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Witness has doubts on Trawniki ID

Special to Svoboda and The Weekly

JERUSALEM — A German prosecutor who spent 21 years preparing cases against alleged Nazi war criminals testified that she had never seen the ID card purportedly issued to John Demjuk at the Trawniki training camp or any similar identity documents. She also said she had never come across the defendant's name.

Helge Grabitz, 52, of the Hamburg

district attorney's office, also stated that she never found evidence that identity cards were issued at the training camp for guards and said she was skeptical about the so-called Trawniki ID card that is a key piece of evidence in the prosecution's case against the former Cleveland auto worker.

She noted also that in her 21 years of experience as a prosecutor of Nazis she had never received any forged documents from the Soviet Union or any East bloc state.

In other developments during the week of March 30, the Israeli Supreme Court on April 2 rejected the appeal of the Demjanjuk defense team, which alleged that the three-judge panel hearing the case was hostile to the defense and lacked objectivity.

Mrs. Grabitz, who had appeared as a witness for the prosecution the previous week, continued her testimony on Monday, March 30. She continued to speak about the trial of Karl Streibel, the commandant of the Trawniki training camp for guards.

At one point she stated that though Streibel had testified that some 2,500 Ukrainians had passed through Trawniki, her own estimate was higher, between 3,500 and 4,000. In response to the judge's question about whether she has any proof for this assertion, Mrs. Grabitz replied that she did not, that this was only her personal opinion.

The afternoon session on Monday was cancelled in order to give the defense team an opportunity to prepare for cross-examination of Mrs. Grabitz. (The defense had contended last week that Mrs. Grabitz was called to testify earlier than scheduled, and thus her appearance was a surprise for which the defense was not prepared.)

On Tuesday, March 31, John Gill began the defense's cross-examination. (That morning's session was delayed for two hours, because of a power outage in the courtroom.) Mr. Gill established via the line of questioning he pursued that Mrs. Grabitz was not a specialist in any given field, but that when she needed to ascertain certain facts for the Streibel trial she had to turn to experts on documentation, handwriting, medicine, history, etc. It was also revealed that Mrs. Grabitz knows no language other than German.

Mrs. Grabitz's expertise as a witness stems from the fact that she was the prosecutor at the Streibel trial and thus was familiar with the Trawniki camp.

Mr. Gill also asked the witness to give a description of Trawniki. Thus, it was learned that the administrators were policemen, primarily folksdeutsche (persons of German ancestry) who knew other languages in addition to German. These administrators took the oaths of loyalty from persons "recruited" by Streibel from among Red Army soldiers captured by the Nazis. These statements also included personal data about the guards: name, height, weight,

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Soviet emigre: 15,000 died in wake of Chernobyl accident

WASHINGTON — Some 15,000 people in two Kiev hospitals reportedly died from radiation poisoning over five months following last year's Chernobyl nuclear reactor disaster on April 26, according to Ihor Gerashchenko, husband of the recently freed dissident poet Irina Ratushinskaya. Mr. Gerashchenko was a resident of the Ukrainian capital until last November.

Testifying before the U.S. Helsinki Commission in Washington on March 31, Mr. Gerashchenko, an engineer and human-rights activist, claimed that the Soviet authorities deliberately covered up the deaths of 15,000 individuals from radiation disease over five months after the No. 4 reactor at the Chernobyl nuclear power station, some 60 miles north of Kiev, exploded and spewed a cloud of radiation over much of Europe.

"As far as I know from my friends who work in the two largest Kiev hospitals," Mr. Gerashchenko said, "15,000 individuals died in five months in those hospitals alone. Those individuals

with acute radiation sickness were recorded as suffering from 'vascular atonia' (heart disease)."

"When they died they were discharged from the hospital as those who 'have undergone treatment' and 'do not require further treatment.' There will be many more of those cynically recorded deaths," Mr. Gerashchenko asserted.

Mr. Gerashchenko said the sick were admitted to the October (Zhovtnevy) Hospital and the Oblast Hospital in Kiev.

"To pacify world public opinion, the Soviet government reported that about 30 individuals died as a result of the accident, and about 300 individuals were exposed to radiation," said Mr. Gerashchenko.

"Their logic is striking in its cynicism," he stated. "The explosion, in which more than 150 tons of radioactive substances were thrown into the atmosphere, that is 10,000 times more than during the Hiroshima bombing, occurred in a densely populated area.

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Newfound documents reveal true identity of Treblinka's "Ivan"

by Marianna Liss

DETROIT — The head of the Association of Ukrainian Archivists, William Turchyn, is "more than 100 percent" certain that he has found the true identity of "Ivan the Terrible," the sadistic guard of the Treblinka death camp. Mr. Turchyn believes the guard was not John Demjanjuk — nor was he a Ukrainian — but was of German or Germanic origin. His information is based on war criminals lists of the Polish government and the United Nations.

At first, Mr. Turchyn and his research team went on the assumption that the guard was Ukrainian. "But just recently, we asked ourselves, what if he's not?" he said.

With lists that held 40,000 names each it was a difficult task to identify one man from a particular camp. Spending seven years on the task, they cross-referenced any mention of guards in the existing eyewitness accounts with lists of accused war criminals available in the U.S. The research they have done will be invaluable to future scholarship because no one has cross-referenced lists of war criminals to a particular camp before.

And they have found that most of the camp guard names were not Ukrainian, said Mr. Turchyn, though he does not deny that there were some who were. Ukrainian-sounding last names were extremely rare, however. The team ended up with 200 names of guards who had served in Treblinka, Sobibor and one other camp, since some guards served in more than one camp. Ten or 15 names were found to be connected with Treblinka alone.

"Then we found a strange reference number [in the Polish government listing] 'referring to UNWCC, which we realized was a cross-reference number to the United Nations War Crimes Committee list,'" he said. There they found the name of "Ivan," and eventually found three distinct references to the man. The research

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Psychiatric association urges USSR: stop political use of psychiatry

VIENNA — The American Psychiatric Association (APA) called on the Soviet Union March 26 to stop incarcerating dissidents in mental hospitals.

Dr. Harold Visotsky, chairman of the APA Council on International Affairs, and APA spokesman Dr. Friedrich Weinberger conferred in Vienna with delegates at a Conference on Security and Cooperation in Europe (CSCE), which is reviewing compliance with the Helsinki accords. The meeting began last November.

According to The New York City Tribune, the association welcomed the release of Anatoly Koryagin, who was imprisoned for his outspoken investigation of the use of psychiatry for political purposes in the Soviet Union.

"We are, however, concerned that there seems to have been no systematic change in the practice of placing dissidents in mental hospitals in the USSR," Dr. Visotsky said in a statement released at the CSCE.

"We call upon General Secretary Mikhail Gorbachev to end this abhorrent practice in the USSR and to have an independent investigation of all cases of psychiatric patients who have been interned because of political implications."

Mr. Visotsky said there were nearly 300 documented cases of Soviet citizens being placed in mental hospitals because of their views, although he believes the numbers are closer to 1,500 to 2,000.

"[The] people we know are people who had an advocate, an alarm bell," he said. "There must be many people who

had nobody to pull the alarm bell."

There are anywhere between 13 and 14 special psychiatric hospitals where dissidents are consigned and punished with psychoactive drugs for their views, reported the Tribune. "I call them prisons," Dr. Visotsky said.

"If you give them really high doses, you can incapacitate them with the side-effects," he said. Many of the "treatments" are not used in the West, he added.

Dr. Visotsky and Dr. Weinberger, co-founder of the International Association on Political Use of Psychiatry, discussed the abuse of psychiatry with members of the Soviet delegation to the CSCE on March 24.

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But Dr. Visotsky stated he did see "a ray of optimism" that the psychiatric abuse may come to an end after the review of the entire Soviet penal system, according to the Tribune.

In other news, the son of Dr. Koryagin was to have been released from prison March 26, thus clearing the way for the family to emigrate, according to a Dutch human-rights group.

Dr. Koryagin, 48, phoned the Am-

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A GLIMPSE OF SOVIET REALITY

Language demands in Ukraine are becoming more radical

by Roman Solchanyk

The latest contribution to the ongoing campaign in defense of the native language in Ukraine is a full-page article by the writer Serhiy Plachynda in the current issue of *Literaturna Ukraina* suggesting, among other things, that in every union republic two languages be given the status of state languages and that three languages should be designated as state languages in the Autonomous republics. The Swiss experience, argues Mr. Plachynda, and the constitutions of the three Transcaucasian republics show that this is a realistic approach.

In a wide-ranging critique of the current situation in Ukraine, Mr. Plachynda also makes the following observations:

1. Russians and other national minorities resident in Ukraine should learn Ukrainian. To support his position, Mr. Plachynda quotes from the recent article in *Pravda* by Yulian Bromlei, chairman of the USSR Academy of Sciences Scientific Council on Nationality Problems, who argued that it is important for Russians and other non-indigenous groups to learn the language of the republic in which they reside. This process could be helped along, says Mr. Plachynda, by the establishment of clubs of native-language enthusiasts, with sections for each of the languages spoken in the republic, at various enterprises, institutions, and universities and institutes.

It must be emphasized that the notion that non-Ukrainians living in Ukraine should make some effort to learn the local language has, until now, been virtually non-existent in the Kiev press, although it is implicit in the recent demands by Ukrainian writers that the status of the Ukrainian language in the republic be upgraded by force of state legislation.

Earlier this year, however, the issue was delicately raised by Stanislav Repiakh, a writer from Chernihiv, in the Party newspaper *Radianska Ukraina*. Referring to the apparently widespread practice of parents demanding that school authorities relieve their children of the "burden" of learning Ukrainian, Mr. Repiakh noted:

"And for the parents themselves who come to live permanently, let's say, in Ukraine, it wouldn't hurt them to join more closely in the culture and language of our people. With this in mind, it would be a good idea to establish permanent courses. The parents could attend with their children."

2. The provisions of the draft Statute on the Secondary General Education School that gives parents the right to decide whether their children will attend a school with the native language or some other language, most often Russian, as the language of instruction should be dropped. Instead, Mr. Plachynda proposes the following alternative: "The language of instruction in the school is determined by the Council of Ministers of the union republic in accordance with the national composition of the pupils."

On the face of it, the two issues appear to be unrelated. The right of parents or guardians to determine the language in which their children will be educated is guaranteed by the "Principles of Legislation of the USSR and the Union Republics on Public Educa-

tion" (adopted in 1973 and amended in 1979), which is the basic law that spells out guidelines for all other legislation impinging on the education process.

What Mr. Plachynda seems to be advocating is state intervention to reverse the process of increasing numbers of schoolchildren in Ukraine receiving their education in Russian by narrowing the opportunity for Russian-language instruction. This would be achieved by using the national composition of the pupils in any given village, town, or city neighborhood as the sole criterion for determining language of instruction in the schools.

Although statistics on the proportion of pupils attending Ukrainian-language and Russian-language schools are not systematically published, the available data reveal that in the 20-year period between 1953 and 1973 the percentage of pupils in Ukraine receiving their education in Russian almost doubled, from 23.8 percent to about 40 percent.

According to data furnished by Mikhail Gubogio, one of the leading Soviet specialists on ethnolinguistic processes in the USSR, Ukraine and Byelorussia are the only two union republics where enrollments in native-language schools decreased between 1965 and 1972. Given the national composition of the Ukrainian SSR — 73.6 Ukrainian and 21.1 percent Russian — the effect of Mr. Plachynda's proposal, if it were to be adopted, would be the Ukrainianization of the school system, particularly in the urban centers, regardless of parents' wishes. Moreover, it would give Ukrainians who live in compact groups in other republics access to Ukrainian-language schools for the first time since the early 1930s.

Mr. Plachynda would also add a section to the draft Statute on the Secondary General Education School that would prohibit pupils being exempted from studying the language of the republic in which they reside. Another amendment stipulates that pupils are to be inculcated with love for both the Russian and national cultures.

3. The letter "g" was arbitrarily removed from the Ukrainian alphabet during the Stalin period by linguists who feared that its continued existence would "disunite" the fraternal [Ukrainian and Russian] languages." In effect, Mr. Plachynda is saying that a political decision was made to impoverish the Ukrainian language in order to demonstrate the often repeated Soviet slogan of "indissoluble unity of the Ukrainian and Russian peoples." Today, says Mr. Plachynda, when "after the 27th Congress of the CPSU we have all become a bit smarter," this sounds like an "anachronism."

"In view of this, in my opinion the letter 'g' should be returned to the bosom of the Ukrainian alphabet: why should the language be artificially impoverished. And now this to speak linguistic 'agnosticism' appears undemocratic: not to acknowledge things that exist in real life," he says.

This appears to be the first time since the late 1960s that the controversy over the letter "g" has been addressed in the Soviet press. In November 1969 the late Borys Antonenko-Davydovych, a respected writer and veteran of Stalin's labor camps, published an article in *Literaturna Ukraina* titled "A Letter for

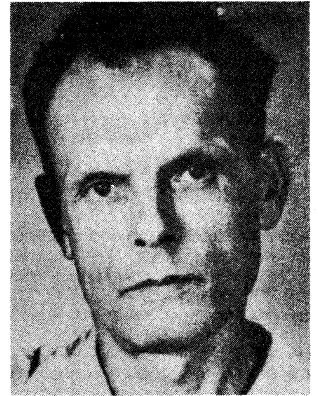
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Shumuk placed under surveillance

ELLICOTT CITY, Md. — The recently released Ukrainian dissident Danylo Shumuk has reportedly been placed under administrative surveillance in Karatobe, Kazakhstan, his former place of exile, reported the Smoloskyp Information Service based here.

According to dissident sources in Kiev contacted by Smoloskyp, the 73-year-old long-time political prisoner, who was freed on January 4 after completing his latest exile term, was informed in late February that he was being placed under administrative surveillance apparently due to his latest efforts to gain permission to emigrate to Canada.

Mr. Shumuk went to the Canadian Embassy in Moscow after visiting his daughter in the Donetsk oblast for two weeks in late January to reapply for entry into Canada so that he could join his nephew in British Columbia. The embassy officials reportedly told the



Danylo Shumuk

veteran political prisoner that he was welcome to come to Canada if the
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Orlov: human rights situation in USSR remains unsatisfactory

by Bohdan Faryma

NEW YORK — The complete absence of public control over crucial Soviet military and foreign policy decisions, coupled with the lack of media access to information about such decisions, poses a major danger to peace, says former Soviet political prisoner Yuri Orlov.

In a recent interview, Mr. Orlov said the human-rights situation in his homeland remains unsatisfactory, especially if viewed in a context of peace and security.

He said the release of political prisoners is taking place in such a way that it cannot be described as an "amnesty" or "rehabilitation," as some Western journalists have been doing.

The proposed "free elections" within the Communist Party "without a doubt" would strengthen the party and the totalitarian system, claims the emigre, who was released last September together with U.S. journalist Nicholas Daniloff in exchange for accused Soviet spy Gennadi Zakharov.

"The democratic opposition in the Soviet Union insists on freedom to criticize all issues, including those involving military, foreign and domestic policy," said Mr. Orlov.

"We do not have the right to know where missiles are deployed, how many

of them are deployed or what they cost," he said. "If we get involved, or take an interest in these issues, we are declared spies. So... we would have to have a level of free criticism about military matters as well."

"That's what we would consider genuine freedom of expression," said Mr. Orlov.

The release of political prisoners in the Soviet Union is taking place in such a way that it is still impossible to speak about real liberalization, the dissident claimed.

"In order to be objective, I must first acknowledge some progress in the condition of human rights in the Soviet Union," said Mr. Orlov. There has been "some relaxation of control over the press, the release of a small number of political prisoners and the promise of future releases. All these are positive signs, but on the whole, the situation of human rights in the Soviet Union remains unsatisfactory," he said.

Mr. Orlov proposed organizing an international forum with scientists from different countries who would insist upon a complete amnesty for political prisoners, and particularly for scientists, as a precondition for the meeting.

"We have a list of scientists who are still in political imprisonment and the fact is that this list is still rather long,

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Revived CeSUS adopts constitution, sets future goals at congress

by Marianna Liss

CLEVELAND — CeSUS, the international association of Ukrainian students, was revitalized here on March 21-22 after a 10-year period of inactivity. At a weekend meeting, students from North America and Europe accepted a streamlined constitution, elected board members and reviewed proposed resolutions.

Zenon Kowal, a Ukrainian attorney from Belgium who advised the Constitution Committee and helped revive the Central Union of Ukrainian Students, believes that the new document is only the beginning. "This new constitution is not the last word," he said, "but will be tested by circumstances and no doubt amended."

Mr. Kowal said he sees potential for the Ukrainian student movement. Students can organize activities on campus; they can represent Ukrainian issues at international student forums. Students can appeal to governments, as well. He cited the example of a French minister replying favorably to Ukrainian students' concerns because the letter they sent was from their international organization.

"It is time that Ukrainians become citizens of the world," he observed. "Otherwise, when we are absent from international forums we say we do not exist, and then others can define our history for us. They can say whatever they want about us. Nobody objects."

Steve Oleksiw, president of the Ukrainian Students of Great Britain (SHVB), the largest such organization in Europe, echoed these thoughts, saying that though modest at present, CeSUS can have a voice among non-Ukrainian organizations.

Revised constitution

According to Mr. Kowal, the purpose of revisions to the constitution was to



New officers of the worldwide Central Union of Ukrainian Students are: (top row, from left) Myron Wasyluk, general secretary; Yaro Kulchycky, president; (front row) Lydia Czorny, international liaison; Taras Szmagala, treasurer; and Peter Babej, press liaison.

simplify both procedure and the language, so that the decision-making process is made easier and communication between members is clearer. The new constitution reduces the number of vice-presidents from 15 to five. The vice-presidents approximately represent the European, North American, South American and Australian continents where Ukrainian students live and study.

Additional changes entail the reduction of tenure for the president — from four years to two — since most students have only limited time to put into an organization.

The most significant provision enables CeSUS to take action preserving

the ongoing work of the organization if the board or president becomes non-functioning. Previously, inactive boards brought the organization to a 10-year standstill.

Voting rules were simplified. Now, a resolution needs a simple majority to pass. Amendments to the new constitution will still need a two-thirds vote, though.

In all, the Constitution Committee hoped to make the work of CeSUS more effective by uncomplicating the organization's decision making, clearly defining the roles of officers and providing for the uninterrupted work of the organization. The older provisions, by

comparison, were very complex and cumbersome.

Resolutions

In open discussions about future goals for the organization, all participants felt that the primary function of CeSUS is to coordinate actions and maintain a network. On this basis the following resolutions were formulated and tabled for board consideration and revision. The only real criticism of the resolutions was that they ought to be simplified and workable.

In summary the resolutions were:

- An address list is to be maintained and distributed to all students belonging to member-organizations.
- A quarterly newsletter is to be sent out.
- A crisis telephone network is to be set up to connect all CeSUS regional vice-presidents, who are the heads of regional member-organizations, in order to exchange timely information and coordinate action during an emergency.
- Position papers are to be written regarding the Chernobyl nuclear accident, defamation of the Ukrainian nation, the Millennium of Ukrainian Christianity, solidarity with Ukrainian prisoners of conscience, and cultural exchange between Eastern bloc countries and the West.
- All member-organizations are to agree upon a yearly activity or commemoration to be held on the same day worldwide.
- A scholarship fund for needy students is to be set up and run by CeSUS.
- Members are encouraged to help document the famine and Ukrainian World War II experiences.
- Ukrainian students are urged to take part in celebrating the Millennium of Ukrainian Christianity, in commemoration.

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Matlock meets with D.C. Ukrainians

by Yaro Bihun

WASHINGTON — America's new ambassador to the Soviet Union, Jack F. Matlock Jr., met with the Ukrainian American community of greater Washington on March 18 before departing for his Moscow assignment.

A long-time Soviet specialist at the State Department, Mr. Matlock's last assignment was as special assistant to the president for national security affairs and director for European and Soviet affairs on the National Security Council staff.

The new ambassador expressed his views on a variety of issues dealing with the Soviet Union and its relationship with the United States, including Ge-

neral Secretary Mikhail Gorbachev's new "glasnost" policy, the evolving political situation in the USSR, and the state of affairs with the opening of the American consulate in Kiev. In order to facilitate a more open discussion, the ambassador requested that his remarks and answers to questions be considered "off the record."

Following his presentation and a formal discussion session, the ambassador continued fielding questions from participants during the reception that followed. The evening, held at the St. Sophia Religious Association of Ukrainian Catholics Center, was sponsored by The Washington Group, an association of Ukrainian American professionals.



Ambassador Jack Matlock (third from left) with Washington area Ukrainians (from left) Orest Deychakiwsky, Daria Stec, Peter Fedynsky, Larissa Fontana and Walter Pecheniuk.

Court rejects Linnas appeal

NEW YORK — A federal appeals court on April 1 lifted the stay of deportation order granted to Karl Linnas, the Long Island man who faces a death penalty handed down by a Soviet court that tried him in absentia for Nazi war crimes.

The Soviet court's verdict was announced in the Soviet press even before the proceedings had begun.

The federal court's action clears the

way for the deportation of Mr. Linnas to the Soviet Union.

Meanwhile, the Coalition for Constitutional Justice and Security is considering filing a class action suit on behalf of Balts and Ukrainians, charging discrimination and bad faith on the part of the U.S. government in prosecuting denaturalization/deportation cases. The suit is based on the upcoming deportation of Mr. Linnas to the USSR.

"Escape from Sobibor"

Producer stands by his research

by Roma Hadzewycz

JERSEY CITY, N.J. — When the Chrysler Corp. decided to become the underwriter and prime sponsor of the upcoming CBS-TV movie "Escape from Sobibor," it was because the decision-makers "felt it was an uplifting movie."

So says Moon Mullins, director of sales, marketing and public relations at Chrysler. In a telephone interview with The Weekly, Mr. Mullins explained that the film was "a chance to show how people got together and overcame superior odds." The film depicts the heroic escape of 300 inmates from the Sobibor death camp in October 1943. Another 300 were killed during the escape attempt.

Mr. Mullins expressed surprise when told that the Ukrainian com-

munity was distressed by the film — more specifically its repeated references to "Ukrainian guards," statements that make it appear as if all the guards at Sobibor were Ukrainians.

He referred questions about the historic authenticity of the Chrysler Showcase Presentation's references to the film's producer, Dennis Doty.

Mr. Doty told The Weekly that the docu-drama is based on a book by Richard Rashke, as well as independent research done for the film. He stated that during the time period covered in the film — mid-1942 to October 1943 — the guard force was in fact composed of Ukrainians.

"We feel we are historically accurate" he said, adding "we are greatly at peace with the film." He noted that the CBS docu-drama depart-

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Advocates of freedom for Soviet Christians plan for May demonstration in D.C.

by George Powstenko

WASHINGTON — The Ad-Hoc Committee For Solidarity With Christians in the USSR met here on February 26 to continue planning for its May 1 all-American demonstration in Washington in support of freedom for all Christians in the Soviet Union.

The May 1 demonstration is planned to take place on Capitol Hill and, in addition to prominent senators and congressmen, will feature the recently released poet Irina Ratushinskaya.

The Ad Hoc Committee's Steering Committee includes 15 organizations, including several mainline American organizations (e.g., Concerned Women for America, Congressional Human Rights Caucus, Freedom House, Institute on Religion and Democracy, Keaton-USA, and Christian Response International).

Balts, Ukrainians and Russians are also represented. The Balts are represented by the Lithuanian Catholic Religious Aid Association; the Russians by the Slavic Gospel Association and the Committee for the Defense of Persecuted (Russian) Orthodox Christians; and Ukrainians by the Ukrainian Congress Committee of America (UCCA), the all-Ukrainian Evangelical Baptist Fellowship, and by the National Committee to Commemorate the Millennium of Christianity in Ukraine.

Two Ukrainians attended the February 26 meeting: Marijka Rudenska, representing the Ukrainian Baptists and Andriy Bilyk representing the Millennium Committee.

Mr. Bilyk, public affairs director for the National Committee to Commemorate the Millennium of Christianity in Ukraine, learned about the meeting onto two days before it took place. He said, "The Russians were ready to walk away with the agenda, but because of the Ukrainian presence, they couldn't do it."

Because Ukrainians spoke out at the meeting, the majority of the participants agreed that because half of the population of the USSR is not Russian, the May 1 demonstration must place support for Ukrainian and Baltic Christian freedom on an equal footing with support for freedom of Christians in Russia, Mr. Bilyk said.

As things stand now, the May 1 demonstration is scheduled for 10:30 to 11:30 a.m. on the steps of the Capitol. In addition to Ms. Ratushinskaya, invited speakers will include a member of the House, one from the Senate and possibly a Russian Orthodox bishop.

According to Mr. Bilyk, the list of speakers was apparently worked out prior to the meeting. At one point during the discussions, when it became apparent to all concerned that Ukrainians and Balts were not being adequately represented, the ad-hoc committee toyed with the idea of adding Ukrainian and a Lithuanian bishops.

The only legitimate point in opposition to this idea concerned the fact that by adding more speakers, the ad-hoc committee will be jeopardizing the one-hour time limit it set for the demonstration.

The compromise reached, Mr. Bilyk said, is that we agreed that whoever the speaker is, he will most probably have to deliver the speech that reflects the point of view of the majority of ad hoc committee members.

"It's a given," Bilyk said, "that we Ukrainians will be fighting for phrases in the speech that discuss the destruction of Ukrainian Churches and the continued genocide of Ukraine by

Russification. And, if it is a Russian bishop who must deliver the speech, and if that particular bishop objects to our phraseology, it will be his problem, and not ours.

"And, if he balks at delivering it then the committee will just have to find someone who isn't afraid to discuss freedom of religion for Ukraine, the Baltic countries and Russia in one speech," Mr. Bilyk said.

Mr. Bilyk said that if the May 1 demonstration is successful, it's quite possible that demonstration organizers may expand their action to include demonstrations in other cities.

He said that this first ad-hoc defense in behalf of Christians in the Soviet Union can evolve into fulltime organization along the line of the Committee for the Defense of Soviet Jewry. For this reason, Ukrainians need to be involved from the beginning.

"If we do nothing, we're no better than the ostrich who continuously buries his head in the sand because he is afraid of what's going on around him," Mr. Bilyk said.

AHRU displays work by Ukrainian political prisoners

by Julia Nesteruk

HARTFORD, Conn. — People flocked to the lower church hall of St. Michael's Ukrainian Catholic Church on February 7 and 8 to view a most unusual exhibit. Titled "Spirituality Behind Bars," the display was brought to Hartford via its curator, Americans for Human Rights in Ukraine, as an adjunct to efforts to organize a Hartford chapter of AHRU.

Displayed along the length of the church hall, the exhibit of documents, artifacts and embroidery made by Ukrainian political prisoners during incarceration in Soviet prison camps evoked an intense response from viewers.

People commented that they were amazed at the effort and creativity manifested in the articles produced by the dissidents. The embroidery, in particular, was cause for much excited discussion among the women, who could appreciate the nimble fingers and imagination needed to create the extraordinary pieces of art.

It was incredible to fathom the circumstances that caused one 75-year-old female prisoner to go on a hunger strike in order to obtain a needle with which to perform her craft.

Many of the articles were donated to the exhibit by former political prisoner Nadia Svitlychna. A prison uniform she once wore was seen on the left side of the display as a reminder of the circumstances under which the exhibited articles were made.

Ms. Svitlychna was also present to answer inquiries about the exhibit and her experiences during her four-year imprisonment. During an interview with The Hartford Courant, Ms. Svitlychna commented on the significance of the exhibit, her experiences as a political prisoner, and the recent releases of political dissidents in the Soviet Union.

Attended by Ukrainians and Americans alike, the success of the exhibit was paralleled by the large audience that remained for the informational and organizational meeting on Sunday, February 8.

This first meeting of AHRU in Hartford was called to order promptly at 12:15 p.m. Opening remarks and an invocation were delivered by Msgr. Stephen Chomko, St. Michael's resident pastor. AHRU's Southern Con-

Pritsak appears at Columbia, talks about origins of Rus'

by Natalia A. Feduschak

NEW YORK — Harvard University Prof. Omeljan Pritsak discussed the origins of Rus' at Columbia University recently as part of that institution's speaker's series for students in Soviet studies.

Addressing an audience of approximately 150 people, mostly students from the W. Averell Harriman Institute for the Advanced Study of the Soviet Union and professors at Columbia, Prof. Pritsak discussed the development of the word "Rus'" and the cultural development of the Slavic people.

After a lengthy explanation of the origins of Rus', Prof. Pritsak said in reference to the beginnings of the Slavic people, that the name Slav, "for which no authoritative Slavic etymology exists, was originally not an ethnic or a linguistic designation, but rather a professional one coined by the Hunnic Proto-Bulgars." Based on evidence he presented in 1982 to show how this was true, Prof. Pritsak maintained that the

reason Eastern Europe entered history, sometime in the last quarter of the eighth century, was because of trading opportunities. He explained:

"At that time, like later in the 16th-17th centuries in America, Africa and Asia, opportunities developed which were challenging to merchants and adventurers. Eastern Europe was "discovered" by Western Europeans who were interested in obtaining precious furs, Muslim silver, and, above all, white slaves," he said.

"The first international companies to come to Eastern Europe were, as noted by Ibn Khurdadbeh (ca. 840, or 840-880), the Jewish Radhaniya (a trading company) who established good trading relations with the Khazar realm, and the Ruti-Rut-en-i (a company of Celto-Frisian origin), whose main emporium became 'Bear's Corner' at the confluence of the Kotovosl' River and the Volga. The division into two spheres of operation by these two, basically Frankish trading companies, also resulted from the fact that the Radhaniya, being

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Welcomed by a thunderous round of applause, Bozhena Olshaniwsky, national president of AHRU, began her commentary with a review of the goals of AHRU and reminisced a tad about successes enjoyed in the past.

Ms. Olshaniwsky elaborated on actions taken in the Myroslav Medvid case and recounted efforts AHRU made in reference to the John Demjanjuk trial. She pointed out that the activities of the Office of Special Investigations should be closely monitored so that the OSI's use of inappropriate and perhaps fraudulent evidence is revealed. She noted that if the OSI is not stopped from obtaining judicial decisions based on faulty evidence, there could be long-lasting negative consequences for all Ukrainians in the diaspora.

Ms. Hayda articulated the need to bring the historical significance of the Ukrainian famine into the secondary school curriculum. Commenting on the tepid response received thus far from Connecticut Education Commissioner Gerald Tirozzi, she called for more assertive action to be taken by Ukrainians in that regard. Finally, Ms. Hayda stressed the importance of having a chapter of AHRU in every congressional district in the state of Connecticut, and asked Hartford to organize and become a part of the AHRU network presently emerging in the state.

Ms. Olshaniwsky stated that UNCHAIN, the Ukrainian National Center: History and Information Network, incorporated in 1986, has taken

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Bozhena Olshaniwsky, AHRU national president prepares the information table during an exhibit on "Spirituality Behind Bars" held in Hartford, Conn.

Canadian fact-finding delegation returns; says Demjanjuk can get fair trial

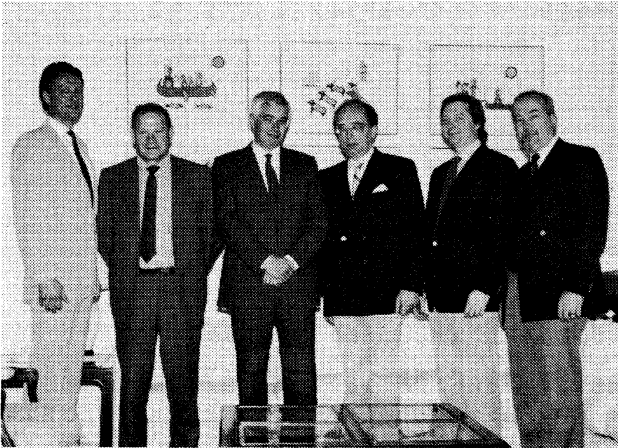
by Michael Bociurkiw

WINDSOR, Ont. — The state of Israel can conduct a fair trial of accused Nazi war criminal John Demjanjuk.

That's the conclusion reached by a group of Ukrainian and Jewish professionals who have just returned to Canada from a 10-day fact-finding trip to Jerusalem. (Members of the group were interviewed by The Weekly over the telephone.)

"The (Israeli) judges are trying to be very fair and the entire judiciary system is above reproach," said Yury Boshyk, a member of the group who is a writer and former professor of Slavic studies at the University of Toronto.

This statement contradicts what some observers in North America have been saying, almost since the day the trial began, that Mr. Demjanjuk cannot receive a fair trial in Israel.



Delegation of observers from Canada meets with the Canadian ambassador to Israel at the embassy in Tel Aviv. From left are: Andrew Ogaranko, Alexander Epstein, Ambassador James Bartleman, Bohdan Onyschuk, Dr. Yury Boshyk and Dr. Danylo Struk.

For example, a recent advertisement published by the World Congress of Free Ukrainians said Ukrainians have serious doubts about whether an Israeli court can determine the guilt or innocence of the former Cleveland auto worker.

But about the only doubts the group visiting Israel had about the trial was the "spectacle nature" of the trial, which is being held in a converted theatre in Jerusalem in front of television cameras and curious spectators.

"I have reservations about the procedure surrounding the trial," said Andrew Ogaranko, a Winnipeg lawyer who traveled with the group. "These reservations have to do with the spectacle-like nature of the trial," he said.

He applauded the three Israeli judges presiding over the trial for "acting fairly in what are at times arduous circumstances."

The other members of the group were Toronto lawyer Alexander Epstein, who is Jewish, Dr. Danylo Struk, who is involved in the Encyclopedia of Ukraine project, and Bohdan Onyschuk a lawyer and member of the Ukrainian Famine Research Committee.

All members of the group, except Mr. Epstein, had their travel expenses paid by the Ukrainian Canadian Committee's Civil Liberties Commission. Mr. Epstein paid his own expenses.

Besides attending the trial, the group met with members of the international press corps and Israeli lawyers, said Dr. Boshyk.

Last week, Dr. Boshyk was interview-

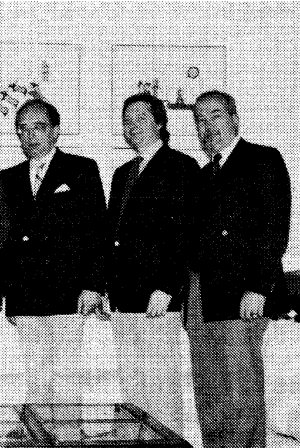
ed on the Canadian Broadcasting Corporation's national radio show, "As It Happens." He explained the purpose of the trip to Israel.

"It was a fact-finding tour and a tour of good-will," he said. "We wanted to find out for ourselves" whether there is an injustice taking place, adding that sensational media coverage of the trial has given people in the West a distorted image of the trial.

He said that the "indiscriminate use of the word 'Ukrainian'" by journalists has led some people to believe that the Ukrainian nation is on trial in Israel.

"It is an individual on trial and not a nation. Most Israelis that we talked to see this case as an individual."

Mr. Epstein described his role in Israel as "helping to get entree (for members of the group) in Canada to 'bring some sensible rapprochement' between the Ukrainian and Jewish



Delegation of observers from Canada meets with the Canadian ambassador to Israel at the embassy in Tel Aviv. From left are: Andrew Ogaranko, Alexander Epstein, Ambassador James Bartleman, Bohdan Onyschuk, Dr. Yury Boshyk and Dr. Danylo Struk.

communities.

It is "unfortunate" that Mr. Demjanjuk is being referred to by witnesses as a Ukrainian, Mr. Epstein said in a telephone interview from Toronto. "The prosecution and defense should be careful to avoid ethnic references," he said.

Mr. Epstein said that, unfortunately, there is no shortage of people who claim that there is no chance of Mr. Demjanjuk receiving a fair trial in Israel. He said that most of the people who hold this belief are of Ukrainian origin.

The group requested a meeting with Mr. Demjanjuk's chief defense attorney, Mark O'Connor. The request was rejected by Mr. O'Connor, said Mr. Epstein. "I don't think Mr. O'Connor likes good-will missions," Mr. Epstein said.

However, Mr. O'Connor did meet privately with Dr. Boshyk.

Dr. Boshyk and Mr. Ogaranko said Ukrainians who intend to contribute to the John Demjanjuk Defense Fund should not do so unless they are doing it for an "individual who they feel is innocent."

"If they see it as a nation on trial then I think they are seriously misguided," Dr. Boshyk said.

A group of Ukrainians in Toronto says it has collected \$120,000 for the Demjanjuk defense fund being promoted across Canada by Ed Nishnic, Mr. Demjanjuk's son-in-law. The fund-raising drive has generated several news stories in Canada.

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UNCHAIN representative in Israel meets with journalists, public

Special from UNCHAIN

JERUSALEM — As the trial of John Demjanjuk adjourned for the weekend of March 20, the representative of UNCHAIN (Ukrainian National Center: History and Information Network) left Israel after spending two weeks observing the trial and meeting with representatives of the press and broadcast media in Israel, as well as with members of the Ukrainian-Jewish Association in Jerusalem.

At the same time as the UNCHAIN representative, Roman Kupchinsky, was there, a group of four representatives of Ukrainian Canadians and a Jewish Canadian were in Israel meeting with the press and governmental officials.

The purpose of the Ukrainians' visit to Israel was to counter a growing anti-Ukrainian campaign in the Israeli press and the Western media which has emerged around the Demjanjuk trial. This campaign centers on the persistent identification of Mr. Demjanjuk as "Ukrainian" with numerous references in the same stories about "traditional Ukrainian anti-Semitism." At the same time, a number of articles have appeared in the Israeli press in which Ukrainians as a group have been exposed to slander and their history distorted.

In order to counter these biased views, the UNCHAIN representative held a number of meetings with journalists sent to cover the trial. He met with correspondents of the San Francisco Examiner, the Cleveland Plain Dealer, the Jerusalem Post, the Associated Press and a number of Hebrew-language newspapers, provided them with background information about the attitude of Ukrainian Americans towards the trial and the hunt for former Nazi collaborators in the U.S., background on Ukrainian losses during World War II and the question of Ukrainian collaboration during the war, the famine in Ukraine and related matters.

In an interview with the Hebrew newspaper Yediot Aharanot (Latest News) the UNCHAIN representative mentioned that it was clear to him that there were individual Ukrainians who had collaborated with the Germans, as there were French, Czech, Polish, Russian and other collaborators. What is missing from the stories emanating from the trial, he said, is the fact that 7 million Ukrainians were killed during the war by the Nazis: 2.5 million Ukrainians as combatants and 4.5 million as civilian casualties. These soldiers, while in the Red Army, were not fighting to preserve the Soviet way of life, nor were they fighting for Stalin — they were protecting their land from the Nazi invasion.

Furthermore, why would they have died fighting for Stalin when in 1932-33 he had murdered between 7 and 10 million Ukrainians during the forced famine, he noted. Jews simply fail to understand the tragedy of the Ukrainian liberation movement and hold a simplistic view of Ukrainian-Jewish relations, he added.

Earlier that week, the UNCHAIN representative gave an interview to Israeli radio (English-language service). In it he mentioned that in his opinion, the trial was fair and the

presiding Judge Dov Levin struck him as a very unbiased and highly intelligent person. However, Mr. Kupchinsky added, the atmosphere around the trial is Ukrainianophobic and steps should be taken to prevent blanket accusations in the media against all Ukrainians. This interview was broadcast only in part — the part where Mr. Kupchinsky praised the judge for his fair approach. The critical comments were omitted. Mr. Kupchinsky protested this treatment, and Israeli radio promised to broadcast the interview in full as a feature. It is not clear if this was done.

In a different interview with the Russian-language service of Israeli radio, the UNCHAIN representative talked at length about Ukrainian-Jewish relations in general and the need to improve them at this juncture. Some 800,000 Jews live in Ukraine, not all will leave the USSR for Israel and it is imperative that the two nations learn to co-exist, he said. As to the trial, it is up to the court to decide if Mr. Demjanjuk is in fact "Ivan the Terrible," and in his opinion the trial is being held in a fair manner.

At the same time the UNCHAIN representative said that Ukrainians have some legitimate differences with Jews, and Jews with Ukrainians. These should be aired openly and not allowed to simmer within the communities, because if internalized they produce stereotypes which lead to prejudice. The interview with the Russian section was aired as a special feature.

A longer interview was given by the UNCHAIN representative to the monthly Russian-language journal Krug in which he repeated his views and went on to state that too often Jews accuse the Ukrainian nationalist movement in World War II of being anti-Semitic and pro-German. This is simply not true, Mr. Kupchinsky said. Prior to the war, the Organization of Ukrainian Nationalists (OUN) tried to establish contacts with the British by opening an office in London. The British and other allies failed to recognize the problem or to help. It was then that the OUN established contacts with the German side. However, by the time the Germans invaded the USSR, it became rapidly clear that they were not going to help Ukrainians establish an independent state; the OUN then began struggling against the Germans as well.

Mr. Kupchinsky paid a visit to Yad Vashem, the memorial to Holocaust victims, in Jerusalem where he met with the director, Dr. Shmuel Krakowski. He presented Yad Vashem with copies of German proclamations announcing the execution of Ukrainians for membership in the OUN and the Ukrainian Insurgent Army (UPA) and for saving Jews.

He also gave copies of leaflets issued by the OUN and the security service of the OUN (SB — Sluzhba Bezpeky) circulated among members of the so-called Ukrainian police urging them not to serve the Nazis, to leave the police, bringing their weapons with them, and to join the anti-Nazi and anti-Soviet underground, under penalty of death. These leaflets stated that each Ukrainian policeman who joined the underground

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THE Ukrainian Weekly

Ukrainian studies?

The course catalogue reads something like this: "The development of Russian and Soviet Marxism from the 1800s to Stalin's death, History of Soviet Russia, Social and political thought in Russian society, 1689-1924, Soviet foreign policy, Colloquium on Russian intellectual history, History of Russia, Poland and the Ukraine to the time of Peter the Great."

Look for Soviet studies in almost any course catalogue of a graduate school in this country, and this is what you'll get. Interested in Russian studies, and there's a world to choose from. Talk about Ukrainian studies, and you'll find virtually nothing.

An informal survey of some of the most prestigious universities in the United States — Johns Hopkins, Stanford, University of California at Berkeley, Georgetown, George Washington, University of Chicago — found that none of these offer courses in Ukrainian language, culture, history or literature as part of their graduate programs in Soviet and international affairs. Others, such as Columbia University, offer only a minimal amount in Ukrainian history. The most obvious question is: Why?

Part of the problem is that the Soviet Union is still seen as the great Russian monolith, even at universities that offer a concentration in Soviet studies. Too often when professors speak of the Soviet Union, they tend to lump all the nationalities together, — they somehow become "Russian." From the sounds of it, one would ascertain that only Russians live in the USSR. In the university system, the students are presented with the existence of only two peoples — the Russians and the Jews. Who the Byelorussians, the Lithuanians, the Latvians, the Armenians, the Ukrainians, etc. are, what the histories of their peoples are — that seems to play no role in academic consciousness. These nationalities for the most part are treated as non-entities.

Lack of education on the university level about Ukrainians and other nations who live within the Soviet Union spills into the society at large. Politicians, lawyers, teachers and journalists, all look to the prestigious universities when it comes to hiring people and learning more about the USSR. If studies of Ukrainians and other nationalities are absent in the core curriculum of, say, Johns Hopkins University, you can bet that when the students who have graduated from there go into the working world — whether politics, journalism, law, or teaching — they are going to bring their lack of education with them. To them, the nationalities of the Soviet Union won't really exist. And the USSR will remain the great monolith.

So the urgent question for the Ukrainian community at this time, especially when the nation is being painted as anti-Semitic, with Nazi leanings, is: What can be done to change these misperceptions? The most obvious place to begin is in the classroom, most urgently at the university level. With enough pressure from the community, Ukrainian studies can be incorporated into the core curriculum of studies in international affairs, especially Soviet affairs, at both the graduate and undergraduate levels. Here are a few proposals to get the ball rolling.

The first thing needed is for the schools of Ukrainian studies in every community to really be taken seriously by parents and children. If Ukrainians themselves don't know, or care about, their own heritage, how can they expect anyone else to be interested?

The next step that needs to be taken is by university students themselves. Most universities give out evaluation forms annually asking the student body what courses they would like to take that are not offered by the university. University students must ask for courses in Ukrainian studies — language, literature, history — and then take them.

National student organizations also must make a much more concerted effort in pushing for Ukrainian studies. While the recent CeSUS conference held in Cleveland shows that students want to work together worldwide, their 10-point proposal (see story on page 3), shows a big gap. To urge young Ukrainians to participate in the Millennium celebrations, to write position papers on issues affecting Ukraine and facing the Ukrainian community in the diaspora is commendable, but these same students could also be exerting well-focused energy in lobbying their respective universities to offer courses in Ukrainian studies, and then taking them, even if they have gone through "Ridna Shkola."

And finally, a step that must be taken is by those Ukrainian studies departments that already exist, namely those at Harvard University, the University of Toronto and the University of Alberta. The heads of these departments must lobby their colleagues at other universities and underscore how important it is for Soviet studies institutes to offer Ukrainian-oriented courses. One course in Soviet nationalities policy is not going to teach the student about Ukraine as such. If one is going to learn about Soviet foreign and domestic policy, literatures and cultures of the USSR, he or she has to know something about Ukraine, the second largest republic in the Union of Soviet Socialist Republics. As it is now, Ukraine gets little mention in the classroom. There is no reason why an Omeljan Pritsak of the Harvard University Ukrainian Research Institute cannot sit down and have a serious discussion with a Robert Legvold or a Marshall Shulman of Columbia University's W. Averell Harriman Institute for the Advanced Study of the Soviet Union and say, "Hey, this is important. You don't offer enough courses about Ukraine and Soviet Ukrainians. Your students have got to know who these people are."

And, the community itself must encourage — really encourage — the Ukrainian institutes to put pressure on their colleagues. It seems the community too quickly satisfies itself with one, two or three Ukrainians research institutes, a Robert Conquest here and there, and then forgets the larger picture. If Ukrainians want to be a part of the political structure of the United States and Canada, it is imperative that those countries' educational institutions convey accurately who Ukrainians are. If not, the Soviet Union will remain "Russia" and all other nationalities, Ukrainians included, will, for all practical purposes, be non-existent.

Faces and Places

by Myron B. Kuropas



The Ukrainian-Jewish monologue

You can't say we haven't tried.

For years now, Ukrainian Americans have endeavored to establish a dialogue with Jewish Americans in order to improve relations. The furthest we've ever gotten was a monologue. Jewish Americans communicate their views, concerns and prejudices. Ukrainian Americans are expected to take note.

The first phase of the Ukrainian initiative towards the Jewish community was a scholarly one. In 1959, the Ukrainian Academy of Arts and Sciences published a special issue of its *Annals* dedicated to Arnold Margolin, Ukrainian Jewish diplomat for the Ukrainian National Republic at the 1919 Paris Peace Conference. Included were articles devoted to the first millennium of Jewish settlement in Ukraine and the relationship of Metropolitan Andrey Sheptytsky to the Jewish community in Galicia. Following the leadership of Walter Dushnyck, a long-time advocate of improved Jewish-Ukrainian relations, the Ukrainian Congress Committee published "Ukrainians and Jews: A Symposium" in 1966. Two years later, the Ukrainian Research and Information Institute in Chicago published "Jewish National Autonomy in Ukraine, 1917-1920." The most recent scholarly initiative was a monograph titled "Jewish-Ukrainian Relations: Two Solitudes," authored by Profs. Howard Aster and Peter J. Potichnyj and published in 1983.

An activist-oriented second phase of the Ukrainian initiative emerged in the 1970s in response to two historical developments, one in the Soviet Union, the other in the United States.

The first of these developments was the publication of reports underscoring greater cooperation between Ukrainian and Jewish human-rights activists in Soviet Ukraine. These reports were confirmed when the Soviet press began to attack Ukrainian nationalism and Zionism in tandem, and the KGB attempted to stifle further cooperation by raising the spectre of "traditional Ukrainian anti-Semitism" among Jews and Jewish Ukrainophobia among Ukrainians.

The second development was the good will which the "New Ethnicity" movement of the 1970s generated among American ethnic groups. Having developed positive relations with their Jewish American counterparts in their common struggle for ethnic recognition, some Ukrainian American leaders began to push for closer ties, especially with the American Jewish Committee (AJC).

A high point in Ukrainian-Jewish relations in America was reached in 1981 when Metropolitan Stephen Sulyk, the highest ranking Ukrainian Catholic prelate in the United States, and Rabbi Marc Tannenbaum, AJC spiritual director, met in Philadelphia. "By leaving our dark past behind us," declared Rabbi Tannenbaum during the meeting, "Jews and Ukrainians can do much together."

That same year, three Ukrainian Americans traveled to Israel on an AJC-sponsored trip designed to improve understanding. While in Israel, the group established contact with Yakiv Suslensky, head of the newly

established Society for Ukrainian-Jewish Cooperation. Mr. Suslensky later came to the United States where he was warmly welcomed in every Ukrainian community he visited. The Ukrainian National Association was especially cordial in welcoming Mr. Suslensky, permitting him full access to Svoboda and The Ukrainian Weekly, both of which provided extensive coverage of his visit to our communities.

What has this Ukrainian effort produced for the Ukrainian American community? Not very much, I'm afraid.

With the exception of having a stalwart friend in David Roth, whose Congressional testimony on behalf of the Ukrainian Famine Commission bill will always be remembered by our community, Jewish American attitudes towards Ukrainians have remained essentially unchanged.

While Jewish Americans speak to Ukrainian American audiences on a fairly regular basis, there has been little effort on the part of Jewish American leaders to allow Ukrainian Americans to speak to Jewish American groups.

While the Ukrainian press — especially The Ukrainian Weekly and *Suchanist* — regularly print commentaries by Jewish writers, no Jewish publication prints Ukrainian commentaries.

While the mainstream Ukrainian press is generally positive about cooperating with Jews, recent research makes clear that mainstream Jewish press reaction to Ukrainians ranges from negative to blatantly defamatory.

While the Ukrainian American community is generally supportive of Jewish religious aspirations in the USSR, the organized Jewish American leadership rejects all support of Ukrainian national aspirations as inimical to Jewish interests. This perspective became painfully evident to Ukrainian Americans in 1977 when Dr. Mikhail Shtern, a Jewish Ukrainian dissident, visited the United States. It was Dr. Shtern's "espousal of an independent Ukrainian state," wrote one correspondent in *Genesis* 2, a publication of Boston's Jewish Student and Young Adult Community, "which makes the Jewish community wary of any connection with Dr. Shtern." The organized Jewish American community exhibits the same "wariness" toward Israel's Mr. Suslensky, another Jewish Ukrainian advocate of Ukrainian independence.

Most distressing of all, of course, is the eruption of unabashed bigotry among some Jews in connection with the Demjanjuk trial. Obscene letters to American newspapers heaping scorn and collective guilt upon Ukrainians are increasing, while organizations such as the Anti-Defamation League of B'nai B'rith, the World Jewish Congress and the Simon Wiesenthal Center in Los Angeles appear willing to fan the flames of discord with distortions, exaggerations and disinformation.

America's delicate multi-ethnic fabric cannot long withstand the kind of hatred being generated in the Jewish American community today. The sooner we document and expose it, the sooner we can heal our wounds and establish a dialogue between equals. We owe it to America, to the Jewish American community, and to ourselves to do nothing less.

LETTERS TO THE EDITOR

Corrections can be made

Dear Editor:

How encouraging to hear of the Kachmars' success in getting Harcourt, Brace and Jovanovich Inc. to correct errors regarding Ukrainian history in one of their textbooks. The Kachmars have set a wonderful example for many of us who have gritted our teeth at references to "Kievan Russia" etc., and thought nothing could be done about it by one or two individuals.

Of course, it's unrealistic to expect all errors to be corrected after one complaint. However, if every person who is bothered by misrepresentations of Ukrainian history formally complained, imagine the impact that would be made. Chances are that in future, more care would be taken by historians and publishers. It follows that more of those people would be more inclined to study Ukrainian history from a Ukrainian point of view, for a change.

It's up to Ukrainian people to make others notice and care about the injustices they've suffered. Nobody else ever has, or ever will. Ukrainians have traditionally been a very individualistic people. That individualism can be a formidable weapon against subversion. And in the free world, there is still the opportunity to obtain correct information and to act individually. It's sinful to waste that opportunity.

Paulette MacQuarrie
Winnipeg

Thanks to all who helped

Dear Editor:

Please allow me this opportunity to publicly thank the people who offered their assistance in my endeavor to correct a textbook used in the Sacramento City Unified School District.

The people to whom I am thankful for their cooperation are Nicholas Medvid, president, Ukrainian Congress Committee of America, Greater Los Angeles Chapter, and Walter J. Lesiuk, who resides in Santa Monica. It was very reassuring to know that we had aid available in order to take court action against overwhelming odds of a great state like California.

The textbook was corrected, without court action, to our satisfaction. I am enclosing the correspondence involved and a copy of the old textbook and the revision, to illustrate our victory over hypocrisy.

Alex Kachmar
Sacramento, Calif.

Be proud of Grigorenko

Dear Editor:

Public spiritedness is a quality civilized society holds in high esteem, for the absence of it invites callousness and eventually barbarism. Who does not have high regard for the brave man or woman who runs into a burning house to save someone trapped inside, or for the charitable heart who shares his blessings with the less fortunate, and what about those young idealists who aspire to careers where they can be of service to their fellow beings? Yes, society needs these good souls and must treasure them.

But what about that rare individual who dwells high on the mountain basking in the laurels and fruits becoming to a person of high rank, who is compelled to throw everything to the wind, including himself, when needless suffering cries out for a helping hand. Petro Grigorenko was just such a man.

He lived and could have continued to live in the style and with the status as befits a general of a superpower. Who could have faulted him if he behaved as most men of compassion and quietly tried to do whatever was feasible within the very restrictive limits of Soviet society to relieve the plight of victims of heartless leaders, and the oppressive system which served them so well.

But the good general was neither a man of valor nor a man of charity — he was something more, so much more that there is no appropriate word to describe the moral giant that he was. He gave up everything in his fight against injustice. In war he fought so that his country and his people would not be vanquished by a fiend even more demonic than the murderous megalomaniac who ruled his country, and even when the war ended he could not live in peace while so many of his countrymen were being viciously persecuted. At first he discreetly intervened; when that didn't work he spoke out publicly and fervently.

His exhortations brought about no change, save that it worsened his position with the authorities, who in turn did not hesitate to crush him as only they know how. But his sacrifices were not futile — his moral posture insinuated the public conscience and inspired other kindred souls to have the courage to enter into associations and activities that was later to become known as the dissident movement.

Unlike most other dissidents, Petro Grigorenko was at the pinnacle of Soviet society, and therefore had the most to lose. He knew what he had, and he knew what he had to lose, but paramount to everything else, he knew what he had to do, and he did it. In the process, he lost his health, his material possessions, his status and eventually his citizenship.

If the policy of "glasnost" is a credible one, the current Soviet leadership should express its contrition for the humiliation and suffering inflicted on this man whose life, in essence, is the embodiment of what glasnost purportedly stands for. They should, without delay, restore citizenship posthumously to him and his wife, Zinaida. For she was his salvation, of the same mind and spirit, she worked with him and alongside him to the end. No wife or friend could have been more steadfast to him and his causes than was she. And if the Soviet leadership truly wanted to impress its citizenry that glasnost is for real, they would pay that tribute to Petro Grigorenko, by naming an institute to implement glasnost in his honor.

On the evening of Friday, February 27, an event took place that put the Peter Jarema Funeral Home as close to the gates of heaven as it could ever get. As the priests of the Ukrainian Orthodox and Catholic rites intoned ecumenically the mourning prayers and chants of a people scarred by a painful history, there lay the body of a man who lived an exemplary life of humanitarian nobility. As the intonations and invocations honed over a millennium reached to the heavens, the ears of Moslems, Jews, Christians and non-believers imbibed the euphonious supplications as they stood in silent

reverential tribute to this son of Ukrainian peasants born under tsarist domination in the village of Borysivka in Zaporizhzhia Oblast.

As a footnote to the life of this great man it is noteworthy that even after death he continued to expose Soviet hypocrisy. When the American delegation to the Helsinki Conference in Vienna began to express its praise of this champion of human dignity, the Soviet delegation in objecting so strenuously showed the true nature of Mikhail Gorbachev's "glasnost."

Petro Grigorenko is a hero of whom every Ukrainian should be proud and for whom mankind as a whole should be thankful.

Alexander Epstein
Toronto

Comment on Soviet tour

Dear Editor:

The recent local tour of the Soviet delegation sponsored by "Bridges for Peace" has sparked demonstrations at a number of locations throughout New Jersey. Early in the tour attempts were made by members of the National Confederation of American Ethnic Groups Inc. to establish a dialogue regarding issues of concern to Americans of Eastern and Central European backgrounds such as human and religious rights violations in the USSR, the occupation of the Baltic republics and Ukraine, the ongoing genocide in Afghanistan, the OSJ-KGB connection, etc.

However, the "peace monitors" who controlled the sessions confined discussions to trivial matters. Comments like "kids (yes, they even used that term) are watching too much TV in the Soviet Union"; and younger audiences in the high schools were frightened about the "horrors of a thermonuclear war." In fact some bad poetry was also recited. (Pushkin must have turned in his grave at least once.)

Apparently the tour was just a well-managed publicity campaign to soften and sell the "new" image of the USSR (better known as glasnost nowadays.) Incidentally, it was financed, at least in

part, by the taxpayers.

The demonstrations were successful over all, but could have been better, particularly with a stronger turnout from the ethnic communities.

Our communities have an important stake in current issues and matters concerning the Soviet Union — a strong response from us could send shock waves to stir today's publicity-conscious Kremlin.

Victor K. Sestokas
Linden, N.J., Chapter
Lithuanian American Council

Weekly praised for hard work

Dear Editor:

Thank you for being there, Weekly. Members of human-rights organizations such as ours feel secure and reassured that our activities will be reported, that our messages to the community will be printed, and that our work will merit public support. We feel a sense of pride when sending clippings of The Weekly to members of our government as enclosures with our correspondence. On numerous occasions we send an entire Weekly edition that carries articles of interest to our legislators. We give subscriptions of The Ukrainian Weekly to our American friends as gifts which they gratefully acknowledge. It is with anticipation that we await delivery of The Weekly — and get irked and disappointed when the postman is late.

Our gratitude goes to The Weekly staff, namely Natalya Fedushchak, Chrystyna Lapychak, Michael Bociurkiw, Midwest correspondent Marianna Liss, guest contributors such as Myron Kuropas, Bohdan Nahaylo, Bohdan Faryma, Bohdan Solchanyk, Eugene Iwanciw, Andrij Bilyk and George Zarycky, but special accolades are reserved for the editor-in-chief, Roma Hadzewycz, who gets the credit for putting it all together and sending it to us. Thank you for a job well done.

Bozhena Olshaniwsky
President
Americans for Human Rights in Ukraine
Newark, N.J.

From the Vienna Conference

U.S. delegation on national minorities

Following are excerpts from a statement by Robert Frowick of the U.S. delegation to the Conference on Security and Cooperation in Europe being held in Vienna. The remarks were delivered on February 16 during the plenary session.

If the participating states were to safeguard the rights of national minorities in accordance with their Helsinki pledges, there would be no need for new proposals in this area. Unfortunately, as the record makes clear, such is not the case. And, since the essence of a minority is its culture, this proposal primarily addresses itself to minority cultural rights in an effort to make the participating states' obligations more specific and to end specific abuses. Present policy on national minorities in several participating states clearly reveals a dire need for corrective action. ...

In theory, the Soviet Constitution provides for the voluntary secession

of any union republic. In practice, anyone advocating the exercise of this constitutionally guaranteed right risks his freedom, if not his life.

Levko Lukianenko, for example, is still serving his second 15-year term for having advocated holding a referendum in Ukraine on secession from the Soviet Union. Others imprisoned for advocating improved cultural rights for their peoples include Lithuanian Viktoras Petkus and Ukrainian Yuriy Shukhevych. Tragically, Yuriy Shukhevych has spent nearly his entire adult life in prison for steadfastly championing the kinds of rights that are set forth in the Helsinki Final Act and Madrid Concluding Document. His is a case that truly requires compassionate attention.

While we welcome the reported release of Ukrainian nationalist Danylo Shumuk and Lithuanian activist Vytautas Skuodyys, we hope that other imprisoned nationalists will soon follow.

German pianist, Ukrainians promote "Barvinsky Project"

by Lubov Kolensky

(Translated from Ukrainian)

JERSEY CITY, N.J. — It is an established truth that whenever the popularity of Ukrainian music grows in foreign circles, so the window to the world opens wider for Ukrainian music and for its composers.

On Monday, March 2, the Svoboda offices were visited by a "musical trio": organist and pianist Michael Grill, who says he is captivated by the music of the Ukrainian composer Vasyly Barvinsky and performs his works; well-known musicologist, Roman Sawycky, assistant director of the Free Public Library of Elizabeth, N.J.; and his wife, Marta Sawycky, pianist and director of Pre-School Music in Irvington, N.J.

Mr. Sawycky, the author of numerous articles on music in the daily Svoboda and The Ukrainian Weekly, is an enthusiast of Ukrainian music and its dedicated promoter. He collects both archival as well as current musical artifacts.

It was Mr. Sawycky who introduced to the Svoboda editors Mr. Grill, an idealistic pianist of the younger German generation, who is more fascinated by Barvinsky's creative output than some Ukrainian recitalists.

"This pianist," Mr. Sawycky noted, "was born in 1955 in Munich, West Germany. He is a graduate of organ and piano studies at the Musikhochschule (Advanced Music School), Munich, and was the first performer in that city of the newly discovered (at Yale University) works by J. S. Bach. Mr. Grill appears in Munich with the Residenz Philharmonic Orchestra."

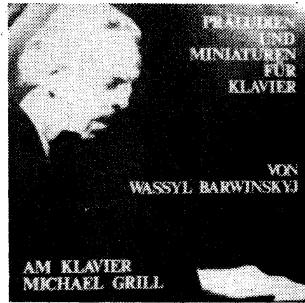
Later Mr. Sawycky related that the German pianist had arrived in America with a noble mission, the "Barvinsky Project," in order to mark the centenary of Vasyly Barvinsky's birth (1888-1988). Mr. Grill would like to contribute his efforts in order to celebrate this anniversary properly, that is, to transmit and amplify Barvinsky's music on the American continent. Mr. Grill would like to bring to life his intentions with the support of the Ukrainian community.

When asked why he was interested in performing Barvinsky's works, Mr. Grill responded that he was introduced to the legacy of that composer by Barvinsky's late brother-in-law, Iwan Puluj (brother of Barvinsky's wife,

Natalia). It was he, Iwan, or Johann, Puluj and his German wife, Alpheida Hohenthal, who had urged Mr. Grill to work on the legacy of Barvinsky. Today, Mr. Grill is the only German pianist in West Germany who performs the works of this Ukrainian musician.

It was Iwan Puluj and his wife, Mr. Grill continued, who made possible the release of his record album of preludes and miniatures in 1981 printed in German and English, under the title "Praludien und Miniaturen für Klavier von Wassyl Barwinskyj."

"This music is highly successful," Mr. Grill went on, "and it generated considerable demand, mainly among German clientele, so that the record's first printing was soon sold out. It is very significant that this disc circulated outside Ukrainian circles," said the



Album cover of Michael Grill's recording of piano works by Vasyly Barvinsky.

German pianist, "and that the music was spread to other nationalities. The works recorded are of such worth that it becomes obvious why Barvinsky's legacy ought to be preserved."

With this idea in mind, Mr. Grill is visiting the U.S. in order to interest the Ukrainian community in supporting the disc's re-issue at this time. And when the editors asked again, why he, a German artist, was so wholeheartedly interested in the creative output of this Ukrainian composer, he answered that while performing his works he discovered in Barvinsky a highly professional composer, a fact which can be easily perceived from the composer's creations.

Mr. Grill added that he is familiar with other Ukrainian composers, namely Maksym Berezovsky, Nestor Nyzhankivsky, Viktor Kosenko and Mykola Fomenko. But when Mr. Grill performs Barvinsky, he sees and feels that this composer is outstanding not

only by himself, but that he is outstanding among other leading composers. "His works are characterized by the fact that his music is always timely and will never be forgotten," said the German musician.

In order to introduce Vasyly Barvinsky to readers as composer, musicologist, pianist and pedagogue, and to sketch his personality, Mr. Sawycky related that at first Barvinsky studied piano with such authorities as Karl Mikulii (student of Chopin), and the Czech pianist and teacher, Vilem Kurz. In 1907 Barvinsky went to Prague to study musicology at Charles University with the noted Czech scholar Zdenek Nejedly. In the period 1907-1914 he studied simultaneously at the Prague Conservatory in the composition class of the noted composer Vitezslav Novak (student of Dvorak), also continuing to study piano under J. Hofield.

Barvinsky's main works are as follows: "Ukrainian Rhapsody" for symphony orchestra, a number of cantatas, such chamber works as two piano trios, two string quartets, a piano quintet and piano sextet; piano and cello concertos, a number of works for cello such as sonata, suite, variations.

Barvinsky's main output, however, was for solo piano, his beloved instrument, and he created a sonata, a cycle of preludes (9), the cycle "Love," miniatures on Ukrainian folk themes (6), "Ukrainian Suite," several sets of variations and a number of other works, including children's pieces. He also composed for chorus and solo voice, and set to music a number of Ukrainian folk songs.

Mr. Sawycky underlined that "Barvinsky drew from the Ukrainian folk treasure-trove and transmitted this music in international musical concepts, just like Dvorak and Bartok did."

Mr. Sawycky underscored that "Barvinsky had the highly personal style of a neo-romanticist with a touch of impressionism; his music was often mild and pastel-like. We can also say that while some composers of the Kiev group felt the influence of the Russian school, for example Scriabin and Rachmaninoff echoed to some extent in the later works of Viktor Kosenko and Lev Revutsky, the works of Barvinsky are free from such effects."

In conclusion, Mr. Sawycky noted that "Barvinsky was a delicate, warm and affectionate individual and such was his music — it was very humane. As a teacher and pianist Barvinsky had a considerable following and influenced his surroundings."

While discussing the projected publication of Barvinsky's works, Mr. Sawycky noted that his music had already been printed in Ukraine, Austria, the United States, Canada and even Japan. The influential German handbook Internationale Moderne Klaviermusik (International Modern Piano Music), a catalogue of recommended works compiled by such authorities as Robert

Teichmuller and Kurt Herrman (Leipzig, 1927), rates Barvinsky's piano works as "excellent" and, separately, classifies the composer under his country of origin, namely "Ukraine." Of all Ukrainian composers Barvinsky was the only one who received this distinction in this catalogue.

Besides the printings of Barvinsky's music, in the planning stages also is a collection of articles about the composer, penned by his contemporaries.

Mr. Sawycky mentioned that in addition to the re-issue of the first Barvinsky record album by Mr. Grill, plans are being made to cut a second disc with Mr. Grill featuring Barvinsky's newly found manuscripts. Also desirable is a parallel issue of the music itself, the notes being recorded, so that listeners, especially musicians, could follow the music while listening to the recording. The radio station of The New York Times, WQXR, has already been approached with the initial recordings by Mr. Grill.

Thrilled by the sheer possibilities of the Barvinsky Project, Mr. Sawycky exclaimed: "Now is the right time for the Ukrainian community to show itself as generous and to support these noble plans of a foreigner who had dedicated himself to Ukrainian music and wants to create new paths for its progress. Such a project should be in the interest of the entire Ukrainian community."

Mr. Grill, who arrived in the U.S. on February 27 and departed March 3, attempted in this short time to transmit all his plans for the Barvinsky Project, to relay the importance and the need for action at this time. Mr. Grill intends to visit this country again, this time in recital, performing his favorite works of this Ukrainian composer.

One can say that the "music trio" that visited the editorial offices of Svoboda is unified by one concern, to serve and preserve Ukrainian music. Each member of this trio pursues this goal in his own way: Marta Sawycky, as pianist and pedagogue, introduces pre-schoolers at an early age to the magical world of Ukrainian music and melody; Roman Sawycky works with archival and current materials, acts tirelessly to make Ukrainian music and its composers more widely known; and Michael Grill, taken with the Ukrainian musical legacy, especially with that of Vasyly Barvinsky, champions this music on the stages of the West.

All three collect, i.e. "capture the pearls," of Ukrainian music and by various means try to preserve them and popularize them, so that they may grow and develop and become richer from generation to generation.

The next move is the Ukrainian community's. Will it understand, and support the Barvinsky Project? We have to believe that it will. All interested in helping financially should contact: Roman Sawycky, 205 Casino Ave., Cranford, N.J. 07016; (201) 276-3134.



Barvinsky Project promoters (from left) Roman Sawycky, Michael Grill and Marta Sawycky.

Hammer, Soviets to make Chernobyl film

NEW YORK — Armand Hammer Productions is developing a film — to be co-produced with the Soviets — on the April 1986 nuclear disaster at the Chernobyl nuclear power plant in Ukraine.

News about the production appeared in a New York Times news story about an "entertainment summit" between American and Soviet writers and directors that was held on Monday, March 24, in Hollywood.

At the meeting, both sides reviewed the stereotypes presented of each

other in films.

The New York Times reported: "In general, the American participants in the meeting described themselves as embarrassed by the Hollywood film clips."

The story quoted one of the observers at the gathering, Kenneth Locker, president of Armand Hammer Productions, as stating, "The best you can do is create a climate where you can create a positive picture of a Russian."

Ensemble to perform Ukrainian avant-garde program

by Oles Kuzyszyn

NEW YORK — On Saturday, April 11, at Lincoln Center's Alice Tully Hall, the Continuum chamber orchestra will give an unprecedented all-Ukrainian program. The critically acclaimed ensemble will present the works of contemporary Ukrainian composers Valentyn Bidyk, Leonid Hrabovsky, Volodymyr Huba, Levko Kolodub and Valentyn Silvestrov, sometimes referred to collectively as the "Kiev Avant-Garde."

This is the first time in the U.S. that an American performing group has initiated the production of a concert devoted exclusively to the works of Ukrainian composers, thus setting a historical and cultural precedent of primary importance.

The 21-year-old Continuum orchestra is dedicated to the programming of works by lesser known composers. New York Times critic Tim Page in a February 28 article attributed the longevity of the group in part to the variety of its repertoire, combined with the professional and industrious approach of the musicians, which results in an "education in sound." In the same article, Cheryl Seltzer, co-director of Continuum, states that she "can't wait to play some new music from Ukraine that we've just discovered." The upcoming concert, titled "The New Ukrainians," will be the realization of these aspirations.

The average age of the above-mentioned composers is 51. The youngest, Valentyn Bidyk, was born in 1940. He graduated from the Kharkiv Conservatory in 1966, and in the 1970s began to distinguish himself as one of the more interesting and original of the young Ukrainian composers. He has already completed seven symphonies and seven piano sonatas, as well as a host of chamber works. He is distinguishably linked with Ukrainian folklore, and is especially interested in intonational authenticity. Continuum will perform his Fourth Chamber Symphony, Op. 29 (1976).

Volodymyr Huba, born in 1938, was the first Ukrainian composer instrumental in the revival of interest in the organ, composing a series of works for this instrument. He, likewise, is interested in Ukrainian folklore, attempting to recreate its spirit in novel, original ways.

The program will include his Trio: "Three Ukrainian Watercolors."

The senior member of the group, Levko Kolodub, was born in 1930. Continuum will perform his Third Symphony in Ukrainian Baroque Style (1980), a work written to commemorate the 1,500th anniversary of Kiev. The composer explains that in this work, he has attempted to recreate the extraordinarily rebellious atmosphere of spiritual life in Ukraine between the 16th and 18th centuries. There is no attempt to recreate the style, however. The work is rather a contemporary reflection upon it, paying homage to several of the most prominent representatives of the Ukrainian Baroque, namely, Artem Vedel, Dmytro Borzniansky, Maksym Berezovsky and Hryhory Skovoroda.

Valentyn Silvestrov was born in 1937 in Kiev. Between 1958 and 1964, he was a student in the Tchaikovsky Conservatory in Kiev, where he studied composition with Borys Liatoshynsky and theory with Lev Revutsky. In 1961 he caused a stir with his experimental Piano Quintet, which flirted boldly with atonality. In the 1970s he became one of the leading innovators in Ukrainian music, establishing a reputation even in the West. His work "Escatophony," for example, was commissioned by The Koussevitsky Foundation. Continuum will perform his "Postludii I and III," in which the composer portrays "memories" of something variable and nuclear, but, at the same time, very real.

Like Mr. Silvestrov, Leonid Hrabov-

sky also studied with Revutsky and Liatoshynsky, graduating from the Kiev Conservatory in 1962. Mr. Hrabovsky will hold a special place of distinction at this event, as the Continuum ensemble has commissioned a new work from him for this occasion. The composition, titled "When?" (1987), is dedicated to the Continuum orchestra, and will receive its world premiere on April 11. Mr. Hrabovsky's Trio for violin, contrabass and piano (1964, revised in 1975) is also on the program. It should be noted, that the prestigious music publishing firm G. Schirmer Inc., has extended an invitation to the composer to attend the concert. However, to this day, the matter of Mr. Hrabovsky's attendance is unresolved.

In all regards, the concert promises to be a unique and important event, especially when one considers how infrequently Ukrainian works find their way into the programs of leading American performers. In view of the fact that the Continuum concerts are regularly attended by prominent music industry professionals (critics, producers, publishers, etc.), this event may be an important steppingstone in the continuing effort to elevate Ukrainian music to worldwide prominence and attention. An important plus is the fact that the concert will be broadcast on PBS television and radio in the U.S. and Canada.

Tickets for the concert may be purchased at the Alice Tully Hall Box Office (Broadway and 65th Street) or by calling Centercharge, (212) 874-6770.

AHRU displays...

(Continued from page 4)

on the specific task of disseminating correct information regarding the alleged collaboration of Ukrainians with the Nazis.

After focusing on human-rights issues in the Soviet Union, she then introduced Ms. Svitlychna.

Once the resonant clapping stopped, Ms. Svitlychna spoke briefly about her incarceration in Mordovia and her release in 1976. She explained the many reasons the Soviet government finds to detain its political prisoners and the vast numbers of them that exist.

She commented that the recent release of political prisoners under Soviet leader Mikhail Gorbachev, was nothing

more than a diversionary tactic, and that human-rights violations would continue in the Soviet Union. Ms. Svitlychna said it was important to keep on track with lobbying efforts to have Ukrainian political prisoners released.

The final speaker was Daniel Marchishin, vice-president of AHRU and a public commissioner of the U.S. Commission on the Ukraine Famine. He spoke on the status of the famine commission's work and its goals. He then invited the audience to engage in a question-and-answer period to clarify any questions they might have about AHRU or the famine commission.

The meeting ended on an enthusiastic note, with many people responding to the AHRU organization with monetary donations and interest in membership.

Pylyshenkos donate folk art collection to Ukrainian Museum

NEW YORK — Prof. Wolodymyr and Mrs. Irma Pylyshenko of Rochester, N.Y. — artists and art collectors — have donated their extensive collection of Ukrainian folk and graphic arts to The Ukrainian Museum in New York.

The Pylyshenko collection consists of textiles such as antique and semi-antique Ukrainian women's shirts, men's coats (serdaky), women's wrap-around skirts, men's shirts, women's scarves and aprons, rushnyky (Ukrainian ritual clothes), embroidered pillow cases as well as handcrafted items in wood, metal and leather, all from many regions of Ukraine.

Several portfolios of original prints, etchings and ex libris of contemporary artists of Ukraine comprise the other part of the collection. The collection, valued at \$60,000, will remain in Rochester at the present time due to lack of space at the museum facility.

Prof. Wolodymyr "Mirko" Pylyshenko, a graduate of the Rochester Institute of Technology, is a graphic artist as well as teacher of fine arts at the State University of New York, College at Brockport. He has exhibited his works at the Rochester Memorial Art Gallery, the Rundel Library, the Albright-Knox Gallery and other galleries in the United States and Canada. He has also done many cover designs as well as designs for stage productions.

In reviewing one of his exhibitions a critic wrote: "In life as in painting, Pylyshenko never sought to divest himself of his deeply imbued Ukrainian heritage. It is an element that is most conspicuously present in all that he does."

Mrs. Pylyshenko has also been associated with the State University of New York, College at Brockport, department of dance. Of German descent, she developed great love and appreciation of Ukrainian folk art, becoming an avid collector.

The Pylyshenko collection has been exhibited at several American museums and has received very favorable reviews.

Along with their collection the Pylyshenkos have also contributed \$5,000 to the museum, thereby establishing a permanent endowment fund bearing their name.

Beautiful, mysterious rites of spring were celebrated in Ukraine

by Orysia Paszczak Tracz

God-willing, if we behave ourselves, and if those Colorado highs and lows miss us, spring is here to stay. All over the world people greet the spring as a very special happening. I would like to share with you just a few of the many beliefs and customs of ancient Ukraine regarding spring.

In the very, very old days — we're talking pre-Christian and much older — there were only winter and summer, as the people saw them. There was eternal conflict of cold and warmth. The ancestors of the Germans believed in three seasons, winter, spring and summer. Among the ancient Slavs, there was a season called prolet'e (pre-summer). The Slavic word for spring, vesna, appears already in the first Slavic bible.

Another word in Ukrainian and other Slavic languages which means spring is yar (as in yara pshenytsia, spring wheat). Spring does not begin with a set date, but actually varies, depending upon climatic and weather conditions, because they are not exactly the same year.

The first spring rituals begin with the feast of Stritennia (in the Church, the feast of Christ's presentation in the temple, Candlemas Day). The word means "meeting," and before Christianity, a certain day was chosen as Stritennia, because that is when the old woman, zyma (winter), met the young vesna. Actually, the return of the migratory birds marked the beginning of spring. The swallows, larks, wild ducks, kingfishers and cranes were greeted with special joy, as were the prairie dogs and the pikes. People judged and foretold the future by the timing of these creatures' return.

Spring was celebrated on the Feast of the 40 Martyrs (March 9 by the old calendar) by baking birds out of dough, because the larks usually returned on this day. Children sang spring songs as they carried around their baked dough birds, calling spring, making sure that she will return.

With the coming of Christianity, many spring celebrations had their dates changed to coincide with church holy days, and this sometimes caused

difficulty. Originally, before there was any Pist (or Lent), there was no reason to refrain from merriment, there was no reason to fast.

The vesnianky and hahilky, the spring songs, were originally sung during all of the spring season. The spring games, with their merriment and matchmaking also lasted as long. With the new faith, these customs were not forgotten, just moved around to suit the new religious calendar. Most merry-making now took place in the days before Lent began, and the weeks following Easter.

A special part of spring eagerly awaited by the young adults looking for mates was Vulytsia (the word itself means street). These were gatherings and dances for the young which took place outdoors from Easter to the Feast of Simon. In some places they happened almost every evening, in others only on Sundays and holidays, or on the eves of holidays. Young people gathered to sing, dance, tell stories and, of course, meet the opposite sex.

Oleksa Voropai, a renowned ethno-

grapher, wrote this about it: "Spring Vulytsia in the Ukrainian village — this is the best memory of anyone who spent their youth in Ukraine. Quiet May evenings, nightingales, orchards and youth create such a symphony of original beauty, such a spell of your own natural elements, that who experienced it even once in his life, will never forget it, as he will not forget his own, truly alluring, God-given Ukraine."

In our urban environment, it's hard to keep to old, often irrelevant customs. But the first robin is really something to see and talk about, as is the first crocus and pussy willow. We do not have to believe that we have to do certain things to make sure spring returns every year, but there are things we look forward to. Then, there are the things we have to do every spring, like raking the lawn, and applying the Tangelfoot (in Winnipeg, we have cankerworm and other caterpillars devouring the trees).

So, armed with gloves, rakes and plastic bags, I greet you with spring, and hope that after the work is done, we can think of the old, universal, less tiring symbols of the season.

PRESS REVIEW

Ukrainians, Jews must go forward

TORONTO — The Globe and Mail recently published an opinion piece jointly written by journalists Victor Malarek and Sheldon E. Gordon in which the two men discuss the current state of affairs between the Ukrainian and Jewish communities in Canada.

Printed under the headline, "Ukrainians, Jews must try to bury the painful past," Messrs. Malarek and Gordon contend that while relations between the two communities in Canada have worsened as a result of the Deschenes inquiry into allegations of Nazi war criminals living in that country, the two ethnic groups should now focus on similarities as a starting point in rebuilding their relationship.

"While Jews and Ukrainians as communities have had only limited and sporadic interaction in Canada," they write, "their histories have been intertwined — often with tragic results — for 10 centuries in Ukraine. Separated there by religion, economic class and political status, the two groups looked upon each other as villains.

"To the Ukrainians, the Jews were the local traders, innkeepers and rent collectors for the feudal landlords, either Polish or Russian. The 'outside power' accorded the Jews a communal autonomy denied to the Ukrainians. Thus, Jews were perceived by the Ukrainians not only as having an alien religion, but as economic exploiters and as loyal to the foreign powers that stifled Ukrainian national aspirations. Early Soviet rule, when the commissars and secret police included Jewish Bolsheviks, reinforced the animus.

"To the Jews, the Ukrainians were illiterate peasants. Their periodic economic and national revolts unleashed fierce attacks on Jews in their midst. The Jews, many of whom were as impoverished as the Ukrainians, became scapegoats."

While the two communities were hostile to each other, there were also times of cooperation, note Messrs. Malarek and Gordon. "As they became more secular in the 18th and 19th centuries, the two communities started to debate their respective economic and political destinies in similar terms.

"After Imperial Russia was overthrown and the Ukrainians formed an independent republic, Jews joined its government. The Jews enjoyed unprecedented national autonomy in 1917-1920, before the Red Army imposed Soviet rule on Ukraine. Meanwhile, in the collapsing Austro-Hungarian empire, the Ukrainian Galician Army included a Jewish battalion as it fought the Poles for control of Western Ukraine," Messrs. Malarek and Gordon state.

"Even during the Nazi occupation of Ukraine, there were examples of cooperation. Several Jewish physicians served in the Ukrainian Insurgent Army, a clandestine anti-Nazi and anti-Soviet force active in 1942-1950. Metropolitan [Andrey] Sheptytsky, the primate of the Ukrainian Catholic Church, issued a special pastoral letter in defense of Jews, and sheltered many of them in monasteries.

"These examples should not be overstated in an attempt to depict a love-in. But neither should they be overlooked. The post-war Ukrainian and Jewish communities in Canada have multiplied those examples of mutual aid. They have made common cause against the denial of national and individual rights

within the Soviet Union. Canadian Jews championed Valentyn Moroz and other Ukrainian dissidents, while Canadian Ukrainians protested against Soviet curbs on Jewish emigration."

Both communities, which suffered in the "Old World" and experienced discrimination in the "New," have rebuffed prejudice aimed at the other, the journalists contend. "Such public statements fall short of intercommunal intimacy, but they do show that leaders of both communities want to have mutually supportive ties. Jews and Ukrainians can build on that resolve. For that to happen, however, the rank-and-file in each community has to view the other in terms of Canada, 1987, not Ukraine, 1945.

"That process has been set back by intemperate comments occasionally made by individuals in both communities during the Deschenes inquiry. Yes, there are unreconstructed anti-Semites and incorrigible Ukrainian-baiters on the margins. But each community has been too prone to treat these marginal elements as representative of the other.

"Such harmful distortion can be minimized by increased dialogue between the two groups. Each has much to offer the other — and not only in their shared diaspora of Canada. For Jews, Ukraine remains the home of 800,000 of their kin. For Ukrainians, the state of Israel is living proof that a people can reconstitute an independent homeland even after 2,000 years of oppression and dispersal.

"Even with the best of will, the two groups may not resolve all their differences over the war-crimes issue. But long after the last Nazi war criminal has been buried, there will be Ukrainians and Jews playing a substantive role in Canadian society. The challenge is for them to move beyond the testy 'two solitudes' of recent months and pursue their visions of social justice in a spirit of solidarity. They could yet provide a model for multicultural Canada."

Trawniki ID card focus of stories

JERSEY CITY, N.J. — New stories about a Soviet Ukrainian newspaper's story on John Demjanjuk and its reproduction of what appears to be another version of the Trawniki ID card — a crucial piece of evidence in the Nazi war crimes trial now taking place in Israel — were carried by three Cleveland news outlets, as well as the Los Angeles Times.

The story was first reported by Cleveland Public Radio, WCPN, by reporter Zina Vishnevsky, who interviewed Roma Hadzewycz, editor of The Ukrainian Weekly, on the station's evening news show on January 20. The story revealed that Molod Ukrainy (Youth of Ukraine), a Komsomol newspaper, published a story about John Demjanjuk titled "The Vampire Lived in Cleveland."

Published along with the article was a reproduction of the Trawniki ID card. However, the Molod Ukrainy version was different from the card by now familiar to persons who have been following the Demjanjuk case. The Soviet version included a different photograph of a man alleged to be Mr. Demjanjuk. Moreover, the photo was affixed to the card in a different position and some notations that appear on the familiar version of the ID card were not on the Molod Ukrainy reproduction. The facial features on the two photographs are clearly those of two different

persons, The Weekly editor said.

The story was then picked up by the Cleveland Plain Dealer, which carried the news in its January 22 issue. The story quoted Ms. Hadzewycz as saying of the Molod Ukrainy photograph, "No way is this the same man as the persons pictured on the identification card [seen] in the U.S."

Plain Dealer reporter Michele Lesie (who is now in Israel covering the Demjanjuk trial), also noted in her story that Ed Nishnic, Mr. Demjanjuk's son-in-law, "had been aware of the Molod Ukrainy article for more than a month and was waiting to receive a copy of the actual newspaper issue."

She reported: "He is also familiar with the photograph, which appeared previously in a Soviet-produced photo-spread next to a photo of his father-in-law, he said. The defense is trying to establish this man's identity, he said."

The next day, the story was carried by the Cleveland Jewish News, which reported on the news stories aired by WCPN and published in the Plain Dealer. Reporter Caren Goldman interviewed Ms. Vishnevsky and Vivian Goodman, WCPN news director, for her story, and she quoted the Plain Dealer's interview with The Weekly editor.

A much longer article about the Molod Ukrainy feature story on Mr. Demjanjuk was written by Robert Gillette of the Los Angeles Times. It appeared on February 15.

Mr. Gillette pointed out — in addition to the differences between the photos on the two versions of the Trawniki ID card — that the Soviet Ukrainian newspaper placed Mr. Demjanjuk at Sobibor and Flossenburg-Regensburg, but not at Treblinka, where the notorious "Ivan the Terrible" committed atrocities. Also, Mr. Gillette noted that the Molod Ukrainy article referred to Mr. Demjanjuk as "Ivan the Bloody," not "Ivan the Terrible."

He quoted Mark O'Connor, Mr. Demjanjuk's chief defense counsel, as saying that publication of a conflicting version of the identity card was almost certainly a blunder, but one that was potentially "extremely important" to the case because it appeared to support his contention that the Soviets tamper with evidence for political or propaganda purposes.

Mr. Gillette also interviewed Prof. Taras Hunczak of the Ukrainian Research and Documentation Center, who said the Molod Ukrainy article, which appeared on April 30, 1986, came to light only in December of last year when one of his associates brought it to his attention. Prof. Hunczak said, "The fabrication is so obvious, the only question is: Why?"

The Weekly editor was quoted as saying that the Soviets may have tried to withhold some copies destined for foreigners, and said that the Svoboda Press, which subscribers to the newspaper, never received that particular issue.

"We get the paper all the time. If we had gotten that issue last spring we would have noticed the difference right away," she told the Los Angeles Times. (The Weekly carried a news item on the Molod Ukrainy article in its year-end issue for 1986.)

In his article, Mr. Gillette also focused on indications that the Trawniki ID card will not be subjected to forensic examination. Citing Mr. O'Connor as the source of his information, Mr. Gillette reported that Israeli authorities, apparently acting on Soviet demands, have refused to allow samples of paper

and ink to be removed from the card to test its authenticity.

Mr. Gillette's news story was headlined "Soviets Offer Different Demjanjuk Accusation; Newspaper Places Reputed Nazi War Criminal at Two Camps in Poland But Not at Treblinka."

Journalist defends Galicia Division

WASHINGTON — Neal Ascherson, a journalist from the London Observer Service, who was recently named Britain's Journalist of the Year, wrote a commentary in defense of the Galicia Division. The piece was recently published in The Washington Times.

Mr. Ascherson begins his article by stating that he is in full support of Nazi murderers being pursued for their crimes for as long as they live. With another recent wave of the search for Nazi war criminals, Britain has been scrambling to find 17 men who allegedly settled in that country after the war. But, he writes: "Let me remind readers of an episode which has been not so much concealed as simply and totally forgotten. Just 40 years ago, the British authorities brought to this country some 8,000 men who were the survivors of a Waffen-SS division. And many of them still live here.

"Put like that, it sounds like an inconceivable, unpardonable scandal. But it was not. The decision to bring these men to Britain in May 1947, and eventually to permit them to settle and acquire British citizenship, was a strange compound of casualness, self-interest, and — above all — of a merciful generosity rare in those years.

"I am talking about the formation which began its life as the 14th Waffen-SS Infantry Division (Galizien). It was composed of Ukrainians and led by German SS officers. Established rather late in the war, in 1943, the division fought against the Red Army on the Eastern Front and then was transferred to Slovakia, to the Yugoslav frontier regions and finally to Austria. In the last days of the war, the unit got rid of its German officers, renamed itself the 1st Ukrainian Infantry Division of the Ukrainian National Army, and on May 8, 1945, surrendered to the British near Graz, Austria.

"This isn't the place to explain the miseries of the Ukrainian nationalist politics. But the Ukrainians are the largest European people who never managed to establish and maintain a state of their own. Everyone manipulated them against everyone else. During the last war, many Ukrainians felt that while they disliked the German invaders, they hated the Russians infinitely more. Tens of thousands of them were induced to put on SS uniforms and fight their archenemy — on the understanding that they would not be asked to fight against the British and Americans."

While there were in those ranks some "fanatical pro-German fascists," Mr. Ascherson states that the majority were not. The Galician division was composed mostly of Ukrainians who were anxious to get away from the Soviet advance.

Mr. Ascherson continues: "So, at the end of the war, they threw themselves on the mercy of the British. They were disarmed and transferred to a huge camp near Rimini, Italy. The Soviet authorities visited them and informed the British that, under the terms of the Yalta conference, they

(Continued on page 13)

Soviet emigre...

(Continued from page 1)

"Evacuation was begun only 36 hours after the explosion. Top party bosses, however, evacuated their wives and children from Kiev much quicker. I saw scores of governmental vehicles at the Kiev railway station the day after the explosion."

Mr. Gerashchenko said he was living in Kiev at the time of the Chernobyl accident and remained "in a city contaminated with radioactivity for more than six months." His wife, Ms. Ratushinskaya, was in a Mordovian labor camp for women political prisoners serving a 12-year term for "anti-Soviet agitation and propaganda." She was released before completing the term last November on the eve of the Iceland summit meeting between Soviet leader Mikhail Gorbachev and President Ronald Reagan. The couple emigrated to the West in December.

Mr. Gerashchenko told the Helsinki Commission that he worked in a factory that produces and repairs equipment for nuclear power plants in the Soviet Union and was therefore "familiar with the construction and operation of nuclear power plants in the USSR."

"Thus I was not surprised by the Chernobyl accident," he said. "I am more surprised that other nuclear reactors do not blow up in the USSR."

"My pessimism is explained by the fact that no one in the USSR knows what it means to follow production technology," Mr. Gerashchenko claimed. "Judge for yourself what the quality of the equipment was if all three reactor back-up cooling systems did not function."

Mr. Gerashchenko continued:

Orlov...

(Continued from page 2)

despite the recent releases," he said. Mr. Orlov estimated this number at "about 20," with a further 600 political prisoners still in the Soviet gulag.

"And there are just the people whose names we know. This represents the minimum list," he added.

Mr. Orlov's idea is that the invited international scientists should draw up a list of Soviet scientists they would like to meet at the conference. "You must insist on your list; you must make sure that everyone you invite is in fact allowed to leave the Soviet Union," he stressed.

"I think that the current situation in the Soviet Union is now such that many of the major prominent Soviet scientists would be prepared to put pressure on their own government in order that the Soviet side would meet this demand," he said.

"We are calling for a political amnesty, and this time it actually could work," said Mr. Orlov.

Asked what the Soviet Union would have to do to satisfy the West that it was serious about its new policy of "glasnost," or openness, he said: "The first thing would be that the borders should be opened, in the same way that they are open in Western countries. That is one of the most important conditions for international security."

"If the borders were open, he noted," then you would have millions of people from the Soviet Union exchanging with [people in] the Western countries. This would be real human contacts, and not contacts under government control."

Mr. Orlov said that in a sense, everyone in his country has been raised to behave like a member of an immense secret society opposed to the rest of the world. "This is not an exaggeration, this is a fact. So free contact and exchange with foreigners is one of the most

"Anything can happen in the USSR, and they will call it 'internal affairs.' Only sometimes the consequences of those internal affairs reach democratic nations in the form of a radioactive cloud.

"There was a joke after the Chernobyl explosion that Western governments appealed to the Soviet government, requesting to substitute the Iron Curtain around the Soviet Union with a lead one."

Mr. Gerashchenko also said that at all Kiev institutions and factories, devices for measuring radiation were confiscated. "They were returned only two weeks after the accident."

"Even now Soviet customs officials confiscate devices for measuring radioactivity from foreigners."

As far as contamination of the food supply, Mr. Gerashchenko said, "Agricultural products contaminated with radioactivity were not destroyed. Crops were packed in boxes stamped with a notice that they had been grown in regions remote from Chernobyl. I do not know who bought and consumed those products or where, but I know what will happen to those people."

Mr. Gerashchenko told The Weekly in a telephone interview on April 1 that he first noticed something was wrong in Kiev when a large number of buses disappeared from the streets and were missing from the eight bus terminals in the city. He said he first heard about the disaster on the Voice of America short-wave radio broadcasts as did many Kiev residents.

He said there was panic once news of the accident came out and many people expressed anger that news of the accident came over foreign radio broadcasts before any official announcements were made.

important demands for a real democratic society," he said.

"My second condition would be real freedom of the press, freedom of expression," Mr. Orlov said. "Some steps have been taken in this direction, but we are still very far from having a real free press, and freedom of expression, guaranteed."

The opinion of blue-collar workers in the Soviet Union is not easy to define, says Mr. Orlov. They don't like General Secretary Mikhail Gorbachev's campaign against alcoholism. "If you are going to wage a war against alcoholism, you also have to provide alternatives for the people, give them choices in their lives," he said.

The lack of perspective for the future is also responsible for the high percentage of crime among young working people. "I think the percentage rate of crime in real terms is greater than it is in the United States," said Mr. Orlov.

"Of course the workers are not happy with the fact that for some products they have to use a ration system. They are also not happy with the fact that they often have to wait two or three years, or even longer, to get decent housing."

The freedom to organize genuine trade unions and play a part in industrial management are prerequisite for a real democratization in the USSR, he added.

Mr. Orlov noted that when General Secretary Gorbachev talks about free elections with multiple candidates, he refers to elections of officials within the Communist Party.

"If we would have free elections within the party, this would return us to the situation of the post-revolutionary years. In one sense this would mean progress, but in another, regression."

He went on to describe it as "progressive regression." "Without a doubt it would strengthen the party and the system," he added.

Producer...

(Continued from page 3)

ment also reviewed the film's accuracy.

"Every survivor alive today and every piece of literature tells us they (the guards) were Ukrainians," he continued. "We have no reason to doubt their recollections." Asked further about the "literature," Mr. Doty said this included survivors' accounts and their testimony at various trials.

"Every bit of our research shows that the guards were regarded as Ukrainians," he stressed, "the only question was the number (of guards)."

When told of the information cited by Dr. Taras Hunczak of the Ukrainian Research and Documentation Center, that is, that no more than 25 percent of the guards could possibly have been Ukrainians, as well as a recent statement by Dr. Yitzhak Arad, director of Yad Vashem, Israel's Holocaust memorial, that the guards at Treblinka and Sobibor were "mostly Ukrainians and Latvians," Mr. Doty said that his research did not yield such information. He said he stands by his research.

Questioned further about the repeated and seemingly deliberate references to "Ukrainian guards" or "Ukrainians" (the word "guards" is never used without the word "Ukrainian"), Mr. Doty asserted, "this was the nomenclature used by the inmates."

"To them it was kind of synony-

mous; the other guards were the SS, the Nazis," he said.

The Weekly also asked the producer if he felt it was responsible to repeatedly refer to Ukrainians at Sobibor, as if to stress their nationality. Mr. Doty replied, "I think that we have not maligned Ukrainians."

"There is no doubt in my mind that we have not defamed the Ukrainian nation by telling this story." He added, "You cannot rewrite history."

Ukrainian organizations disagree that this is history. Groups such as the Ukrainian Heritage Council, Ukrainian American Professionals and Businesspersons Association of New York/New Jersey and the Ukrainian National Center: History and Information Network (UNCHAIN) have already begun a letter-writing campaign targeted at Chrysler and CBS officials.

They are asking that either the word "Ukrainian" be deleted from references to the guards, or that a disclaimer be broadcast with the film on April 12 stating that it is not historically accurate to imply that all the guards at Sobibor were Ukrainians.

If these demands are not met, a Ukrainian community boycott of Chrysler products is threatened.

In a joint mailing to leading Ukrainian community activists and branches of Americans for Human Rights in Ukraine, UNCHAIN and the professionals' group set forth their case against "Escape from Sobibor" and urged that the letter be disseminated further by local activists.

(University of Michigan).

The auditing board is composed of Danylo Darewych (Mississauga, Ont.) and Luba Petraszczuk (TUSM — Warren, Mich.).

Psychiatric...

(Continued from page 1)

sterdam-based Bukovsky Foundation to say authorities had informed him on March 24 that his son, Ivan, would be released, according to foundation spokesman Robert Van Voren. Dr. Koryagin, a 1987 Nobel Peace Prize nominee, was released from labor camp in February. He was let go by a decree of the Supreme Soviet after serving six years of a 12-year sentence.

The young Koryagin was arrested in June 1985 after he was involved in a fight in Kharkiv. He was later sentenced to three years for "hooliganism."

The Tribune reported that Dr. Koryagin contends that his son was coaxed into the fight and arrested to blackmail the father into silence.

On his release, Dr. Koryagin called the Soviet society as "deeply anti-human" and that he wanted to emigrate but would not do so without his son. His departure from the Soviet Union was a condition of his release from prison.

Dr. Koryagin has applied for an exit visa to emigrate with his family to Switzerland. The authorities have one month to answer his request, Mr. Van Voren said.

"I'm pretty sure the release of Ivan corresponded with a decision by authorities to let the family go," he said.

Dr. Koryagin a leader of the Working Commission to Investigate the Use of Psychiatry for Political Purposes, was imprisoned after he published a study in which he said that mentally fit people were admitted to Soviet psychiatric hospitals because of their political beliefs.

Revived CeSUS...

(Continued from page 3)

morating the Ukrainian Insurgent Army (UPA) anniversary and working against Ukrainian defamation.

• Ukrainian students are encouraged to participate in non-Ukrainian international forums, conferences and events in order to represent the Ukrainian student community.

• Active participation in local and national governments by students of Ukrainian descent is encouraged.

Represented at the CeSUS convention were: SUSTE (Federation of Ukrainian Student Organizations of Europe), SUSTA (Federation of Ukrainian Student Clubs in America), TUSM (Ukrainian Student Association of Michnowsky), SHVB (Ukrainian Students of Great Britain). Not present were the Association of Ukrainian Students of Australia and the Ukrainian Student Association in Brazil.

Members of the Ukrainian Canadian Student Union (SUSK) were present as individual observers. Though not voting, they did participate in the open discussions. A few SUSK members, though not representing Canada officially, are, nevertheless, individual members of CeSUS.

Officers

Elected president of the CeSUS board was Yaro T. Kulchycky, a student at Rutgers University.

The vice presidents are the national presidents of member-organizations. Treasurer is Taras Szmagala Jr. (University of Virginia); general secretary is Myron Wasyluk (who plans to attend graduate school); Lydia Czorny (New York University and TUSM — New York) is the international liaison, while Peter Babej (TUSM — Weston, Ont.) is the press liaison.

The arbitration board includes Zenon Kowal (Belgium), Olha Chodoba (Queens College) and Ksenia Kozak

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Canadian...

(Continued from page 5)

But the Ukrainian community should not get itself implicated with the defense fund, Mr. Ogaranko said. "People should donate to the fund on a universal, civil libertarian basis," he said.

Added Mr. Epstein, "The Ukrainian community would be wise not to identify itself with this trial."

Mr. Demjanjuk's defense lawyers last week declared the three-judge panel hearing the case was hostile to the defense and asked that the judges disqualify themselves.

Mr. Ogaranko, who said he had the opportunity to discuss the trial with lawyers in Israel, says he was surprised by this move and didn't know the motive behind it.

"I was somewhat taken aback by that," he said. "But the defense may have a strategy that isn't readily apparent to a casual observer like myself."

Mr. Ogaranko added that the Israeli lawyers contacted by him agreed that the judiciary in Israel is independent.

"Everybody stressed the independence of the judiciary...that they are not prone to being influenced by government or public opinion. That is generally the view of the populace.

"Israelis also agree that Mr. Demjanjuk has already been tried and convicted by the media," he said.

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Pritsak...

(Continued from page 4)

Jewish — i.e. neutral in the Muslim-Christian struggle for domination of the Mare Nostrum — could travel along the Mediterranean Sea, whereas the Christian Rus had to use the Baltic Sea route or to circumnavigate the Scandinavian peninsula."

Prof. Pritsak explained that the establishment of the trading companies created a new social class: the helpers of the long-distance traders, especially guards and sailors. The helpers, called Vikings, and the Varings (varjag) of the East soon banded together with Norse mercenaries and became raiders and adventures.

In explaining the development of the Slavic people, Prof. Pritsak said that the Ynglingar, a royal clan among the Vikings established themselves in "Great (Cold) Sweden" both in the region of Old Ladoga and of Jaroslavl'-Rostov, said Prof. Pritsak.

"During the last decades of the ninth century the universal religions penetrated into Eastern Europe," Prof. Pritsak said. "The ruling elite of Khazaria (headed by the majordomo) accepted Judaism and the Volga Bulgars converted to Islam." The Kabar revolution issued with the intention on the part of the Khazar kagan (the Turkish name for ruler) to restore the Tengri religion of the nomadic warriors. After his defeat, he was forced to leave the country and found refuge in the Rus' company settlement near today's Rostov and married a member of the Ynglingar clan.

"Since the kagan had political charisma," Prof. Pritsak said, "his stay in the commercial settlement of the Rus' company elevated its status to that of an 'imperial' political center. The result was the emergence of the Rus kaganate."

"In the first quarter of the 10th century, Helgi/Oleg, a talented Viking varangian from Denmark was active.

He not only gained control of the Dvina route, but also conquered Smolensk, Lubec and Rostov. He is the first Rus' leader to have concluded treaties with Byzantium which have come down to us."

It was Ingvar/Igor who first became interested in controlling the newly emerged route from the Varangians to the Greeks. After the Byzantine victory of the Arab fleet, Constantinople took Bagdad's place as the century of international economic affairs, continued Prof. Pritsak.

"After fierce struggle, Igor subordinated under his rule the Khazarian 'commercial tribe' of the Uluci-Tivercian (called 'tolkoviny' or the translators, remnants of the Alan-Scythinas) and the city of Kiev (ca. 930). In the meantime, however, the Right bank of the Dnieper (River) fell into the hands of the branch of Sklavins (the later Slavs) called the Derevljanians, who apparently used Slavic" as their language.

"Apparently, only the help of another group, called the Poljanians/Lendzanin, made it possible for the kagan to eliminate the Derevljanian competition. As is well known, kagan Igor paid for his victory with his own life," stated Prof. Pritsak.

Prof. Pritsak said that the Slavization of the Rus' kaganate became possible after only some 50 years after the polity converted to Christianity in 988.

"The process of historical development from the Rus' trading company to the Kievan Rus' state was arduous, wrought with surprises, challenges and responses. But in essence its development was not different from that of an obscure Germanic entity, Angeln, whose name lives today, after many adventurers and careers, into the adjectival form 'English,'" concluded Prof. Pritsak.

Prof. Pritsak heads the Harvard Millennium Project and is director of the Harvard Ukrainian Research Institute.

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Newfound...

(Continued from page 1)

yielded the guard's name (which he will not yet reveal), his nickname and his method of operation. Mr. Turchyn describes these references as "absolutely identical."

All that remains to be done is to go to the Berlin document center and apply to see the relevant material. "It's just a matter of getting a photo and a service record from Berlin," he stated. That is, it would be just that easy if the U.S. State Department, which controls the Berlin archives, will allow it. If not, then the Demjanjuk defense will ask the state of Israel

to act on its behalf to obtain the records. The team also is waiting for funds to travel to West Germany.

During his seven years of research, Mr. Turchyn refrained from going to the media with any preliminary findings, even when approached. Now he feels the situation is different. Mr. Turchyn is sure, and Ed Nishnic, Mr. Demjanjuk's son-in-law, also is convinced that they have positive identification of the Treblinka guard.

"The OSI has called us amateurs," Mr. Turchyn noted, adding, "Then why has the OSI, with all its millions in funding, not found this?"

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Journalist defends...

(Continued from page 10)

wished all renegade Soviet citizens to be repatriated.

"And here something remarkable happened. We all know that, at the same time, the British were forcibly repatriating the Cossacks and Russians who had belonged to German units, and that by doing so we consigned thousands of human beings to their deaths. Nobody remembers that we refused to give up the Ukrainians.

"The key was a legalism. Almost all the Rimini men came from the western Ukraine, from areas which until 1939 had belonged not to the Soviet Union but to Poland. The Soviet authorities claimed that they were now 'retrospectively' Soviet citizens — and traitors. But the British decided to treat them as 'Poles', citizens of an Allied nation. Those who in fact came from beyond the 1939 border now lied about their places of birth. The British pretended not to notice."

In February 1947, a British commission found that the division had given "aid and comfort" to the enemy for understandable reasons which were "incidental and not fundamental." It backed up the argument that most were de jure Polish citizens and recommended "most strongly" that they be defined as displaced persons. In subsequent years, some emigrated to Canada, while others stayed in Britain.

"But did we 'turn a blind eye to murder?' " Mr. Ascherson asks. "What did the SS Galizien division really do? German veterans of the Waffen SS claim that they were merely soldiers, but in fact some Waffen SS divisions committed barbarous crimes. Survivors of

Galizien to whom I have spoken say that there were no massacres, merely straightforward fighting or garrison duty in occupied regions."

The Soviets, of course, claim the opposite, he states. While some Ukrainians were involved in atrocities, Mr. Ascherson says its hard to know what, if any massacres, the division participated in. "The division is said to have murdered the population of Huta Pieniacka, a Polish village. And the divisional chronicle — unless it is a Soviet forgery — records that the 3rd Battalion of the 4th Regiment, at Tarnopol on March 6, 1944, drove 'all the Poles into a cathedral and exterminated them.'

"It's hard to know. My guess is that some evil deeds were done. A unit in SS uniform commanded by German Nazis and operating in hostile territory against partisans has about as much chance of emerging with clean hands as a snowflake has to survive in hell. But for what it is worth, the SS Galizien seems to have behaved less horribly than some other Ukrainian formations."

In conclusion, the journalist writes: "I would guess that there are a few old Ukrainians in this country with plenty to hide. Neither their compatriots nor the British have bothered to find out what, and that is culpable. On balance, though, most of these men were ignorant victims of oppression and war. The decision to open Britain's doors to them was — also on balance — something to be proud of. But if this country had opened its doors as widely to Jews fleeing from Adolf Hitler a few years earlier, I would be prouder still."

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PAUL ROBERT MAGOCSI is Professor, Department of History, Department of Political Science, and Chair of Ukrainian Studies, University of Toronto. He is the author of eight books and numerous articles. His books include *The Shaping of a National Identity: Subcarpathian Rus', 1848-1948* and *Galicia: A Historical Survey and Bibliographic Guide*.

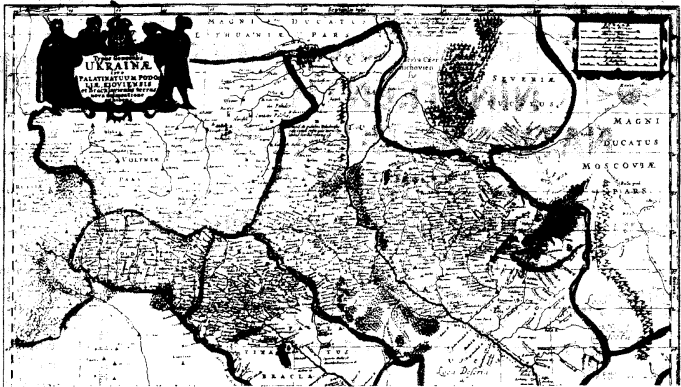
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UNCHAIN...

(Continued from page 5)

would be awarded 10,000 karbovantsi. Mr. Kupchinsky pointed out to Dr. Krakowski that in the German proclamation he passed on, the OUN members were executed by the Gestapo for having killed the head of the Ukrainian police in one of the cities then under German occupation.

Dr. Krakowski stated that it was very important to supply such documents to Yad Vashem in order to dispel the prevailing myths about large-scale Ukrainian collaboration, especially about OUN-UPA collaboration. Yad Vashem, he stated, does not have any Ukrainian documents and they are crucial.

Mr. Kupchinsky pointed out that an example of the anti-Ukrainian bias, even at such a memorial as Yad Vashem, can be illustrated by an inscription on a placard in Hall No. 2 where it states: "The population of the German-occupied and satellite countries provided anti-Semitic and other elements that took part in the mass murder of Jews... Among these criminals were Ukrainians, Lithuanians, Latvians, the 'Blue Police' in Poland, the Slovaks of the Hlinka guard, the Ustachi in Yugoslavia, the 'Arrow Cross' and the Gendarmerie in Hungary..."

Mr. Kupchinsky noted, that by listing Ukrainians and Balts as nations, the implication is that all Ukrainians and all Balts took part in the mass murder of Jews, while in the case of Poland, it was only partial (the "Blue Police"). This type of statement is being seen annually by thousands of tourists and creates the impression that is repeated constantly in the Western media that Ukrainians and Balts were as bad, if not worse, than the Nazis in murdering Jews. Ukrainians in the West should begin efforts to have this placard in Yad Vashem changed to reflect the true state of affairs in 1941-1945.

The trial of Mr. Demjanjuk itself evokes numerous commentaries in the Israeli press, some of which have an overtly anti-Ukrainian bias. For example, in the Jerusalem Post of March 4, an article titled "A Ukrainian Injustice" by Alexander Zvielli writes that Petliura and Bandera were anti-Semitic and that Khmelnytsky was the first to invent the "Final Solution."

The UNCHAIN representative submitted a letter to the editor of the Jerusalem Post in response to Mr. Zvielli's article in which he stated: "Ukrainians as a nation must be prepared to face the truth that there were anti-Semitic acts in Ukraine; Jews must be prepared to face the facts that there were numerous Jews in the Stalinist NKVD in the 1930s. These matters are historical; they do not imply a collective guilt by either

nation for the acts of these individuals..."

On March 20, the Jerusalem Post published a longer feature titled "Efforts to Block Anti-Ukrainian Backlash" by Ernie Meyer. The Post's correspondent covering the Demjanjuk trial. The feature was based on conversations Mr. Meyer had with the group of Ukrainians and Alexander Epstein from Canada and the UNCHAIN representative.

In the feature, Mr. Meyer quotes Prof. Yury Boshyk from Toronto as saying, "We expected greater sensitivity on the part of the Israelis to our national sensibilities."

Prof. Danylo Struk was quoted as saying "We are here to make sure that our two communities don't fall into the trap set up by the Soviets, to pit one against the other. We Ukrainians support Israel because we regard it as a bastion against Soviet imperialism." Prof. Struk also condemned imprecise media reports about the trial. "There were no Ukrainian Nazis, perhaps there were collaborators. The mislabeling rankles," said Prof. Struk.

On the same page as this feature was another feature, titled "...Despite History of Mutual Distrust" by Shimon Redlich. Mr. Redlich writes, "Ukrainians must admit, especially to themselves... that there was substantial Ukrainian collaboration with the Nazis; that there is no parallel between what Jews did to Ukrainians and what the Ukrainians did to the Jews; and that there is no simplistic equation such as a 'Ukrainian holocaust' vs. a 'Jewish holocaust.'" Mr. Redlich goes on to say, "The Jews on the other hand, must not see in every Ukrainian a Jew-hater and must admit to themselves that Jews, as individuals, did assist the Soviet regime in some of its atrocities against the Ukrainian population..."

The UNCHAIN representative sent a letter to the Post responding to Mr. Redlich. He stated, "Mr. Redlich's thesis might be correct in the broader sense, but he still persists in placing many and most Ukrainians into the category of collaborators with the Nazis (something which simply is historically untrue) while correctly stating that 'Jews as individuals assisted the Soviet regime. This is a double standard. Why not, for the sake of argument, stick to the known facts: about 11,000 Ukrainians collaborated — out of 40 million. Why not mention that among the liberators of Auschwitz there were more Ukrainians than Frenchmen, that more Ukrainians died fighting Nazism than all the Western allied forces combined.'"

At the Demjanjuk trial itself, the UNCHAIN representative observed

the proceedings to which he was given press accreditation by the Israeli Press Office. Mr. Kupchinsky noted that a number of factors have to be kept in mind when commenting upon the trial itself. If observing the stage itself where the proceedings are being held, the conclusion has to be that the trial is being conducted very fairly, even meticulously. The head judge of the three-person judicial panel, Judge Levin, goes out of his way to be fair to both prosecution and defense. His interjections into the proceedings are designed to clarify statements by witnesses or to reformulate questions by either the prosecution or the defense when they seem vague or convoluted.

According to members of the press corps who spoke with the UNCHAIN observer, the biggest detriment to Mr. Demjanjuk's defense is the seemingly irrelevant and convoluted questions posed by his defense. The overly polite, often to the point of offense, behavior of defense counsel Mark O'Connor has angered Judge Levin and observers numerous times during the proceedings. Judge Levin has had to interject himself into the cross-examination a number of times in order to get to the bottom of what Mr. O'Connor was asking.

Mr. Demjanjuk himself listens intently to the proceedings through a Ukrainian interpreter, but has said little during the trial.

The most negative aspect, according to Mr. Kupchinsky, of the trial is the circus atmosphere in which it is being held. Schoolchildren are being bused into the theater where the trial is taking place; prominent political leaders attend the trial, followed by their press agents. Movie stars and pop singers make appearances — all wanting to be shown on television which is recording the trial for history.

The appearance of Prime Minister Yitzhak Shamir at the trial, and his subsequent statements in which he stated he admired the courage of the witnesses, all lend an air of street theatre to the proceedings, he said. A separate room in the theatre is set aside for those who cannot find room in the main court and where they can watch the trial on a large television screen. Outside the theatre long lines of people wait to get inside while the proceedings are broadcast on loudspeakers in order for them to listen.

This festive atmosphere, Mr. Kupchinsky added, cannot but have some influence upon the judges, who are only human. Some observers at the trial have commented that if the court finds that Mr. Demjanjuk is not "Ivan the Terrible," it will be very difficult to explain this to the children brought in to watch the spectacle. If he is not the person, then the eyewitness testimonies of numerous survivors of Treblinka will be seen in a questionable light. Other observers state that the purpose of the trial is not really to try Mr. Demjanjuk but to reveal the horrors of the Holocaust to the new generation. Mr. Demjanjuk may or may not be "Ivan the Terrible," they state — the court will decide this — but the educational factor is the important one.

During breaks in the proceedings, the UNCHAIN representative conducted a number of interviews with young Israelis attending the trial. Each was asked if he or she felt that the entire Ukrainian nation was on trial in the court. All of the individ-

uals questioned stated categorically that this was not the case, that they rejected the concept of collective guilt.

However, when the UNCHAIN representative asked older Israelis, mostly former Polish Jews, attending the trial, the replies were more ambiguous. One respondent stated that "90 percent of Ukrainian men are on trial today." When asked why 90 percent, the respondent failed to reply. Another elderly man stands outside the court each day holding a placard about Babyn Yar. Some spectators (a woman and her son who emigrated from Moscow in 1981) told Mr. Kupchinsky that they felt that the trial was a farce, not needed at all and that the KGB was using this for its own purposes.

The Demjanjuk trial holds no appeal or interest among the Palestinian population of Jerusalem. UNCHAIN's representative spoke to a number of Palestinians about the trial and most did know that it was in progress. One woman Palestinian was outraged that the trial was taking place and responded that Israelis themselves were responsible for numerous crimes against her people and have no moral right to try anyone on charges of "crimes against humanity."

What is striking is the almost total lack of knowledge among Israelis, young and old, and among Palestinians, about Ukrainian history or Ukrainian affairs as such. One young Israeli (a former U.S. citizen) said that "Ukrainians did nothing during the war except wait for Stalin to liberate them." None knew about the famine of 1932-33, not even the correspondent of the Jerusalem Post, until he was shown the movie "Harvest of Despair" brought to Israel by the Ukrainian Canadian group.

Many journalists and observers wanted to know why the Ukrainian community did not send an observer to attend the trial from the very start — an observer who would remain throughout the entire trial, comment upon the proceedings as they occurred, correct misrepresentations about Ukrainian history in the press and be a resource person.

The trial is scheduled to continue for a number of months. The defense, according to press reports, will be bringing in its witnesses who claim that "Ivan the Terrible" was killed during the camp uprising in 1943. The so-called Trawniki ID card will be in the spotlight soon, supplied by the Soviet Union through the efforts of Armand Hammer. This piece of evidence is bound to stir some controversy during the proceedings given the fact that the KGB has used false evidence in sentencing numerous Soviet Jews to prison terms and is actively arming the PLO in its fight against Israel, Mr. Kupchinsky noted.

The final outcome of the Demjanjuk trial is far from clear at this stage. What is evident is the desperate need to provide documented and reliable information about the Ukrainian question to all those covering the trial and commenting upon it in the media. Mr. Kupchinsky stressed. While it would be comforting if Mr. Demjanjuk were to be exonerated of the charges facing him, it would be a tragedy if he were found innocent and at the same time the entire Ukrainian nation was pronounced guilty of crimes against Jews by public opinion.

The Ukrainian Weekly Press Fund

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Language...

(Continued from page 2)

Which They Grieve," arguing that the letter "g" be restored. The newspaper made it clear that it was publishing Mr. Antonenko-Davydovych's views "by way of discussion."

The response came from Vitaliy Rusanivsky, at the time deputy director of the Institute of Linguistics in Kiev, who categorically rejected Mr. Antonenko-Davydovych's arguments. The rejoinder, also published in Literaturna Ukraina, was titled "What Is There to Grieve About?" and was supported by the newspaper's editors. The "discussion" was thereby officially closed and moved to the pages of samizdat.

Mr. Plachynda also makes several other suggestions, all of which are aimed at enhancing the status of Ukrainian in the republic. He notes that Tengiz Abuladze's film "Repentance" is now being shown in Kiev dubbed into Russian. Anyone who has been to Riga, Vilnius, or Tallinn, says Mr. Plachynda, know that films from other republics that are made available there are dubbed into the local language with Russian subtitles. This, he argues, is a truly magnificent example of adherence to Leninist nationalities policy, showing respect for both languages — Russian

and native. Why, asks the writer rhetorically, is this practice not being emulated by the Kiev Dovzhenko Film Studio.

Mr. Plachynda is also critical of the work of Ukrainian linguists and lexicographers. In fact, the bulk of his article is a critique of the 11-volume Dictionary of the Ukrainian Language for failing to incorporate words from various dialects in the republic. He complains that not enough is being done to popularize the Ukrainian language.

As a remedy, he suggests that annual conferences on the culture of the language be organized in the oblast centers as well as in cities outside of the republic where Ukrainians reside, and that these should be modeled on the well-known conference held in Kiev in February, 1963. That meeting turned into a spontaneous protest, with unscheduled speakers condemning the regime's language policies.

Mr. Plachynda's proposals are the most far-reaching that have appeared thus far in the Kiev press. Yet, unlike neighboring Byelorussia, there has been no response from the authorities, either positive or negative, and there is no indication that the concerns voiced by the literati are being echoed outside their own circles.

Shumuk placed...

(Continued from page 2)

Soviet authorities granted him a visa, Smolokyp said.

While under administrative surveillance for an unspecified length of time, Mr. Shumuk is required to report to the local militia in Karatobe four times a month. He reportedly cannot leave the city limits and he is also subject to a curfew between 10 p.m. and 6 a.m.



Mr. Shumuk has spent over 40 years in labor camps, prisons and exile, beginning in Poland in the 1930s for being a Communist. He spent 18 months in a German POW camp for his involvement in Organization of Ukrai-

nian Nationalists and the Ukrainian Insurgent Army during World War II and later spent years in Soviet camps and prisons for nationalist and human-rights activities. For his latest term, he was arrested in January 1972 for authorship of his memoirs, which were published in the West, as well as circulating samvydav.

He was sentenced under Article 70 of the RSFSR Criminal Code for "anti-Soviet agitation and propaganda," to 10 years' special-regimen labor camp and five years' internal exile.

Mr. Shumuk joined the Ukrainian Helsinki Monitoring Group in February 1979 while in a Mordovian labor camp.

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UNA DISTRICT COMMITTEE

announces that

ANNUAL DISTRICT COMMITTEE MEETING

will be held:

Sunday, May 3, 1987, at 3:00 p.m.
at St. Michael Ukrainian Orthodox Church Hall
74 Harris Avenue, WOONSOCKET, R.I.

All members of the District Committee, Convention Delegates and Branch Officers and Delegates of the following Branches are requested to attend:

73, 177 in Providence, 93 in Central Falls, 122 in Taunton,
206 and 241 in Woonsocket, R.I.

PROGRAM:

1. Opening
2. Election of presidium for annual meeting
3. Minutes of preceding meeting
4. Reports of District Committee Officers
5. Discussion on reports and acceptance
6. Election of District Committee Officers
7. Address of UNA Supreme President DR. JOHN O. FLIS
8. Question and answers
9. Adoption of District Program for 1987
10. Discussion and Resolutions
11. Adjournment

Meeting will be attended by:

Dr. John O. Flis, UNA Supreme President

DISTRICT COMMITTEE:

Alex Chudolij, chairman

Olena Trenkier, Anthoni Konfonyk — secretaries, Janet Bardel, treasurer

Sunday, April 5, 1987

"A NIGHT IN THE UKRAINE"

sponsored by

Rutgers University & Ukrainian Club at Rutgers
as part of the

INTERNATIONAL FESTIVAL

Time: 4 P.M.

Place: Rutgers Student Center, College Ave., New Brunswick, N.J.

Admission: \$2 at the door

Program includes:

- "ECHO OF THE STEPPES" — Bandura Ensemble, New York City
- "CHEREMOSH" — Ukrainian Hutsul Dancers, Philadelphia, Pa.
- ROMAN SHEVCHUK — pianist, R.U.
- KALYNA CHOLHAN — vocalist, New York

Coffee & Pastry to be served after program

Parking available behind gym — Senior & Sicard Sts.

For further information call: 247-4472 — Xenia; 745-9873 — Natalie

April 9-10

TRENTON, N.J.: The sisterhood of St. Josephat's Ukrainian Catholic Church is sponsoring its annual Easter bazaar at the church hall, 1195 Deutz Ave. in Hamilton Township. For information call Maria Kardasz, (609) 393-2260, 695-3771.

April 10

PARMA, Ohio: St. Josephat Ukrainian Catholic Cathedral school will present its spring concert at 7 p.m. in the Astrodome. The program will consist of two choirs and a presentation of a traditional Ukrainian wedding. For information call the school, (216) 884-1812.

April 11

TRENTON, N.J.: Americans for Human Rights in Ukraine and the Ukrainian National Center: Historical and Information Network will hold a public meeting, including a presentation on the trial of John Demjanjuk at 7 p.m. at the Ukrainian National Home and Cultural Center, 477 Jeremiah Ave., Hamilton Township. Featured speakers will include: Bozhena Olshaniwsky on AHRU and Bohdan Vitvitsky on UNCHAIN. For information call (201) 373-9729.

NEW YORK: The Tatiana and Omelan Antonovych Foundation will present the annual Antonovych literary awards at 5:30 p.m. at the Ukrainian Institute of America, 2 E. 79th St. A reception will follow the presentation. For information call (212) 288-8660.

NEW YORK: The New York branch of the Shevchenko Scientific Society will hold a commemorative evening in honor of Mykola Shlemkevych at

PREVIEW OF EVENTS

6 p.m. in the society's headquarters at 63 Fourth Ave. Among the participants will be Sviatoslav Horodynsky, Ostop Tarnawsky, Yaroslav Zaremba, Jarosiaw Padoch, Ostop Olesnicki and Ihor Hayda.

April 11-12

ELIZABETH, N.J.: The Elizabeth branch of the Ukrainian Women's League of America will hold its annual Eastern bazaar at St. Vladimir's School hall, 425 Grier Ave., 6-8 p.m. on Saturday, 9 a.m. - 2 p.m. on Sunday.

NEW YORK: The Young Professionals at the Ukrainian Institute of America continue their annual "Easter Traditions" exhibit, featuring pysanka-decorating, and samplings from the Easter breakfast table. Come learn about Easter customs and traditions and browse through the weekend gift shop. Free admission. The exhibit will be open noon-6 p.m.

NEWARK, N.J.: The Plast sorority Lisovi Mavky will hold an Easter craft show and sale 9 a.m.-2 p.m. on both days. The exhibits will be located in the church hall of St. John the Baptist Ukrainian Catholic Church on Saturday, but will relocate to the Plast building across the street on Sanford Avenue on Sunday. For information call Christine Bohacz-Gonko, (201) 285-7732.

April 12

WHIPPANY, N.J.: Branch 61 of the Ukrainian National Women's League of America will hold its annual Easter bazaar at 10 a.m.-2 p.m. in St. John's Ukrainian Catholic Church hall, Route 10 and South Jefferson Road.

JENKINTOWN, Pa.: "Symbols of Rebirth," an exhibit of pysanky, will be on display from noon to 6 p.m. at the Ukrainian Heritage Studies Center, Manor Junior College, Fox Chase Road and Forrest Avenue. For information call (215) 885-2360, ext. 64 or 66.

CARNEGIE, Pa.: The St. Peter and Paul senior chapter of the Ukrainian Orthodox League will hold its 21st annual Easter egg and food sale at 11:30 a.m.-3 p.m. in the parish auditorium on Mansfield Boulevard.

LOS ANGELES: The Ukrainian Art Center will present an exhibit featuring over 500 pysanky from the center's own collection, as well as a screening of the prize-winning film, "Pysanka — The Ukrainian Easter Egg," by Slavko Nowytski, and demonstrations of pysanka-making, from noon-5 p.m. in the center at 4315 Melrose Ave. For information call (213) 668-0172.

NEW YORK: Branch 83 of the Ukrainian National Women's League of America together with the "Slovo" Ukrainian Writers' Association will hold a commemorative program on Ivan Kernytsky/Iker and Mykola Ponedilok, featuring Olya Hayetska, Stepan Kryzaniwsky, Ulana Lubovych and Ostop Tarnawsky. Music will be provided by Bohdan Andrusyshyn. Refreshments will be served at 1-2 p.m. and the program will commence at 2 p.m. in the Shevchenko Scientific Society building, 63 Fourth Ave. For information call Natalka Duma, (718) 426-6097.

NEW YORK: The Ukrainian Student Association of Michnowsky (TUSM) will hold a community forum on defamation of Ukrainians

at 2 p.m. in the Ukrainian Liberation Front building, 136 Second Ave. Speakers will include Askold Lozynskyj, a New York attorney, Woldemyr Zarycky, a New York University history professor, and Bozhena Olshaniwsky, president of Americans for Human Rights in Ukraine (AHRU). Admission is \$4 and will go toward the John Demjanjuk Defense Fund.

NEWARK, N.J.: The Ridna Shkola Foundation of Newark and vicinity will sponsor an art exhibit of the works of Arkadia Olenska-Petryshyn at 8:30 a.m.-2 p.m. in the Plast Building, 736 Sanford Ave. At 1 p.m. the artist will present a brief explanation of graphic processes.

PASSAIC, N.J.: Branch 18 of the Ukrainian National Women's League of America (UNWLA) will sponsor an art exhibit at 12:30-4 p.m. in St. Nicholas auditorium, 212 President St. The following artists will exhibit and sell their works as well as demonstrate their techniques: O. Fedun — pysanky, E. Gerulak — beadwork, S. Gerulak — ceramics, C. Holowchak-DeBarry — graphics, G. Hywel — watercolors, M. Maluca-Yaniuk — trypillian ceramics, L. Maziar — oils, Z. Nakonechny-Olesnycky — pysanky, A. Olenska-Petryshyn — graphics, B. Tytla — watercolors, oils, W. Wasiczko — watercolors, C. Yurkiw — encaustics. Admission is free. For information call Musia Moczula-Jachens, (201) 779-0459.

April 15-16

NEW YORK: Artisan Sofia Zielyk will demonstrate the craft of pysanka-decorating at 10 a.m.-3 p.m. in the lobby at the Ukrainian Institute of America, 2 E. 79th St. For information call the UIA, (212) 288-8660.

Witness...

(Continued from page 1)

etc. This information was written down as given by the guards themselves, and there was no attempt to verify such data.

Mrs. Grabitz also testified that guards had to be Aryans, that is, persons of the Aryan physical type, and they had to state that they were not Communists and had no Jewish blood.

In regard to the training at Trawniki, the witness said this lasted from four weeks to four months, depending on the individual POW's physical state. Some of the prisoners who were starved and malnourished had to be nurtured back to health. Then they had to be taught to use German weapons, as well as procedures and duties. In answer to a question about what was done with those who did not qualify to become guards, Mrs. Grabitz said they were returned to the concentration camps.

The chief defense counsel, Mark O'Connor, then questioned Mrs. Grabitz about the Hamburg trials in which she was involved. He established that at these trials, the prosecutors and judges worked in conjunction with West German federal authorities and that Mrs. Grabitz learned about witnesses from the USSR from an earlier trial held in Frankfurt. Mrs. Grabitz testified that arrangements for taking witness depositions in the Soviet Union were made by the federal government. She herself was present when three such witnesses — Engelhardt, Orlovsky and Brodzhew — had testified. All three were trained in Trawniki; two of them served at Belzec

and one at the Sobibor death camp.

Mr. O'Connor continued the cross-examination on Wednesday, April 1. On that day, Mr. Demjanjuk himself was not present in the courtroom due to a painful hemorrhoid condition; he watched the proceedings on television from a room at the convention center where the trial is being held.

Mr. O'Connor questioned Mrs. Grabitz about the Germans' role in the destruction of unwanted elements of the German population, then the Jews, Poles, Balts, Ukrainians and others who were considered racially inferior.

At first, Mr. O'Connor focused on the so-called euthanasia operation that was effected by a group called T-4 (the name is taken from the address of the group's bureau, Tiergarten No. 4 in Berlin). T-4 tried to cleanse the German race of undesirables such as the mentally retarded, invalids, homosexuals, etc.

Mrs. Grabitz did not want to reply to the defense's questions at first, but was prompted to do so by the judges. She named several members of T-4, including Otto Horn, who will be a witness for the prosecution. It was revealed that members of T-4 spent some time at Trawniki, but they did not train guards from the Hilfswillige ("volunteer auxiliaries").

Tension rose when Mrs. Grabitz did not want to reveal the nationality of one Hans Svidersky who had been tried in Germany and later was a witness at the Streibel trial. At first the witness said she did not know, but later she asserted that he was a folksdeutsche. She also admitted that one of the three witnesses

questioned in the USSR, Engelhardt, was a folksdeutsche, but that she did not know the nationality of the other two.

Mrs. Grabitz confirmed that documents from the USSR that were used in German trials were copies, not originals.

The transcripts of the depositions taken in the USSR were received only two to three days later, she said.

Mrs. Grabitz also admitted that she worked with the Office of Special Investigations of the U.S. Justice Department while it was preparing the Demjanjuk and Feodor Fedorenko cases, as well as with Israel in regard to guards' activity in the Jewish ghettos.

She said, however, that she first learned about Mr. Demjanjuk and the Trawniki ID card during hearings in Cleveland.

On Thursday, April 2, Mrs. Grabitz was cross-examined by Yoram Sheftel, who focused his questions on the Trawniki ID card. In view of the fact that Commandant Streibel died on August 5, 1986, Mr. Sheftel asked: To your knowledge did the OSI or Israeli investigators show the ID card purportedly issued to Mr. Demjanjuk to Streibel for verification? Mrs. Grabitz replied that she does not know, but that in 1985 the OSI had asked her to see Streibel about the card and she responded that she had no right to do this because Streibel was a free man. She did, however, give the OSI the name of Streibel's lawyer.

Mr. Sheftel also asked Mrs. Grabitz to examine a copy of the ID card and asked if she could see any errors on it.

Mrs. Grabitz pointed out some German spelling errors. Were there other instances of mistakes on documents Mrs. Grabitz had seen during her 21 years of experience? She replied that there could have been; then, when pressed, she said she had never seen any.

During the prosecution's re-direct, Michael Shaked wanted Mrs. Grabitz to examine the original of the card, but Judge Levin intervened, saying this was not permitted at this point and that the prosecution should use a copy as the defense did. (There is an agreement that the Trawniki ID card will not be introduced until documents examiners conclude their tests of its authenticity.)

Mr. Shaked then asked if Mrs. Grabitz could surmise what year this particular card was issued. Mrs. Grabitz said she could not.

The judges then asked questions of the witness. Judge Levin asked why the German trial did not bring the three Soviet witnesses from Leningrad to testify. Mrs. Grabitz said that this was the agreement between West Germany and the USSR. He then asked where these three witnesses are now. Mrs. Grabitz said she does not know.

Judge Levin later again asked about these three witnesses, inquiring if the prosecution had attempted to get them to come to Israel for the Demjanjuk trial. The prosecution responded that it had requested their presence as well as the original of the Trawniki ID card in a March 1986 letter to Soviet authorities. No response was ever received.

Judge Levin then stated that it is the opinion of this court that the prosecution should make all efforts to secure the presence of these three witnesses.