her original letter to all Knesset members as well as other Israeli officials. Among the handful that even bothered to reply, the majority offered no opinion, merely acknowledging receipt of the letter. Mr. Ben-Meir's views may not even reflect the posture of his own Labor Party. In an editorial published last year, the Labor Party daily Davar argued that Israel should not be pursuing Nazis "when we must face much more urgent problems here" and warned that the Demjanjuk trial "will hurt Israel's image in the eyes of many Americans who are immigrants from East European countries."

Last summer, representatives of Americans for Human Rights in Ukraine (AHRU) and the Civil Liberties Commission of the Ukrainian Canadian Committee traveled to Israel to make the Israeli government aware, among other things, of the intense Ukrainian interest in the Demjanjuk trial. The Israeli response was cordial and cooperative, prompting Mrs. Olshaniwsky to state that the trip was "an unqualified success."

Other Israelis have also been cooperative and prudent in their approach. Yakiw Suslensky, head of the Association for Ukrainian Jewish Contacts in Israel, has written supportive letters to the Israeli press which, on the whole, has not shied away from publishing both sides of the Demjanjuk story. Former Israeli Supreme Court Justice Haim Cohen has publicly stated that he himself could provide Demjanjuk with a good defense because he believed that after 40 years it was almost impossible to bring reliable testimony to prove the allegations.

A second thing we can expect during the trial is that the U.S. Office of Special Investigations (OSI) will do everything it can to assist the prosecution. Although public opinion polls indicate that most Israelis favor pursuing Nazi war criminals and trying them in Israel, I don't believe the Israeli government was especially anxious to try Mr. Demjanjuk. As late as 1985, Israeli officials had many unanswered questions regarding the Demjanjuk case, questions that the OSI did not answer until early in 1986, on the eve of the Mr.

Demjanjuk's extradition. Even with unprecedented OSI assistance, however, it took the prosecution seven months to bring in an indictment. It is clear that the reputation, indeed the future, of the OSI is riding on this case.

Some Ukrainians have argued that it is pure fantasy to believe that Israel would endanger the OSI with an exoneration of Mr. Demjanjuk. Perhaps. But some OSI officials seem prepared for this eventuality, arguing that should it come to pass, Mr. Demjanjuk's next stop would be the USSR.

Ukrainians can also expect that the KGB will be feeding the international press covering the trial with all manner of "background information." We can anticipate more articles on the OUN, the Galicia Division, Symon Petliura, even Bohdan Khmelnytsky, all calculated to promote the lie that a hatred of Jews is endemic to Ukrainian nationalism. It is important, therefore, that our Ukrainian observers in Israel be prepared to counter this type of disinformation with carefully researched background papers of their own, press releases and interviews with correspondents.

Another thing we have a right to expect in the weeks ahead is an extraordinary defense from Mark O'Connor who is bright, articulate and, according to some, a brilliant trial attorney. This is not to say that Mr. O'Connor does not have his detractors. There are those, among them some Ukrainians, who believe Mr. O'Connor is a demagogue who is more interested in personal publicity than in defending Mr. Demjanjuk. Others have argued that he trusts no one, not even those who have, and still can provide invaluable assistance. None of this will matter, of course, if Mr. O'Connor wins his case. And I believe he can, as long as he remembers that John Demjanjuk is being tried not before "the court of world opinion," as Mr. O'Connor has stated, but before three Israeli judges who will base their decision not on rhetoric, but on hard evidence.

Ukrainians can be justifiably proud of the moral and financial assistance they have provided John Demjanjuk and his family. Mr. Demjanjuk has received hundreds of letters from supporters throughout the world and Americans for Human Rights in Ukraine (AHRU) has raised a total of \$243,053, most of which went directly to Mr. O'Connor. Additional funds have been raised by the Demjanjuk family.

Ukrainians can also be proud of the manner in which they have conducted themselves during the current defamation campaign against our community. Mrs. Olshaniwsky's eloquent response to Mr. Ben-Meir, for example, has elevated our community still another notch above the hate-mongering Ukrainophobes in Israel and the United States. In contrast to the World Jewish Congress and the Anti-Defamation League (ADL) of B'nai B'rith, major Ukrainian American organizations have not allowed themselves to be manipulated by KGB-nurtured hatred.

The weeks and months that lie ahead will not be easy for Ukrainians. No matter what happens, however, we must continue to maintain our dignity and be prepared to respond swiftly, wisely and honorably. Only then will our story be heard.

LETTERS TO THE EDITOR

A suggestion for SUSTA

Dear Editor:

While I read the report on SUSTA conference in the December 28, 1986, issue, I noticed that the idea of donating books on Ukrainian subjects to university libraries had been discussed at the conference as being a "duty" of Ukrainian American students. I also noticed that the student clubs represented at the conference were those of prestigious universities such as Columbia, the University of Pennsylvania, Rutgers, etc.

The idea as such is not a bad one provided that an effort is made to avoid duplication and to ensure that the libraries do not already have the books to be donated or are not going to buy them on their own anyway.

Let us take for example Robert Conquest's book on the famine, which has been mentioned as one of the books to be donated. It was published by Oxford University Press. Most prestigious university libraries automatically buy all books published by university presses. Thus, it would be a waste to donate the Conquest book to such libraries. The book would be treated as a duplicate by them, and university libraries usually do not keep duplicates in their collections because it takes extra cost to catalogue them and they take up extra space on the shelves. The donated duplicates are likely to be discarded or sold at annual duplicate sales.

My remarks here are based on my experience as a university librarian.

Roman Legedza
Wichita, Kansas

Response No. 8 to Epstein

Dear Editor:

Alexander Epstein's letter "Don't ally with Demjanjuk" (November 16, 1986), compels a reader to come forth with a question or two and therefore calls for a response.

With the very opening sentence of his letter the respected writer confesses to "have observed that very extensive coverage has been given to the Demjanjuk issue..."

In the next sentence he complains that "every issue (of The Weekly) ... contains at least one article on the Demjanjuk matter..."

And in the following one he simply warns that "identification with him (John Demjanjuk)...is not in the best interest of the Ukrainian community."

Then, as if to seal off any oncoming arguments, with a positive conviction in his mind Mr. Epstein states: "The case is quite simple..."

But is it indeed?

How would you explain the fact that between a minimum of seven and nine years of "legal" proceedings against Mr. Demjanjuk in U.S. and an additional seven full months of detention in Ayalon prison in Israel no criminal charges had been presented against Mr. Demjanjuk?

Furthermore, I fail to understand the concern about the coverage. The very fact that every issue of The Ukrainian Weekly contains at least one article on the Demjanjuk case is in no way comparable to the coverage that was given Zundel and Keegstra, for example, on the daily — not weekly — pages of the Canadian and world press. Except, of course, that the objective and tone of their coverage was quite contrary to

that of Demjanjuk's coverage. Yet no one complained.

"In rallying to the defense of Demjanjuk," the letter continues, "the community is unwittingly giving forth the impression that the crimes committed by the real 'Ivan the Terrible' are of little consequence to them." Really, Mr. Epstein, wouldn't you agree that kind of a suggestion is somewhat self-accusatory on your side? I say this with wholehearted respect.

Although Ukrainians have never denied the loss of Jewish population during Hitler's diabolical regime in World War II, and though we deeply sympathize with the Jewish community around the world, we Ukrainians have to contend with our own "forgotten holocaust" which was four to five times greater than the Jewish one. Here I am tempted to say that you have heard about it. And if so, of what consequence, may I ask again, is that to you, Mr. Epstein, and to your Jewish community for that matter? Is there any significant difference between the name of "Ivan the Terrible" and that of the "Butcher of Kronstadt"? Is there any outstanding difference, in the moral sense of the word, between Treblinka and that of Kyiv, Odessa, Bazar, Vinnytsia, Lviv and hundreds of other major cities and villages all over our plundered Ukrainian land? And the famine of 1932-33, is that something to be lighthearted about?

Wouldn't you agree, Mr. Epstein, that our mutual priorities are around the table, rather than brooding over 40- to 70-year-old mistakes that were "unwittingly" made by your and my fellow men?

History has been written and will stay that way. Holding grudges against each other and seeking revenge for events that occurred over 40 years ago, will not result in any worthwhile solution.

Stepan Kovaliv
Windsor, Ont.

Comments on Christmas display

Dear Editor:

My 9-year-old came home from church school at our Ukrainian parish puzzled. The teacher set aside her lesson plan to discuss a brochure that one of the children brought in concerning this display. The children were questioning its content and these questions were brought home as the teacher could not justify the brochure.

We made the pilgrimage to see the Christmas displays of Pittsburgh, being sure that PPG was included. Upon entering the winter garden, our first impression was delightful. The atmosphere was striking, a Christmas wonderland. Soon, as we strolled and read the captions, we were in wonderment, then as we came to the Ukrainian display, we were insulted. A Cossack off a vodka bottle holding a duck!!!! The caption singled out Ukraine as part of the Soviet empire, though it was fitting, seeing the inaccurate and Russified elements in this vignette. The caption stated... "Ukraine — Christmas Eve in the Ukraine republic of USSR is celebrated on January 6 with a family feast called Holy Supper or 'Svlata Vecheeria' [sic]. In the 1700s, our Head of Household might have worn this elaborate festival garb."

As we took our second tour we found French words incorrectly accented, labeling of St. Stephen as a missionary inaccurate, the date of St. Nicholas' visit to Germany wrong. Simple items, a

high school French teacher, Christian Sunday school teacher or an encyclopedia could have corrected.

As far as the costuming, especially those with which I am familiar were unfamiliar. Was the display an attempt to take Christ out of Christmas while laughing at the ethnics, who resist the secularism?

(As display and research coordinator for Southwestern Pennsylvania of the Ukrainian Heritage Studies Center at Manor Junior College, Ukrainian cultural chairman of the Pittsburgh Folk Festival, and craft and display chairman of the Pittsburgh Ukrainian Festival) I can make myself available if Pittsburgh Plate Glass Inc., PPG Place, Oliver Realty and the Art Cohen Co. wish to clear up the transgressions in the areas in which I am qualified, so this mockery does not prevail. I likewise recommend that they contact the various ethnic display chairmen from the Pittsburgh Folk Festival of Robert Morris College or the Nationality Rooms committees of the University of Pittsburgh to clean up the other areas.

Michael J. Julia
Carnegie, Pa.

Reaction to Millennium article

Dear Editor:

Referring to "Honesty and the Millennium" by George Zarycky, (January 4), I would like to make the following comment.

I think our neighbors (Byelorussians, Russians) can claim the Millennium of Christianity as their event as long as they refer to the Millennium of Kievan Rus'. The claim that the Millennium is an event of the Russian Orthodox Church is historically untrue and without any base because Russia didn't exist in 988.

On the other hand, the claim of

Ukrainians that the Millennium is their event is not at all nationalistic.

The present Ukraine was the center of the Kievan Rus' Empire as the present Italy was the center of the Roman Empire. Southern parts of the present proper Russia were a part at that time of Kievan Rus' as were Southern parts of the present France of the Roman Empire. Christian religion became an official religion of the Roman Empire in 4th century (please correct me if I'm wrong) and there is nothing nationalistic about that if Italy claims the anniversary of this date as an event of their country. It would make no sense for France to make the same claim because France as a territorial entity didn't exist at that time. Ukraine and Italy were centers of the territorial entities, the Kievan Rus' Empire and the Roman Empire, respectively; France and Russia were not.

Eustachiy S. Derzko
Addison, Ill.

Thanks for Zarycky comments

Dear Editor:

Just a note to express my sincere thanks for George Zarycky's article titled "Honesty and The Millennium" published in The Ukrainian Weekly (January 4).

It is among the first balanced treatments regarding the "genetic" ambiguity of the Kievan Rus' legacy (in relation to modern Ukraine and Russia) I have read. For some time, in my own circles, I have been focusing my efforts in this direction.

Your article will also go a long way in building bridges between Ukrainian, Russian and Byelorussian people as we approach our Millennium. Thank you kindly.

Peter Bylen
Chicago

NEWS AND VIEWS

Honesty and the Millennium: a response and critique

by Andriy Bilyk and George Powstenko

Both George Zarycky and The Ukrainian Weekly have done the Ukrainian community a great service and we thank them — Mr. Zarycky for writing about the need for honesty as regards the Millennium, and The Weekly for its courage in publishing what it must have known could become a very controversial piece.

We disagree with much of what Mr. Zarycky says. But we want both the reader and the author to understand that our critique of his views is meant to answer his challenge of honesty. We accept this challenge and its consequences, just as Mr. Zarycky did when he submitted his article for publication.

Over all, we feel that the ideas in the article, no matter how well-intended, point the way down a wishy-washy public relations path. Wishy-washy because the article is full of advice on how we Ukrainians should not conduct our Millennium public relations (don't do this, don't do that).

If we followed that advice, we would confuse even more the very journalists we need to win over.

But we want to put our disagreement with the article in positive terms. So we begin by quoting from that portion of

the concluding paragraph with which we agree. "Ukrainians," the article says, "must do all (they) can to celebrate the Millennium as an important religious and historic event ... and to vociferously challenge Soviet and Russian propaganda."

To challenge Soviet propaganda successfully — that's the question. But who's got the answer? Does the answer lie in Mr. Zarycky's article? In it, he tells us to "tread a delicate line."

It's a point of view that says yes, we must battle the Soviet version that paints the Millennium as an exclusively Russian historical and religious event. But it warns that we must not "demand" that the Millennium be treated as an exclusively Ukrainian milestone — because our histories are intertwined.

It says the people of Byelorussia and Russia are direct descendants of Kievan Rus' and they have rights, too. It warns us against slanting history to our own ends, presumably, lest we become like the Soviet Russians.

Powerful stuff, objective, good journalism, you say. In the spirit of honesty, we say, "rot." The article shows us that the author has very little faith in the ability of Ukrainians to get their points across. He is afraid we will be so

(Continued on page 14)

Prairie provinces' bilingual program: its successes and significance

CONCLUSION: MANITOBA

by Michael B. Bociurkiw

WINNIPEG — The province of Manitoba has come a long way in accommodating ethnicity in the past 30 years.

One of the best examples of just how far tolerance towards non-British groups has come is the Ukrainian-English bilingual program, which is now offered in 12 schools across the province.

It would have been inconceivable to introduce such a program here 30 years ago.

For example: there is the story of Adeline Furkalo, who was caught by her teacher one day in 1951 speaking Ukrainian in a Gilbert Plains schoolyard.

The teacher made her write out — 100 times on a sheet of paper: "I must never again speak Ukrainian at school."

While cooling her heels waiting to submit the paper to her teacher, the young Ukrainian student vowed that she would never forget the incident.

Some three decades later, when the school board in Gilbert Plains introduced a Ukrainian-English kindergarten program, Mrs. Furkalo rushed to enroll her daughter, 5-year-old Sonya.

Mrs. Furkalo's daughter was given the opportunity to learn the same language that brought punishment 32 years earlier.

Programs such as the Ukrainian-English bilingual program is "something that most Manitobans are very proud of," says Jim Storie, Manitoba's minister of education.

During an interview in his office in the provincial Legislative Building, Mr. Storie pointed out that the province now offers a "tremendous array" of heritage language programs — some of which offer instruction in a heritage language for up to 50 percent of the school day.

Said the minister, himself a former school teacher: "There is something like 30 languages being taught across the province. It's added a dimension to education which parents find exciting.

"As a province we've found (these programs) gratifying and exciting because it builds on what we believe is an important multicultural heritage."

Legislation introduced in the province in 1978 by the ruling Progressive Conservative Party allows for instruction in a heritage language for up to 50 percent of the school day when there are at least 23 students to fill a classroom.

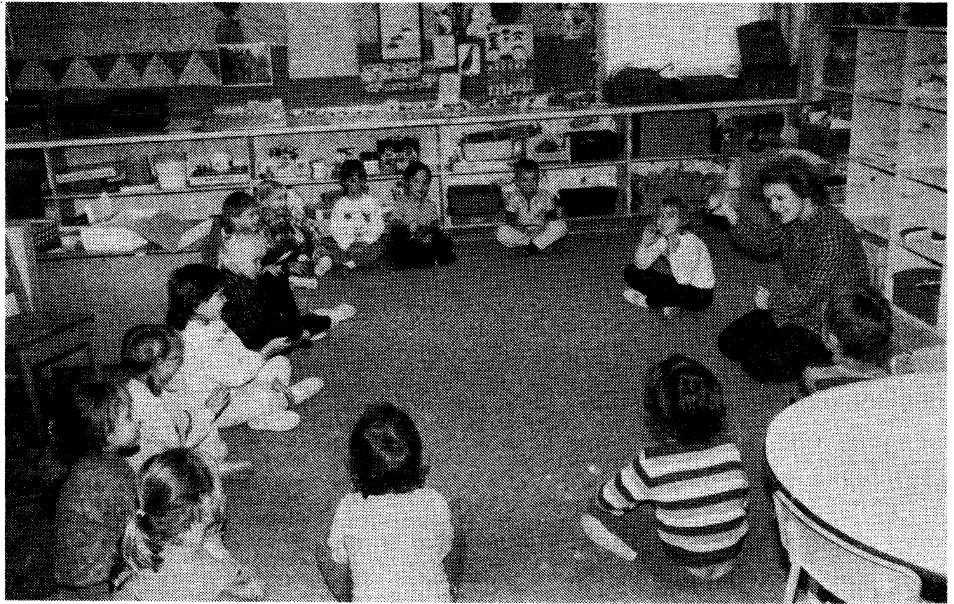
Program started in 1979

Ethnic groups then clamored to introduce their own bilingual programs. The Ukrainian-English bilingual program started in 1979, followed by German in 1980 and Hebrew in 1981.

(The province had a brief experience with Ukrainian bilingual education in the 1910s when the Ukrainian language was allowed to be used in Manitoba's public schools. In 1916, however, in a controversial move, the Department of Education decided that only instruction in English or French would be permitted in the schools).

Today, Ukrainian is used as the language of instruction in social studies, Ukrainian language arts, health, fine arts, physical education and music. The English language is used to teach science, English language arts and arithmetic.

Ordinarily, the school day is divided in half, with English as the language of instruction during the morning and Ukrainian during the afternoon.



Kindergarten class at Winnipeg's Springfield Heights School.

This year, there are children enrolled in the Ukrainian-English bilingual program from kindergarten to grade 8. Schools in Winnipeg, Vita and Dauphin offer the program, and the provincial Ukrainian parents' group says it is working hard to expand the program to other rural areas.

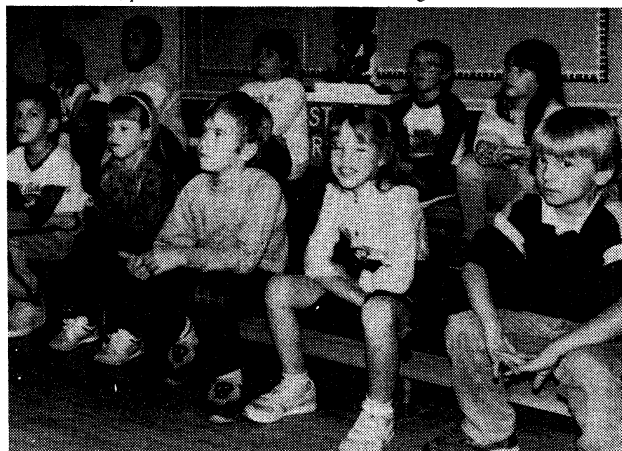
Manitoba has perhaps the largest and best organized Ukrainian parents' group of the three prairie provinces where the Ukrainian-English bilingual program is offered.

The group, Manitoba Parents for Ukrainian Education (MPUE), is heavily subsidized by government money and has a large Winnipeg headquarters that boasts a professional staff and state-of-the-art office technology.

Said one government official familiar with MPUE: "The bilingual program has resulted in the creation of several parents' groups across the province. In effect, the bilingual program has rejuvenated the Ukrainian community in Manitoba by involving some 1,000 couples.

"The Ukrainian bilingual program has become the vehicle for participation in the Ukrainian community which never existed before."

One of MPUE's major functions is to dispatch fieldworkers to talk to parents in areas where there is a need to start a new bilingual program, according to Lesia Szwaluk, president of MPUE.



Ukrainian-language music class at Taras Shevchenko School in Vita, Man.

"Recruitment," said Ms. Szwaluk, "is our big thing. That's where we spend three to four months a year."

A major MPUE project was to publish 20 original illustrated books to teach social studies concepts in Ukrainian bilingual schools. The series, subsidized by a federal government grant, is now being used throughout the three prairie provinces.

Last fall, the group, which boasts a membership of about 1,500 parents, opened Manitoba's first full-time Ukrainian language daycare center, "Sadok Veselka."

There are close to 1,000 students attending Ukrainian-English bilingual classes this year in Manitoba schools, Ms. Szwaluk said, adding that there are enough Ukrainians in the province to fill even more classrooms. (In 1980, there were only 320 students enrolled in the program).

But increasing the numbers is not an easy task, Ms. Szwaluk volunteered.

"People are still skeptical. Even though it's been around for eight years, parents are still wondering whether it's a good program to get their child into."

Ms. Szwaluk added that the Ukrainian-English program has to compete with the highly popular French immersion program, also offered in Manitoba schools.

People here familiar with the Ukrainian-English bilingual program agree that the organized Ukrainian commu-

nity has not yet embraced the program as a viable educational opportunity.

"The organized Ukrainian community," Ms. Szwaluk said, "has been skeptical, thinking of it as being a threat to the 'ridni shkoly.'"

"'Ridni Shkoly' have one kind of function and the bilingual program has another kind of function. They should be working hand-in-hand together.

"We should be encouraging kids in the bilingual program to go to 'ridni shkoly,' as the 'ridni shkoly' should be encouraging kids to go to the bilingual program."

Leaders cool to concept

Other people familiar with the history of the Ukrainian bilingual program in Manitoba noted that Ukrainian community leaders were cool to the concept when it was first discussed.

"The national Ukrainian Canadian Committee and the churches felt threatened that the program would undermine the 'ridni shkoly' system," said one Winnipeg Ukrainian who lobbied for the program. "Some community leaders even tried to kill the program. It was really tough trying to get community support for the program at first."

But a core group of tenacious young community activists — assisted by students from the University of Manitoba Ukrainian Students' Club — prevailed over the naysayers in the community and convinced the government that there were enough Ukrainian parents in Manitoba who would send their children to the program.

Of the 530,000 Ukrainians in Canada in 1981, some 100,000 lived in Manitoba. Ukrainians here constitute 10 percent of the total population of the province. There are six members of the provincial Cabinet who are of Ukrainian origin, and several more Ukrainians who sit in the New Democratic Party-controlled legislature as provincial representatives.

Ukrainian community leaders here say the extraordinary number of Ukrainians involved in provincial politics makes it easier to mobilize political will for things like the Ukrainian-English bilingual program.

It is estimated that the federal and provincial governments pump upwards of \$300,000-a-year into the Ukrainian-

(Continued on page 11)

Hartford's Ukrainian community: a history dating back to 1860

PART II

by Christine Demkowych

The first wave of Ukrainian immigrants who came to Hartford, between the years 1860 and 1914, settled in the Dutch Point, Charter Oak, Sheldon and South Green neighborhoods, which are part of the area traditionally referred to as "Downtown."

The Charter Oak area bears historic significance dating back to the 17th century, when colonists hid Connecticut's original charter from an English administrator sent to retrieve it by placing it under a giant oak tree that stood at the now famous spot where Charter Oak Place and Charter Oak Avenue converge.

For most immigrants, including Ukrainians, this bustling area was not only conveniently located for all their personal needs, but also within walking distance to the city's numerous weapons-related manufacturing industries. Over the years, many of the more affluent Ukrainians moved to the suburbs, including such towns as Wethersfield, East and West Hartford and Windsor, among others.

Due to the fact that most of these early settlers were uneducated and without substantive savings, they were initially forced to work in factories, rather than purchase their own farm land, a practice to which they had become accustomed back home. As a result, Hartford's first Ukrainian emigres were employed by such burgeoning firms as Colt Fire Arms Inc., the Atlantic Tool Co., Capewell Manufacturing and Underwood Inc. A few survivors of this first phase of settlement point out that many of these Ukrainians earned as little as \$2.75 per week, for approximately 50 hours of hard labor.

The rents in the area, although high for many apartment dwellers, were more affordable than in other parts of the city. But the apartment houses themselves, which, in many instances, had been owned by earlier immigrants, were far from adequate. The buildings were mostly three-family brick structures with small rooms. Often there were as many as 13 people living together in a small apartment. All the families living in one building were forced to share a single bathroom, and running water was available only in the hallways of each floor. It has been reported that these early settlers endured these hardships, since the owners of these flats were frequently the only ones who would allow immigrants of any nationality to live in their buildings.

The Ukrainians banded together, spending much of their spare time discussing global affairs, primarily debating the pros and cons of leading economic, religious and cultural issues. These conversations eventually led to the founding of various organizations and institutions, which were later brought to fruition by a select group of World War II emigres. Their combined efforts resulted in the establishment of the community's churches, choirs, national home, school, youth groups, dance groups, etc.

The most recent wave of settlers, those arriving in the 1950s and '60s, focused their interests on pursuing academic and professional achievements in the fields of science, art, medicine, dentistry, law, engineering and education. This group also revitalized some older Ukrainian institutions and solidified many already existing organizations. In addition, these emigres actively monitored the national and human rights situation in their homeland, with the intention of liberating

Ukraine, now enslaved by Soviet communism. For all groups, the church remained at the core of community life.

Ukrainian Orthodox parish

While Hartford's first Ukrainian settlers were responsible for establishing St. Michael's Catholic Church in 1910, it was the post-World War II emigres who organized the community's Orthodox and Baptist churches.

St. Volodymyr's Ukrainian Orthodox Church, presently comprised of 150 members, was founded in 1950 due to the diligent efforts of Wolodymyr Luchkan. Although a few years passed before the congregation received a charter, the church was registered by the State of Connecticut in 1954. Also that year, Archbishop Mstyslav notified the parish of its membership in the Ukrainian Orthodox Church of the U.S.A.

organizations, the Brotherhood of St. Volodymyr and the Sisterhood of St. Barbara.

Ukrainian Baptists

The first Ukrainian Baptist Church in Hartford was founded in 1950 as a result of the combined efforts of J. Shvets, D. Kolishka and the Rev. Wirolobowych. The first services were held in Mr. Shvets's home, until a permanent location was established in 1951. Since that date, the Baptists have held their religious services on a regular basis in Hartford's Central Baptist Church, which the Ukrainians lease every Sunday throughout the year.

Pastor Wirolobowych served the church from 1951 to 1953, and the Rev. Domashovets from 1954 to 1964. In 1965 the Rev. D. Marjichuck assumed the pastoral duties and has been serving the parish since that time.

Throughout its existence, the Ukrai-

prominent singing group.

Toward the end of 1954, the choir unexpectedly found itself without a conductor, which, as a result, nearly brought the group's weekly rehearsals to an end.

Just prior to Hartford's commemoration of Ukrainian Independence Day on January 22, 1955, the Rev. Stephen Balandiuk, pastor of St. Michael's Ukrainian Catholic Church, requested that Alexander Pryshlak, a 30-year-old Ukrainian engineer who had moved to Hartford in 1951, take on the role of director and prepare the choir for its celebratory performance on that day.

At that time there were 30 members, both male and female, in the choir. According to several of the early members, Mr. Pryshlak, who had a background in music which he acquired while still in Ukraine, received such enormous praise for the group's performance that he accepted the offer to lead Dibröwa on a permanent basis.



The Dibröwa Choir with director Alexander Pryshlak.

While Sunday liturgies were performed in parishioners' homes during the church's first five years of existence, the situation changed in 1956. That year the parish purchased a building on Park Terrace for the purpose of remodeling it into a church.

Within the same year, the Consistory of the Ukrainian Orthodox Church assigned the Rev. Z. Kowalchuk, who remained with the church until 1960, to serve the congregation. In 1962, when the Rev. I. Chumak was leading the parish, a brick church on the corner of Russ and Broad streets was purchased. In 1964 the Rev. F. Kowalenko was summoned to assume his responsibilities.

In 1972, the Rev. Kowalenko was himself succeeded by the Rev. Mamchur, who has remained with the parish ever since. Over the years the congregation established a church choir as well as two active parish

Ukrainian Baptist Church has played an active role in the community. Its members contributed to the growth of the Ukrainian school, helped finance the construction of the Ukrainian National Home, and actively participated in both political and social events sponsored by the Ukrainian community.

The Dibröwa Choir

It wasn't long before the community realized the need for a church and parish choir. In 1949, Mr. Shchypliat took upon himself the task of auditioning interested parishioners for the choir. It was in these early stages that the choir was named Dibröwa. Between 1949 and 1954, various choir directors, including Messrs Medvid, Kryk, Strodgyk and Savotskyj, as well as Mr. Shchypliat, offered as much of their spare time as possible to mold this choir into a

Taking his new appointment seriously, Mr. Pryshlak divided his time equally between those who knew how to read notes and those who didn't.

Recalling those experiences, he says: "For those who didn't have a background in music but had the desire to sing, I had to, in some cases, individually rehearse each phrase in a song as well as every change in melody, before rehearsing the entire group as a whole." Occasionally his son, Andrew Pryshlak, who at one time himself directed the choir, would provide assistance on the piano during the weekly rehearsals.

Over the years Dibröwa has released several albums and cassette recordings, all of which Mr. Pryshlak oversaw during the final sound mix. During the Christmas season every year, Dibröwa appears on Channel 13, (WVIT-TV) providing viewers with a special holiday performance of both Ukrainian carols and folk songs. Today, the group performs at various commemorative events throughout the United States.

Following the establishment of the Ukrainian school in 1964, of which he was later a principal, Mr. Pryshlak organized a school choir, which performed at various national holiday celebrations, generally held at the Ukrainian National Home. In addition to his involvement in the choir and school, Mr. Pryshlak headed many other organizations and institutions which are now flourishing in Hartford.

"The Rev. Balandiuk and Mr. Pryshlak together provided the parish with the kind of leadership that brought the Ukrainian community of Hartford national recognition," noted Wolodymyra Tesluk, a Hartford resident and teacher at St. Michael's Ukrainian Parochial School.



Ukrainian Independence Day 1975 at Gov. Ella Grasso's office.

BOOK REVIEW

Biography of William Kurelek tackles a complex subject

Kurelek: A Biography by Patricia Morley, Toronto: Macmillan of Canada, 1986, 338 pp. \$34.95.

by Anna Balan

One is hard-pressed recall a Canadian artist who was more written about during his lifetime than William Kurelek. Indeed, there are few artists who have written about themselves and their work as copiously and extensively as Kurelek. Therefore, the question arises, Is there a need for a biography? The answer, I believe, is self-evident. Someone had to collect, collate, and evaluate the body of material and compare the artist's self-perception with the perception of the critics. That the result is often contradictory is not surprising, for Kurelek was a complex person and an artist whose creativity was influenced by his physical and spiritual condition. For daring to tackle such a subject as Kurelek, I believe Patricia Morley deserves a literary Victoria Cross.

Since I share Kurelek's European roots, it was natural for me to be drawn to Morley's exploration of Kurelek's ethnicity throughout the book and especially in the chapter "The Odyssey towards Ethnic Awareness." The road Vasyl — Bill in Ukrainian — traveled to ethnic awareness was familiar to me, and to many of his contemporaries who have made the same journey. Starting out as unilingual Ukrainians and victims of discrimination, many initially rejected their roots. This reaction was followed by sporadic outbursts of concern or indifference, and, ultimately, by acceptance of one's heritage. As in Kurelek's case, these stages occurred at various times in one's life, depending on personal and familial relationships as well as on specific experiences and



influences. Still, in whatever form or at whatever stage of his life, Kurelek's Ukrainianism was omnipresent. For instance, the Ukrainian symbol of the trident appears in the self-portrait that is on the book's cover, painted while Kurelek was in England and isolated from any Ukrainian connection.

Although we Ukrainians enjoyed basking in Kurelek's success, it is essential to remember that we were not his supporters initially. This honor belongs to the Jewish community, who first recognized his talent and became his earliest patrons. In fact, one of the sponsors of Kurelek's first exhibit at The Isaacs Gallery in March 1960 was the Jewish Women's Hadassah Organi-

zation.

Regrettably — aside from the individual Ukrainians that Ms. Morley mentions — our community in general waited until he was well-established and widely acclaimed before jumping onto his bandwagon. The reasons for our foot-dragging are twofold. Kurelek offended his Orthodox co-religionists by abandoning the Church; and by converting to Roman Catholicism rather than to the Eastern Rite Church, he offended the Ukrainian Catholics as well. Secondly, Kurelek's paintings of the poverty, hardship and struggle of the Ukrainian pioneers were a painful reminder of a past many wished to forget. Still, when recognition did come, Kurelek was deeply moved and expressed his gratitude most concretely. He never refused to donate a painting to any organization for fund-raising efforts. While Morley mentions his generosity to various charities, she does not single out his contributions to the Ukrainian community. It is interesting to note that only when Kurelek felt secure in his ethnicity was he able to direct his attention to other groups, such as the Irish, Poles and Jews, which resulted in pictorial histories of their communities.

In an era of abstract expressionism, a style mainly appreciated by and comprehensible to critics, Kurelek's works were like a breath of fresh air to the public. His paintings, depicting the life of ordinary Canadians and the ethnic traditions of European immigrants, were expressed in a simple style readily understood by the public. However, the public's enthusiasm was not evident for works of social commentary and his religious motifs. People were reluctant to contemplate their own religious indifference, or to be concerned with the social injustice and poverty so prevalent in the world. In fact, I often wondered how many people noticed that Kure-

lek's figures, even on joyous and carefree occasions, were never truly happy. To me, they always seemed sad and melancholy.

Ms. Morley describes Kurelek's relationship with his family, and she pays specific attention to his relationship with his father, Dmytro. The reason is obvious, for there was a great deal of antagonism between father and son. Since this is soon evident to the reader, I feel that she belabors the point by constantly underscoring it. That Dmytro Kurelek was disturbed by his son's artistic interest and tried to direct him to a career in the professions was not unique. Not many parents, even today, would actively encourage their children to pursue careers in any branch of the arts, for that is — in a way — condemning them to a lifelong struggle for financial security and artistic recognition. The father's attitude stemmed not from his ethnicity or class but from a natural parental desire for a child's welfare.

That Kurelek was affected deeply by his father's opinion is natural, and, I think, Dr. J. Maas's statement that "some of the difficulties encountered by the artist in his early life were biogenetic; in other words, Bill's biological make-up had predisposed him to be extra sensitive and possibly anxious, tendencies aggravated by an environment hostile to his type" (p. 240) may explain Kurelek's behavior.

As usual, and despite the best efforts of both the author and the editor, there were a few errors in the book. At the beginning, the family village of the Kureleks and the Huculaks is incorrectly identified as being "now Rumania" (p. 9). Fortunately, it is properly placed in Ukraine on page 222. Secondly, it is annoying to see Ukrainian cities such as Kharkiv and Lviv (p. 222) spelled in the

(Continued on page 12)

Encyclopedia of Ukraine featured at research fair

TORONTO — The Encyclopedia of Ukraine on October 18 took part in the annual University of Toronto Research Fair for the Humanities and Social Sciences.

The fair was intended to demonstrate the breadth and scope of research interests at the university to the academic world and the community at large. The many projects represented included groups and institutes publishing the complete works of Erasmus, studying the royal inscriptions of Mesopotamia, and compiling a dictionary of Old English.

Among these distinguished groups was the Encyclopedia of Ukraine, centered at the University of Toronto. Throughout the day dozens of scholars and interested individuals stopped by to learn more about the project and Ukraine in general.

The Encyclopedia of Ukraine will be the most advanced reference book on Ukraine in the English language. Volume one of the five-volume set was published by the University of Toronto Press in 1984. Covering the letters A to F, it contains approximately 3,000 entries in nearly 1,000 pages, 450 black and white illustrations, 150 plates, and several maps. It is accompanied by a map and gazetteer compiled by Volodymyr Kubijovyc and Arkadii Zhukovsky.

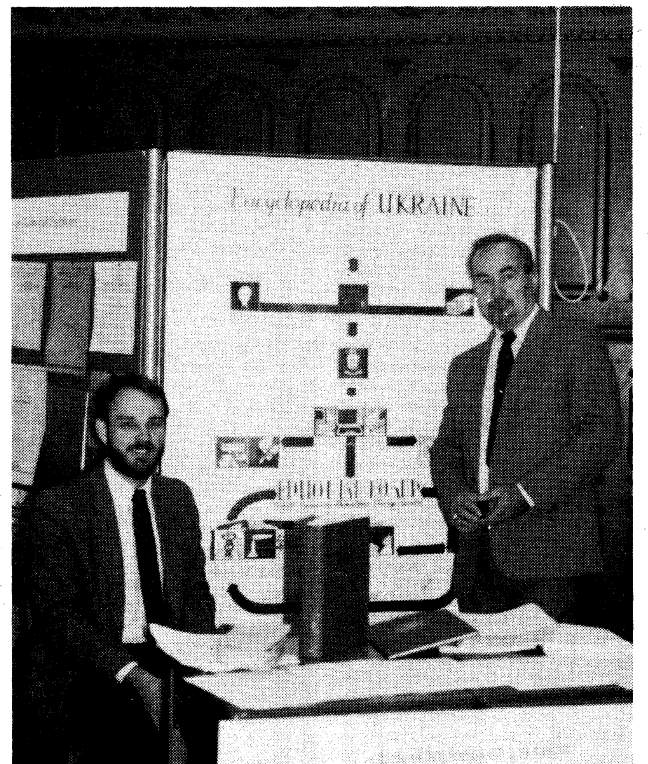
The encyclopedia is, in part, a translation and revision of the Ukrainian-language 10-volume Entsyklopediia

Ukrainoznavstva, initiated by the Shevchenko Scientific Society 35 years ago. This work was edited by the famous Ukrainian geographer Dr. Kubijovyc, who also was editor-in-chief of the English-language encyclopedia until his death in 1985. Prof. Danylo Husar Struk of the University of Toronto is now the project director and managing editor, overseeing the work of the editorial office in Toronto.

An editorial board, consisting of professors Oleksa Bilaniuk (Swarthmore College), Bohdan Krawchenko (Canadian Institute of Ukrainian Studies), Manoly Lupul (University of Alberta), Vasyl Markus (Loyola University), and Dr. Zhukovsky (INALCO) is responsible for the preparation of the contents. Entries are submitted by contributors from across North America and Europe.

The project is sponsored by the Canadian Institute of Ukrainian Studies in Edmonton, the Canadian Foundation of Ukrainian Studies in Vancouver, and the Shevchenko Scientific Society in Sarcelles, France. Some \$5.5 million dollars will be needed for the project. Some funds are being provided by the Canadian Institute of Ukrainian Studies, but the rest are being raised by the Canadian Foundation of Ukrainian Studies.

Work on the second volume (letters G to L) is progressing quickly and the volume should appear in 1987. Completion of the project is expected in 1992.



Encyclopedia of Ukraine: managing editor Danylo Husar Struk (right) and Toronto office project coordinator Boris Balan at display booth during the University of Toronto Research Fair for the Humanities and Social Sciences.

FOCUS ON THE ARTS

Twerdochlib featured in Rochester newspaper

ROCHESTER, N.Y. — "Down in the cellar of this yellow Irondequoit ranch house, an underground resistance movement is taking place. It's one-woman army is Irene Twerdochlib, a gentle 68-year-old soldier who daily fights to protect her native Ukrainian culture from being destroyed by the Soviet Union."

So begins a feature article on the Rochester artist which appeared recently in the (Rochester) Times-Union, written by correspondent Sebby Wilson Jacobson.

"Twerdochlib's weapons are benign but powerful: paint and canvas. She aims these with deadly accuracy at the Soviet Union, recording the persecution of her countrymen and the destruction of their churches. Hers is a solitary mission, because she is one of the few Ukrainian artists left to express the suffering of her homeland under 63 years of Soviet occupation."

An exhibit of Mrs. Twerdochlib's works just closed at the National Technical Institute for the Deaf's Switzer Gallery at the Rochester Institute of Technology (RIT), where she studied

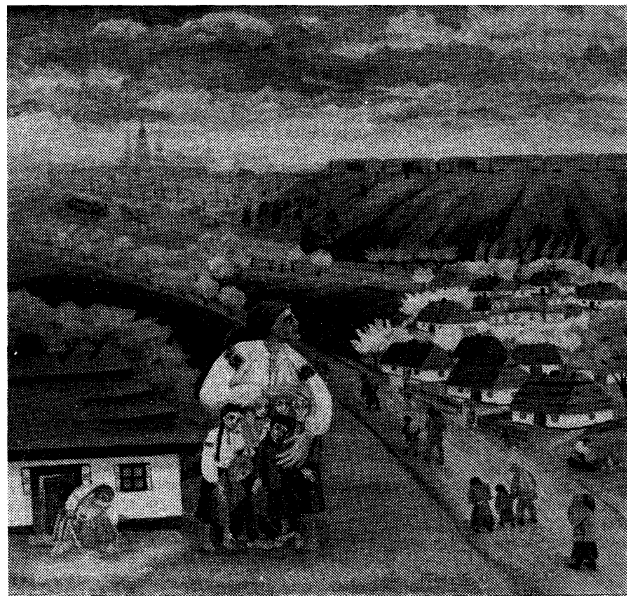
art. One of the paintings on display depicted at 17th century Ukrainian Catholic church against a blazing sky, the last scene she saw before leaving Ukraine 40 years ago.

"The red sky, I never would forget," she told the interviewer in halting but precise English. "The last night we left our country, it was sunset-down. The clouds and the crosses — she paused — "I was always thinking about those crosses."

There were other paintings exhibited as well "The Ukrainian Famine Holocaust 1932-33," a painting which depicts peasants trudging from their homes, mothers weeping for their children, landowners boarding cattle cars bound for Siberian concentration camps.

"When I came here to America, I try to paint symbolic paintings because the younger generation will grow up here, and they cannot imagine the terror. They will look at these pictures and see the history and the tragedy of their country. In America, I can do that: I can paint about my country suffering. But not artists over there."

(Continued on page 12)



Irene Twerdochlib's depiction of the Great Famine of 1932-33 in Ukraine.

Prairie provinces'...

(Continued from page 8)

English bilingual program. The government grants go to the school boards, to the department of education for a Ukrainian language consultant, and to MPUE.

An unpublished paper on the Ukrainian-English bilingual program said that only 12 percent of Manitoba Ukrainians surveyed in 1981 "identified themselves as wholly or partially Ukrainians with a working knowledge" of the Ukrainian language. If current trends continue, the paper argues, the fluency rate among Ukrainians could drop as low as five percent by 2001.

Confronted with these alarming statistics, it is easy to see why some Ukrainians are clamoring to seek Ukrainian language instruction in the public schools.

Research on bilingual education indicates younger children seem to have a higher absorptive capacity for languages than their elders.

Indeed, a 1981 Manitoba department of education study revealed that some parents had found their children to be more enthusiastic about learning other languages and other cultures after enrolling in the Ukrainian-English bilingual program.

The Manitoba Ukrainian-English bilingual program offers pupils the opportunity to learn French as early as grade 2.

Said Marijka Semegen, who teaches grade 5 and 6 students in the Ukrainian program at Winnipeg's Regent Park School: "I think the students' ear is more attuned...they have sharper listening skills and you don't have to repeat things as many times for them to catch it. Their pronunciation is also a lot better."

The parents and teachers surveyed in the same study reported that students in the program develop a greater awareness of the "Ukrainian cultural heritage."

There are other studies that say pupils in bilingual programs tend to be happier and have lower rates of absenteeism than those in unilingual classes.

Interviews conducted with students in the Ukrainian bilingual program indicated that most students enjoy

being in the program.

Said Brian Nytepchuk, 9, a grade 4 student at Winnipeg's Regent Park School: "It's good to be in this program. My 'baba' is Ukrainian and she always talks to me in Ukrainian. So I have to know Ukrainian."

Jason Shabaga, 9, a classmate, cited another reason for attending a Ukrainian bilingual class.

"I like going from grade to grade with the same group of people," said Jason, referring to a feature of the program which keeps students together as they move to higher grades. "I also like it because we can speak Ukrainian with each other in the schoolyard if we don't want (English-speaking) friends to know what we're saying."

According to a promotional pamphlet published by MPUE: "Studies in Manitoba's program show that after one year of instruction in Ukrainian, children scored 70 percent or more on tests of understanding spoken Ukrainian. After two years of instruction, children scored 70 percent or more on tests of understanding, speaking and reading Ukrainian."

Nellie Yereniuk, a former president of a Winnipeg Ukrainian bilingual program parents' group, said parents of pupils in the program work hard to build the program.

"The parents," Mrs. Yereniuk said, "work hard for the program. They do things like fund-raising to get special things for the kids."

Mrs. Yereniuk who has had two of her own children in the Ukrainian bilingual program, vividly recalled the headaches associated with being a committed parent.

Sitting in the sprawling MPUE offices one weekday evening, Mrs. Yereniuk recalled one experience which, she insists, will stay with her forever.

School bus purchased

That was the time parents in Winnipeg School Division No. 1, faced by a school board that refused to provide transportation to a bilingual program that was declining in numbers, bought a school bus in order that their children could continue attending the Ukrainian bilingual program.

Explains Mrs. Yereniuk: "One of the

girls — who was also a parent — and I went to the Carpathia Credit Union and we took out a personal loan with all our personal collateral and we bought a bus.

"It was an interesting experience but a very draining experience because all of a sudden we advanced from a budget of \$500 to \$24,000, and the responsibility of finding the money to pay for the bus and the bus driver and the insurance and repairs and everything else.

"We also had the added responsibility of what happens if the bus driver is sick or what happens if the bus doesn't ride that day. We had to have a very strong network of parents who were back-up drivers...we tried very hard to find Ukrainian bus drivers.

"It was a big responsibility but it solved our problem for that year. I think that it woke up a lot of people. We were constantly in the newspapers."

Experiences like this, says Mrs. Yereniuk, demonstrates the commitment of the parents who send their children to the bilingual program.

The area around Vita, a small Manitoba town a few kilometers north of the North Dakota state line, is said to be one of the most economically depressed regions of the province. There are several Ukrainian communities near Vita where farmers — many of which emigrated from Ukraine — are struggling to survive because of the poor farmland found there.

Despite their economic difficulties, there are enough Ukrainian families — albeit just barely — to support a Ukrainian-English bilingual program at Vita's Taras Shevchenko School.

The school lobby features a bust of the Ukrainian poet, Taras Shevchenko. In the gymnasium, the Shevchenko Sabres, the school's hockey team, gets ready for the upcoming season.

Close to 40 pupils in the Ukrainian program at the school are taught by three teachers.

The principal, Robert Cesmystruk, explains that the school has had difficulties attracting qualified teachers for the program to Vita. "It was especially difficult this year. We had to advertise four times to get a grade 4 instructor."

A dearth of qualified Ukrainian-speaking instructors isn't the only problem confronting the school.

Fewer pupils appear to be enrolling in

kindergarten and grade 1, and school officials conceded the program in vita may be threatened if there is no increase in numbers soon.

Nell Chobotar, a grade 1 Ukrainian bilingual instructor at the school, said she contends with a heavy work-load just trying to provide her pupils with interesting learning materials.

Said Ms. Chobotar: "Preparation for an English class is made so much easier because of the availability of all types of materials. With the Ukrainian program, the number of books that are printed in the Ukrainian language is very limited. So I find that a lot of times I'm spending time making up my own booklets, making up my own work sheets...making things look attractive to the child.

"...It's not as though you can go to a store and say 'I want this book and I want this set of pictures.' It all has to be previewed and it all take time."

Similar concerns were raised by a group of Winnipeg teachers at R.F. Morrison School, where close to 150 pupils are enrolled in the Ukrainian bilingual program.

Teachers thoughts

During a group interview around a table in the school's staff room, the teachers enthusiastically shared their thoughts about the program.

"Some teachers at some grade levels have gotten together on their own time because they see the need of developing materials," said Diana Borys, the grade 2 teacher. "They all need the same types of things (because they teach at the same grade level). It just makes sense for them to get together...but it is on their own time."

Patricia Schur, another teacher at the school, suggested the program could be complemented by innovative Ukrainian community programs, which the Winnipeg teacher admitted was lacking.

"The community is aware that there is this population of kids that wants to belong to something...because they've learned the language and they want to use it.

"There are some organizations that have made that step and have allotted for kids that are not totally fluent. But there's still a long way to go."

Conquest's...

(Continued from page 5)

there was 'an effective Ukrainian state' established by Bogdan Khmelnytsky. True, though they became vassals of Moscow in 1654, the hetmans for a time retained a considerable degree of autonomy (and claimed more)...While Ukrainian nationalism undoubtedly exists, many Ukrainians have played active roles in both the czarist and the Soviet service, and the intensity of national feeling seems to be much greater in the western than in the eastern Ukraine. The picture is more complex, then, than Conquest allows."

Herbert J. Ellison, professor of Russian history at the University of Washington, wrote in The Los Angeles Times Book Review section of October 19, 1986: "This is a carefully researched and superbly written study. It deals with a period, and a set of problems, that rank among the most important (and most neglected) of Soviet historical studies. The great Russian poet Boris Pasternak abandoned plans to write about collectivization when he found 'such inhuman, unimaginable misery, such a terrible disaster, that...it would not fit within the bounds of consciousness.' We can be grateful that another poet, and distinguished Russian studies scholar, has done the job so well." (Dr. Conquest has had poetry published as well.)

And in the October 17 issue of The Wall Street Journal, Bohdan Nahaylo, a research analyst for Radio Liberty, wrote: "The Harvest of Sorrow" is es-

sential reading for those who wish to understand the nature of the Soviet system, and like Mr. Conquest's earlier account of Stalin's purges of the 1930s, 'The Great Terror,' it is likely to become a classic."

The Chicago Tribune also carried a review of "The Harvest of Sorrow." In it, Stephen Chapman commented: "In a century distinguished for state-sponsored crimes against humanity, this may be the only one that compares in scale and ferocity to Hitler's attempt to exterminate the Jews. But it has lain in comparative obscurity, largely because of the Soviet government's refusal to provide an accounting or even an acknowledgment of what happened. Moscow has enforced secrecy in the hope of inducing amnesia."

"Now the British historian Robert Conquest, who has spent much of his distinguished career chronicling the monstrosities of the Stalinist era, has produced a comprehensive record of what may stand as the crime of the century. 'The Harvest of Sorrow' is not just a heroic work of scholarship, but an embarrassment of Mikhail Gorbachev and an antidote to wishful thinking about the Soviet Union."

Canadian newspapers also commented on the famine, and the national newspaper, The Globe and Mail, ran excerpts of Dr. Conquest's book.

In the review of "The Harvest of Sorrow" that appeared in Time magazine on December 8, 1986, Patricia Blake detailed the effects of collectivization and the famine as expressed in Dr. Conquest's book. In expressing the horror of the time, she wrote of Boris

Pasternak, whose acclaimed "Doctor Zhivago" will finally be published in the Soviet Union for the first time:

"In the early 1930s, Boris Pasternak and other Russian writers were officially encouraged to visit some of the Soviet Union's quarter-million newly established collective farms. Several of the writers produced the expected screeds: they marveled at the revolution wrought in the countryside and heralded a new era of joyful collective labor."

"Pasternak declined to join the chorus. 'What I saw could not be expressed in words,' Russia's greatest modern poet recalled in an unpublished memoir. 'There was such inhuman, unimaginable misery, such a terrible disaster, that it began to seem almost abstract, it would not fit within the bounds of consciousness. I fell ill. For an entire year I could not write.'"

Ms. Blake went on to note: "...Robert Conquest has now come forward to write 'The Harvest of Sorrow,' the first major scholarly book on the horrors that struck Pasternak speechless."

The reviews that appeared in publications which were largely favorable of "The Harvest of Sorrow" are: in the U.S.; The Omaha World-Herald; in England, The Tablet, The Economist, The Sunday Telegraph, The Sunday Times, The Observer, The Spectator, The Daily Telegraph and The London Standard and The Times Educational Supplement. The Times also ran excerpts of "The Harvest of Sorrow."

Biography...

(Continued from page 10)

Russian manner Kharkov and Lvov. In Morley's description of Kurelek's funeral, she speaks of "two funeral services... the first for family and close friends" (p. 294) and mentions "the Ukrainian community was surprised and disappointed to find not a single Ukrainian priest, Catholic or Ortho-

dox, sharing in the ceremony. The elements that Kurelek had held together in his life had separated, with his death, like oil and water" (p. 294). Actually, a panachyda — prayers for the deceased — was celebrated by Father John Tataryn of St. Demetrius' Ukrainian Catholic parish, assisted by the Ukrainian Orthodox Liturgical Singers conducted by Nestor Olynyk. At the funeral the next day at Corpus Christi Church, Father Tataryn was a concelebrant at the Mass of Resurrection. Both services in the Ukrainian tradition constitute the funeral ritual, so that the elements that Kurelek held together in life remained intact at his death.

To future generations of Canadians who will first discover the prairies through his paintings or who will learn from and appreciate religious and social canvasses for the first time, Ms. Morley's biography will be an invaluable aid to understanding the artist. And only in reading the life of Kurelek will Canadians appreciate the tremendous price that he paid for his creativity.

Twerdochlib...

(Continued from page 11)

In a small kiln in her home, Mrs. Twerdochlib fuses powdered glass onto copper plates, and creates clay pots glazed with traditional Ukrainian geometric patterns. Using dozens of her own hand-carved linoleum blocks, she stamps cloth with birds and twining flowers, as has been done since the 11th century.

Although Mrs. Twerdochlib is not well-known in the art world, she is revered among the national and local Ukrainian community.

"Of the 20,000 or so Ukrainians in the Rochester area, there are only two or three who are artists," said Eugene Lylak, vice-president of the local Ukrainian Congress Committee. "Not only was Irene able to survive, she was able to grow artistically."

Mrs. Twerdochlib's works have been exhibited at seminars from Montreal to Toronto, Philadelphia to New York. Her paintings have also been published in Ukrainian anthologies and magazines, and one painting, of an 18th century Ukrainian Catholic church that

was destroyed hangs in a museum in Rome.

Having grown up in Vynnyk, a mountain village in Western Ukraine, Mrs. Twerdochlib was taught how to make pysanky by her mother. After receiving advanced degrees in art, she began teaching in Lviv, but during World War II, she and her husband, Petrunio, now 78, fled to Vienna, Austria and then to Salzburg, Germany. After their son Lubomyr was born, she illustrated calendars, greeting cards and children's books to help support the family.

In 1949, the family moved to Rochester; Mr. Twerdochlib found a job with Eastmak Kodak Co., and his wife gave birth to a girl, Orysia, who is now an art teacher in Philadelphia.

Mrs. Twerdochlib once considered teaching art in Rochester, but upon learning she would have to master English, she became discouraged. She and her husband had vowed to speak only Ukrainian between themselves and their children. So instead, Mrs. Twerdochlib took art courses at RIT in textiles, silkscreening, figure drawing, portrait painting and, while her son was in Vietnam, ceramics.

Eventually she got a job drawing images of bat tissue for a professor at the University of Rochester and in the 1960s, she made tissue biopsies of the intestinal tract at Genesee Hospital's pathology department. She retired four years ago, and is finally pursuing her lifelong dream, to work full-time as an artist. She is also working on her monograph, a book documenting her life and art through words and photographs. Mrs. Twerdochlib recently completed a three-semester course in color photography at RIT so she could take pictures of her works, "because nobody can do it so perfect as I can."

And yet, Mrs. Twerdochlib is not satisfied. She said she regrets not applying her talent and knowledge in her studio.

"All my life I was sorry I was not an artist, producing more. Being a wife was first, then the family, then the job...I did a very big mistake."

Now, she said, she is working against time. "I have not time," she said. "I could have learned more. I have not time."

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Latvian...

(Continued from page 2)

weeks. All these documents you can publish.

"Helsinki '86"
July 1986

/signatories/

1. Grantins, Linards
2. Bariss, Martins
3. Bitenieks, Raimonds

To USSR General Secretary. Mr. Gorbachev:

We petition you, Mr. Gorbachev, to help us realize Article 69 of the Latvian SSR Constitution, which states that the Latvian SSR reserves the right to secede from the Soviet Union. Please, also respect our people's interests. Permit us in our own nation to speak and to be understood in the Latvian language. Permit us, ourselves, to determine our destiny by referendum.

Permit us, ourselves, to eat our own bread, and that which is left over, to sell to others; and not the other way around, to have only leftover bones, claws and udders to be cast aside for the people who are the producers of all of the material benefits. Permit us to freely meet with all of the peoples of the world; we have done no evil to any nation, and we have not earned to be locked up and taught with whom to be friends and with whom not to be.

Your people own unimaginable land vastness, from the Baltic Sea to Japan. You are in both the North Pole and the South Pole. You are in all of the oceans of the world, and you also own the cosmos. That is almost as much as that which belongs to God. Is all that not enough for the Russian people? Do you really need, in addition, 1.5 million Latvians and an insignificant piece of land by the Baltic Sea? Come to us as friends, and in return you will receive friendship. Respect other peoples and you will be respected. If you do not respect other nations, then you will be inflicting an irreversible evil on your own people.

We need to remember a fairy tale, one that is common to many nations, about a fisherman, a gold fish and his wife.

We want to believe you that you will build a foundation for a democracy. Everyone will benefit from that, and there will not be any losers.

"Helsinki '86"
Liepaja, Latvia
July 1986

/signatories/

1. Grantins, Linards
2. Bitenieks, Raimonds
3. Bariss, Martins

To the Soviet Union Communist Party Central Committee and the Latvian Communist Party Central Committee.

On July 30, 1986, after entering merchandise store No. 2 on Vitols Street, Liepaja, an elderly woman asked me to explain to her the writings on the appropriate price list. The captions were written only in Russian. The old woman said, with tears in her eyes, that nowhere any longer can she go shopping alone; everything is in the Russian language. The saleswomen do not feel it necessary either to speak in the native language or to learn Latvian, explaining that Russian is the main language, that others are unnecessary, and that this is the Soviet Union. After listening to the elderly

woman's story, I also wanted to know why there are no captions in Latvian. I went to see the store manageress. The store manageress declared, in a rudely bold tone, that all documentation comes to her only in the Russian language, and that there is no one to translate; I said that this can be accomplished with the help of a dictionary. The store manageress replied that such an accusation has already been dealt with, and that the trade administration has denied the use of Latvian language captions. The manageress told me not to be assertive because this here is the Soviet Union. My nation's and my own honor was offended. I tried to explain to her that the Soviet Union and the Russian federation are not one and the same thing like she is trying to tell me. There are to be two languages in Latvia, firstly Latvian and only secondly Russian. Then, the offended store manageress tried to tell me that Latvian riflemen have fought for it to be this way. I saw that there is no sense speaking with such a person, where each of her uttered words is full of chauvinism. I only know that, if conversation is about the Latvian riflemen, we were taught in school that they were fighting for freedom and an independent Latvia, where national culture, language and traditions can be cultivated in freedom; and, that the Soviet Union was joined to feel more secure and more free.

The Latvian language is one of the oldest living languages, surviving and fighting through the millennia, through plagues, through wars and inquisitions; and, God has not given such an authority to anyone to deny a people their own language in their own country, not to mention the "people."

1. We want to know if inside Soviet Latvia exists the right to conduct a dialogue in Latvian?

2. What will be done to preclude newcomers from using the "two-stories high" Russian language in public places, which destroys the morality of children, teenagers and also adults more than foreign pornography?

3. Will steps be taken to prevent discrimination against the Latvian language?

4. Why has here developed a situation where the vast majority of the new, well-built and comfortable homes are being occupied by newcomers from outside the country, while the majority of Latvians live in old, dilapidated buildings and under humanely degrading conditions? That is a secret, but deliberate creation of animosity between nations, one that neither serves the Latvian nor the Russian interests. Why does not the state security service want to be aware of such lawlessness?

5. Why is no one fighting against the inheritors of czarist Russia's ideas?

Please provide a reply to us either through the press or directly in writing.

/signed/ Grantins, L.



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Chicago marks...

(Continued from page 1)

Meditating on the reason for their suffering, the pastor said that suffering crystallizes the soul — it shows a person's spiritual and national worth.

Quoting the late Ukrainian poet Vasyl Symonenko and writer Mykola Rudenko, Pastor Harbuziuk encouraged the audience not to despair. "Not only did Christ go ahead of us into suffering, but He tells us, 'Be not afraid for I have overcome the world,'" the pastor added.

Pastor Harbuziuk said he believes in the ultimate victory of Ukrainians in obtaining freedom for the Church and their faith. He believes that Ukraine will once again be free, autonomous and independent.

Following the church service there was a brief program commemorating the life of the late Kateryna Zarytska, a Ukrainian political prisoner who died on August 29, 1986. All Ukrainian Plast groups participated. A brief biographical sketch of Ms. Zarytska was given by Iwanna Gorchynsky.

Arrested by the Polish government, and later rearrested by the Soviet regime Ms. Zarytska spent most of her adult life in the gulag. Later her husband, Mykhailo Soroka, followed her into prison and, ironically, died in a

camp adjoining hers. Both were members of the Organization of Ukrainian Nationalists.

A few years ago, she was released and lived out her life in a small house with two other friends from prison. Though separated from her infant son and family, and suffering many years in prison camps, Mrs. Gorchynsky said that Ms. Zarytska knew how to live her life — in hope, always encouraging and helping others.

An artificial camp fire, made by Roman Zawadowych, lit up the stage. At the other end of the stage was a wreath with a photograph of Ms. Zarytska. Plast members laid red carnations on her wreath, and joined hands with the audience to sing, "Night has come," the traditional song for the end of a Plast encampment.

This was followed by the singing of the Ukrainian national anthem. The crowd quietly dispersed to the back of the room where tables were set up to sign petitions to President Ronald Reagan, regarding human-rights abuses in the Soviet Union, and to give money for postcards sent to Ukrainian prisoners. The petition and postcard drive was sponsored by the Ukrainian American Justice Committee of Chicago.

"Lydia Tkaczuk" was the narrator of the program, and Solomea Kawka designed and decorated the set.

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Honesty...

(Continued from page 7)

"nationalistic" in our approach that we'll turn the media off. We say, look at the track record since the famine commemorations in 1983 — Ukrainians do come through, when they handle the media in a professional and responsible manner.

The approach in the article, if it is to ever be seriously considered, is for a future time, when Ukrainians in Ukraine have secured their identity; when the American press stops mixing us up with Russians; when Ukraine is free and only if at that time, we are feeling charitable.

The approach also includes the danger that hearing Ukrainians speaking about Kievan Rus' as the place from which Russians evolved, journalists (who are confused enough without our help) might be led to erroneously conclude that historically speaking, the Russians are correct, Ukraine is legitimately within Russia's domain. (We're sorry, Mr. Zarycky, but there is that danger in your point of view. Why should we spend Ukrainian energy and hard-earned resources to promote their story?)

Given our history, given the famine, Russification, Medvid and Chernobyl, and who knows what else that's ahead, it's a lot to ask Ukrainians to be objective. If we don't speak up for our cause, who will? And when we do speak

up, why not speak as dramatically as possible?

For this reason, we view the Millennium as our opportunity to once again promote the tragic story of Ukraine in a powerful way.

Mr. Zarycky asks for historic accuracy. We agree. We must be historically accurate. Our media credibility depends on that accuracy. But why give away the store?

It's here Mr. Zarycky's article misses one of the major points of any Ukrainian public relations effort whether in the states or in Canada. Yes, we must fight Soviet disinformation. But let's remember, it's the American and Canadian journalists who are participating in this disinformation when they repeat it or allow Soviets access to our media. In this sense, our "fight" for identity is as much with our own media as with Soviet tactics.

Any Ukrainian public relations effort should be a pro-active campaign, one in which we set the objectives and work to carry them out, as we did during the famine and Russification demonstrations.

Public relations success is measured by how accurately the news media reports what we want it to report. This means that all of us, right now, should be able to sit down and, pretending that the Millennium is over, write down in a few short paragraphs the news story we would want to see circulated worldwide. Around such paragraphs multi-million-dollar public relations and advertising campaigns are designed.

[Unfortunately, this is something that has not even been done by the organization charged with doing it — The National Committee to Commemorate the Millennium of Christianity in Ukraine, elected by the community at a big plenary session in Philadelphia in May 1985. Time and again when presented with an opportunity to take positions by individual members, the committee as a whole ducked the issue. The result we all know — we have no agreement on objectives and a leadership vacuum. Until we agree, there can be no meaningful Millennium public relations campaign. And time is getting short.]

Meanwhile, worldwide, Millennium "fever" is building, and the Russians are winning the public relations battle. For example, by now you know that in the January 12 issue of Time, the Millennium is referred to as more than a Russian religious observance. It is, says Time, the Millennium of the Russian nation.

Is this Soviet propaganda or journalistic confusion? Given the fact that the majority of the article is right on target, we must assume the journalist really believes that the Kievan Rus' state was Russian. Our challenge is to introduce the Ukrainian element in such a way that we are historically accurate but at the same time, we leave nothing to the imagination.

It is in this context that we introduce the following response to Time. It proves you can be historically accurate without being wishy-washy or giving away the store. These paragraphs represent the Millennium story we believe the Ukrainian community should be fighting for. Indeed, we submit to you, if this isn't our story, what is?

Dear Editor:

The Kievan-Rus' State, whose Christian Millennium (988-1988) the world has begun to celebrate, is not Russian, as stated in your otherwise excellent January 12 article, "Taking A Firm Stand Against Religion."

In fact, Kiev is in Ukraine and if anyone has a legitimate right to the Kievan Rus' legacy, it is the 50 million Ukrainians.

But Ukrainians in Ukraine cannot celebrate their Millennium because in the 1930s and 1940s the Soviets liquidated the uniquely Ukrainian Orthodox and Catholic Churches.

Despite this, over half of all operating Christian churches in the Soviet Union are in Ukraine. Unfortunately, they are run by the Russian Orthodox Church.

Unfortunately, too, this makes the Russian Orthodox Church (whether it can help it or not) yet another instrument in the continuing Soviet attempt to Russify not just Ukraine, but the Balts, the Moslem Kazakhs, and other non-Russians — by making them

and/or their religion a minority or non-ethnicity in their own countries.

We believe that the entire Ukrainian public relations effort, in every community, should be focused on using the Millennium opportunity to get across the points in the letter above.

And in this context, we would be remiss if we concluded our thoughts without correcting a misstatement in Mr. Zarycky's article. The misstatement concerns a "discussion paper" first presented to the National Millennium Committee more than a year ago (i.e. in 1985) and resurrected in a slightly different form as a discussion paper during a Ukrainian National Women's League of America-sponsored public relations seminar in Princeton last fall.

In misreading the paper, Mr. Zarycky misinformed the reader by saying that the paper suggests that the Millennium represents 1,000 years of genocide.


For the record, it does no such thing. It says that Ukraine is threatened by genocide. In fact, the idea behind the paper is this: if you are standing on a streetcorner, handing out a brochure or a pamphlet discussing the Millennium from the Ukrainian point of view, you want to be certain that your message is not only read, but that the reader reacts to it in a favorable way that you can measure. And, wouldn't it be great if our story, the Ukrainian story, hits the non-Ukrainian reader so dramatically that he (she) will donate money to our cause?

This means the message must be dramatic and the pamphlet that carries it, ought to include a coupon so that we can see what impact, if any, we are having on American/Canadian public opinion. So, the position paper suggests, and only suggests — it's the national committee that must make the decision — that the first few dramatic headline words of any pamphlet be the following: "Ukraine, A Nation of 50 Million People and a 1,000-Year History, Threatened by Genocide."

The position paper further suggests that language in the brochure, should be along the lines of the following, "1988 is the Millennium of Ukrainian Christianity. It should be a time of celebration, but..."

The point is, given how the Soviet government is portraying the Millennium, given the fact that chauvinistic elements in the Russian and pro-Russian American/Canadian community are in complete accord on this issue with the Soviet government, and given how already confused journalists are continuing to confuse Kievan Rus' with Russia — doesn't make sense for us Ukrainians to use the Millennium to bring in the Ukrainian factor in such a way that there can be no misunderstanding who we are or what we want?

We think this makes a lot of sense. And, we believe you agree.



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Ukraine's Donets...

(Continued from page 2)

to introduce more sophisticated machinery into coal mines, mainly for face-clearing work. The emphasis of the article was on the "retooling" of coal industry enterprises in Ukraine.²⁶ The question, however, is whether the Ukrainian Coal Ministry has been allocated adequate resources for large-scale reconstruction.

While the Donbas coalfield will continue to play a significant role in Soviet coal production, it is evident that role will continue to decline in the years ahead. The problems there are echoed in other old underground fields throughout the world, but perhaps to a lesser extent. In the Donbas, conditions are becoming more difficult and are being exacerbated by the recent decision to move resources eastward more quickly than anticipated earlier in terms of raising output and productivity. New difficulties eclipse the potential solutions: a pay rise and reduction in working hours are being negated by low output and weekend work on a regular basis; reconstruction of old mines, which raises capacities, is rendered meaningless by the much greater rates of depletion, and has also made conditions more hazardous with deeper, hotter mines in which methane explosions become more probable. In turn, current outlay is evidently insufficient to maintain adequate safety precautions.

The Soviet authorities are not deaf to the questions raised above. Thus far, they have found no solutions. The logical step is in fact economically unviable: to increase radically input of resources and attention to safety in a

region of stagnating or falling output. Those who have advocated renewed emphasis on and increased investment in the Donbas coalfield, such as the former USSR Coal Minister Borys Bratchenko and the Ukrainian Coal Minister Hrynko, have been removed from office under Mikhail Gorbachev's general secretaryship,²⁷ or ignored.

Yet the region cannot be abandoned either. Instead, it is being permitted to die a slow death that could take several decades, while conditions in the region deteriorate both geologically and in terms of the welfare and safety of the miners of the region.

27. Mr. Bratchenko's retirement was announced on Radio Moscow, December 15, 1985; Mr. Hrynko's removal on Radio Kiev on October 23, 1985, following an attack on him in the Ukrainian press a month earlier. See Pravda, Ukraine, September 24, 1985. An analysis of these events is provided in David Marples, "Ukrainian Minister of Coal Industry Replaced," Radio Liberty Research Bulletin, RL 352/85, October 24, 1985.

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PREVIEW OF EVENTS

January 25

TRENTON, N.J.: The Hromada Committee of Trenton will sponsor the annual Ukrainian Independence Day celebration at 3 p.m. in St. George's Ukrainian Orthodox Church hall, 839 Allentown Road in Hamilton Township. Declarations signed by Gov. Tom Kean of New Jersey and Mayor Holland of Trenton will be read and the Troyanda choir will perform. For more information call Iwan Haftkowsky at (609) 585-4833.

January 26

TRENTON, N.J.: New Jersey Secretary of State Jane Burgio will present Gov. Thomas Kean's Ukrainian Independence Day proclamation at 2:30 p.m. in the governor's office. All Ukrainian organizations and the public are invited to attend.

January 29

JENKINTOWN, Pa.: A special New Year's non-alcoholic program and dance will be held at 8:30 p.m. at Manor Junior College, Fox Chase Road and Forrest Avenue. Mike Green, drug and alcohol education specialist at West Chester University, will be the featured speaker. The \$2.50 admission includes a slice of pizza and admission to the dance following the program. For information call (215) 885-2360.

January 31

WILMINGTON, Del.: St. Peter and Paul Ukrainian Orthodox Church will hold its annual malanka at Brandywine Terrace, 3416 Philadelphia Pike in Claymont, Del., beginning with a buffet at 7:45 p.m. Music for dancing, which will begin at 8:30 p.m., will be provided by the Kauriga Orchestra. For information call John Cramer at (302) 994-6445.

CHICAGO: The Ukrainian Medical Association of North America, Illinois Branch, the Ukrainian Veterinary Medical Association of America and Canada, Chicago Branch, and the Ukrainian Engineers' Society

PREVIEW OF EVENTS, a weekly listing of Ukrainian community events open to the public, is a service provided free of charge by The Weekly to the Ukrainian community. To have an event listed in this column, please send information (type of event, date, time, place, admission, sponsor, etc.), along with the phone number, including area code, of a person who may be reached during daytime hours for additional information to: PREVIEW OF EVENTS, The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302. Submissions must be typed and written in the English language. Items not in compliance with aforementioned guidelines will not be published.

PLEASE NOTE: Preview items must be received one week before desired date of publication. No information will be taken over the phone. Preview items will be published only once (please note desired date of publication). All items are published at the discretion of the editorial staff and in accordance with available space.

of America, Chicago Branch, will hold their annual traditional dinner and dance with presentation of debutantes at the Grand Ball Room of the Conrad Hilton Hotel, 720 Michigan Ave. Cocktails will be from 6 to 7 p.m., dinner at 7 p.m. Donations of \$85 per couple, \$45 per person (\$75 per couple for students and \$40 per person for students) are requested. Tickets to the dance only will be \$20. Formal attire is requested.

NEW YORK: The Slavic Heritage Council of America, Inc., will hold a Multi-Slavic Concert, directed by Stanley Pelc, at 8 p.m. in Alice Tully Hall at Lincoln Center, 65th Street and Broadway. The event will feature performances by the Syzokryli Ukrainian Dancers of New York, the Bosilek Bulgarian folk dance company, the Troika Balalaika Orchestra and other performers of Slavic dance and music. Tickets will be \$12 and \$10, and are available at the Alice Tully Hall box office.

February 1

NEW YORK: The Nova Chamber Ensemble will perform the second concert of its 1986-87 season at 5:30 p.m. at the Ukrainian Institute of America, 2 E. 79th St. The quartet will perform works by Beethoven, Mykola Lysenko, Gaspar Cassado, William Mayer and Florent Schmitt. Suggested donations are \$10 for adults, and \$5 for senior citizens and students. For more information call Laryssa Krupa at (201) 539-4937.

NEW YORK: A conference dealing with the difficulties of publishing a commemorative book on the Lviv region will take place at 2 p.m. in the headquarters of the Shevchenko Scientific Society at 63 Fourth Ave.

ONGOING

CHICAGO: "The Element of Land," an exhibition of prints by members of the Manitoba Printmakers' Association, will be on exhibit at the Ukrainian Institute of Modern Art at 2320 W. Chicago Ave. until February 27. For information call the institute at (312) 227-5522.

rence on Security and Cooperation in Europe, Kulas noted that Ukrainians were very well organized and cooperation was very high in presenting their concerns at the meeting. But in defending religious freedom in Ukraine, he found the Ukrainian Catholic and Orthodox Churches not in the forefront. He encouraged more emphasis on the religious question.

After the formal presentations, there was a question-and-answer period in which the 70 or more people in attendance discussed the need for harmony between the generations and the necessity of interesting the younger generation in community work.

Ukrainian Heritage...

(Continued from page 3)

Ukrainian nation, in Ukraine and in the diaspora.

With this goal, a group of leading Ukrainian community activists founded the Ukrainian Heritage Council, which set for itself the following tasks:

1. To study events in Ukraine, and to report on them to the Ukrainian community and to the outside world. A specially created committee will be assigned this work.
 2. To set goals and coordinate the work against the defamation of the Ukrainian name in the press, television, radio or published works. This work of the Heritage Council will be conducted in cooperation with existing committees.
 3. To create in Washington, D.C. an information and political action bureau, which will inform the U.S. government and our lawmakers about Ukrainian affairs and will impart to them the concerns of the Ukrainian diaspora and the Ukrainian nation.
 4. To create a legal section which will represent the Council.
 5. To create a financial base for the activities of all sectors of the Council.
 6. To assist the Ukrainian Research and Documentation Center, which should become the information and documentation source for the Ukrainian diaspora.
- The Ukrainian Heritage Council proposes a specific plan of action in which every Ukrainian can and should take part. In our activities, we want to cooperate with all and shall make overtures in that direction.
- A word to the Ukrainian community.

Let us show that in a critical time for our homeland and under persistent attacks on us in the West, we can work together for a common goal.

The Ukrainian Heritage Council is comprised of the Board of Directors and the Executive Committee.

The members of the Board of Directors are: Wolodymyr Baraneky, Roman Danyliuk, Ulana Diachuk, Oleh Fedyshyn, John Flis, Roman Hayecky, Oosp Holynsky, Taras Hunczak, Olha Kuzmowych, Ulana Mazurkewich, Ivan Oleksyn, Ivanna Rozhankowsky, Bohdan Shebunchak, Ihor Sochan, Wolodymyr Sochan, Petro Sodol, Evhen Stachiw, Zenowij Turkalo, Stephan Woroch, and Mychajlo Voskobynjnyk.

The following Presidium was elected: Taras Hunczak, president; Stephen Woroch, executive vice president; Ivanna Rozhankowsky, John Flis, and Ivan Oleksyn, vice presidents; Petro Sodol, treasurer; Roman Hayecky, secretary; Oleh Fedyshyn and Zenowij Turkalo, press secretaries.

The activities of the Heritage Council will be guided by the Executive Committee. The members of the Executive Committee are: Martha Bohachevsky-Chomiak, Andrew Fylypovich, Laryssa Janiv, Helena Kozak, Myron Kuropas, Bozhena Olshaniwsky, Natalie Pawlenko, Nila Pawluk, Ihor Rakowsky, Victor Rud, George Samijlenko, and Natalie Sluzar.

All correspondence concerning the Heritage Council, its activities or requests for further information should be sent to the following address: Ukrainian Heritage Council, Box 272, Peter Stuyvesant Station, New York, N.Y. 10009.

UNA's Canadian...

(Continued from page 1)

District — 140 new members; Montreal — 50; Winnipeg — 40; and Niagara — 50.

The meeting dates for the district meetings were also approved as follows: Niagara — Saturday, March 28; Toronto — Sunday, March 29; and Montreal — Monday, March 30.

Mr. Flis was requested to represent the Supreme Executive Committee at these meetings.

The Canadian Representation of UNA fully endorsed the above organizing quotas and urged all UNA secretaries, organizers, convention delegates and all members to do everything possible in order that the above listed quotas can be over-subscribed.

The hiring of professional and full-time salesmen for various Canadian districts was then discussed.

It was stressed that when the Toronto office of the UNA is established, a full-time employee would be needed to conduct day-to-day business.

It was also resolved that an advertisement be placed in UNA publications informing UNA members and others that full-time professional insurance salesmen are sought by the UNA and anyone interested should apply to the main office. Interviews would then be held in Toronto. The above should also be advertised in non-UNA newspapers published in Canada.

The president then informed the Canadian Representation of the UNA of the Executive Committee's desire to increase the Canadian readership of

The Ukrainian Weekly by having it printed in Canada and mailed in Canada to present subscribers and to addressees listed in mailing lists obtainable from others.

He stated that the printing of 5,000 16-page issues of The Ukrainian Weekly is feasible and that quotes have been obtained for its printing and mailing after negatives are delivered by overnight mail to a Montreal print shop.

The members of the Canadian Representation of the UNA responded with elation at such news and commended the Supreme Executive Committee for this step in the hope that it will lead to increased readership in Canada of The Ukrainian Weekly.

On the question of establishing a UNA board of directors for Canada, Mr. Flis reminded the Canadian Representation that the convention resolution authorizing a UNA board of directors for Canada specifically grants power to the UNA Supreme Assembly to create such a board. The Supreme Assembly will meet on June 7. All agreed that the Canadian Representation composed of Mr. Hewryk, Mr. Fil, Mrs. Moroz, Mr. Didiuk and Mr. Spolsky, will comprise a by-laws committee to meet and agree upon the wording of an appropriate resolution or regarding the establishment of a UNA board of directors for Canada to be adopted at the Supreme Assembly meeting. The by-laws committee is to meet on Friday, February 20, at 10 a.m. at the office of the World Congress of Free Ukrainians.

The meeting was adjourned at 3:45 p.m.

Young Ukrainian...

(Continued from page 4)

supports the work of Radio Free Europe, especially in light of the station's humanitarian efforts during the Chernobyl accident. During the crisis, RFE broadcast news and information to the affected population. In some areas this was the only news to be had. While doing an interview at the station last fall, Mr. Kulas was told that RFE had installed extra phone lines to handle the telephone calls coming in from Eastern Europe during the crisis.

Mr. Kulas also agreed that the Ukrainian community must be coordinated during the opening weeks of the Confe-

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