

tion as between the Russian and English texts of the communiqué could turn out to nullify this particular aspect of Mr. Sharp's alleged triumph in getting the second part of this sentence included. The Russian text, published in *Pravda* the day following Mr. Sharp's departure from the Soviet Union, uses the words "between peoples", while the English text distributed to correspondents uses the words "between people". As if to underline the important distinction between "people" and "peoples", the English text actually showed the letter "s" crossed out.

Standard phraseology

"Between peoples" happens to be a standard Russian propaganda phrase, meaning the exchange of official friendly delegations in those dreary exercises in friendship for which the Soviet Union is so famous. It is something they have been practising all the time, much in the way that Monsieur Jourdain found he had been speaking prose all his life. When Russians want to mean real contact between individual people on the free and spontaneous basis that Westerners have in mind on this issue, they use a different word from the one in the communiqué. Instead of *mezhdunarodami*, they would have to say *mezhdulyudmee*, which in the Canadian-Soviet communiqué they did not.

This is more than a mere quibble. It is the difference between the slogans of propaganda and the speech of real people, and it must give pause for thought about how far Mr. Sharp really did get with Soviet leaders on the issue of the free exchange of men, ideas and information. What it probably amounts to is that the Russians made sure to protect their existing position on paper by resorting to linguistic legerdemain, which, in its way, indicates that they are at least on the defensive. Their standard line of defence, which argues that the free exchange of men, ideas and information cannot violate the sanctity of a country's control over its own domestic affairs, is no longer enough.

Just before leaving for home, Mr. Sharp said the whole trip had given him

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"a picture of the setting and environment in which Soviet decisions were made being the bonus he felt he had obtained from discussions with Foreign Minister Andrei Gromyko and Mr. Kosygin in two cases at least — on the exchange issue and the Middle East. It had amounted virtually to their stone-cold lying him. Asked by one reporter how Russian hosts had viewed the question of the balance of forces in the Middle East, he replied that they did not seem to do so in those terms.

"What terms do they think in?" asked the reporter.

"They think in terms of what is in the East," he replied, with a wry smile, betraying that he had suffered no little exasperation in his conversations on the Middle East.

Impact on Soviet

Even on the issue of Soviet-Canadian trade, some of the frustration of dealings with the Russians showed through. Mr. Sharp, referring to the studies of trade possibilities being conducted by the Soviet-Canadian mixed commission, said, "Instead of studies, we must have contracts."

All of this raises the question of the place the Sharp visit had in the Soviet diplomatic scene. The staggering dimensions of the Kremlin's other concerns became obvious the day after Mr. Sharp's departure, when *Pravda's* regular Sunday roundup of the week's events failed even to mention the visit. The visit had coincided with that of a top-level delegation from the anti-colonialist breakaway state of Guinea-Bissau. This constituted a historic landmark in world political evolution as seen from the Kremlin — so guess which visit got the bigger headline in the Soviet press throughout Mr. Sharp's stay in the Soviet Union.

But this is only par for the course on the public level, and Canadian diplomats who know this, go soldiering on undaunted, aware that the Kremlin expects them to appreciate its propaganda priorities. The true business of better relations between the West proceeds along its prescribed course.

... The normalization of relations between East and West cannot be limited to treaties between governments; to be real and lasting, it should include relations between people as well. Therein lies the true test: East-West *rapprochement* should not be measured by the number of summit conferences and extent of the agreements but, above all, by the degree to which there is a free exchange of ideas and culture between the peoples of the two areas.... (Wolfgang Leonhart, *Yale University in Foreign Affairs*, October 1973).

Not quibbling over language, but difference 'between slogans and the speech of real people'