

# СТУДЕНТ

STUDENT

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ETUDIANT

CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ



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# STUDENT

191 Lippincott St.  
Toronto, Ontario,  
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## Perogy pusher proves point

by Mykhailo Bociurkiw

VANCOUVER — Earlier this year, we told you the story of a Ukrainian restaurant owner in Vancouver who uses the name "Hunky Bill's" on his fast food outlets and race-horses, and who was brought before the courts after the Ukrainian Professional and Business Association of Vancouver complained the word "hunky" was a racial slur against people of Ukrainian descent.

Well, the two-year hassle is finally over, and Hunky Bill Konyk is again looking forward to "making more food and more money".

The official decision was handed down October 28 by the Human Rights Branch of the Province of British Columbia, which dismissed the complaint that Bill Konyk's use of the term "hunky" discriminates against people of Ukrainian descent.

The one-man arbitration board ruled that while the



Photo: M. Bociurkiw

"Hunky" Bill Konyk won't have to paint over the company name on his fleet of trucks since the British Columbia Human Rights Branch ruled the term "hunky" does not discriminate against ukrainian-Canadians. The ruling, Konyk hopes, will have a "salutory effect" on those who dislike his company's name.

term "hunky" could be used as a slur, it could also be an inoffensive term.

In his search for truth and justice, arbitration board Chairperson Dermot Owen-Flood turned to the pages of *Alice in Wonderland*, saying "words mean exactly what the speaker intends; nothing more and nothing less." Owen-Flood also added, "Perhaps people should learn to laugh at themselves more and nothing themselves less seriously. Perhaps that way, there would be less discrimination."

After hearing about his victory, Konyk said his next step will be to sell franchises for his successful fast-food outlets in Britain and the United States.

While the decision evoked feelings of joy and relief from Konyk and his employees, Human Rights Branch Director Hanne Jensen, and UCPBA President Barbara Kaminsky expressed disappointment.

Said Kaminsky, "We believe it is disappointing in that an opportunity has been lost to interpret the B.C. Human Rights Code in a progressive and responsible manner, in a way other provinces have already demonstrated."

She added, "We think it is disturbing in that it appears to leave the door open for the proliferation of any ethnic or racial slur or obscenity to be used for See Hunky Bill, page 2

## Conference deals with problem of Ukrainian women's "dual identity"

by Nadia Skop

Over 600 women and approximately 30 men attended the "Ukrainian Women in Two Worlds" conference held at Soyuzivka resort (Kerhonkson, New York) Oct. 2-3, 1982. Sponsored by the Ukrainian National Women's League of America, the purpose of the conference was to examine women's contributions to the Ukrainian community as well as to critically examine and discuss the issues and dilemmas of having a Ukrainian female identity within the North American context.

The weekend agenda included 13 panel discussions, art and book exhibits and a banquet, followed by a concert featuring women performers. The panels and presentations dealt with the following topics: Ukrainian Art, its heritage and imagery, the Ukrainian Singles Scene, Inter-marriage, Women in Crisis, Women in American Politics, Ukrainian Artists, Women's Literary Creativity in the Emigration, Teenagers, Working Women, Identity and Tradition,

Schools and Youth Organizations, Communications Media: Inside and Outside the Ukrainian Community and the Role of the Ukrainian Mate/Father.

The keynote speaker of the conference was Dr. Marta Bohachevska-Chomiak, a professor of history at Manhattanville College who is completing a book on the history of the Ukrainian women's movement. Citing examples of the valuable contributions women have made in Ukrainian social, political and cultural development, Dr. Bohachevska-Chomiak noted that Ukrainian women underrate themselves and feminist issues in general. This occurs as a result of the community's lack of awareness (and thus lack of appreciation for) the historical struggle for women's rights in the Ukraine.

The conference ended on an optimistic note, with closing remarks encouraging women to become more involved in Ukrainian community affairs and to give themselves more opportunities to share their views and attitudes about their dual identities.

## SKUMO—surreal gathering without real accomplishment

Analysis

by Nestor Mykytyn

On October 9 and 10, old and young flocked to the Ukrainian Cultural Centre on Christie Street in Toronto for the first World Congress of Ukrainian Youth Organizations (SKUMO).

It was a strange gathering, bordering on the surreal. Although the Congress itself is no longer news, the problems encountered at this conference are the same problems encountered at many Ukrainian gatherings. As is often the case, it was hailed as a success, primarily by the delegates from the U.S., who believe that if the various Ukrainian parties are assembled in one place without serious inter-party feuding, it is a great accomplishment. Perhaps that is so, but in these times of crisis (although our community seems

to be forever in crisis) this is not enough.

The student organizations (SUSK, SUSTE, SUSTA, TUSM, and Zarevo) were invited in an advisory capacity since SKUMO is to be a forum for youth organizations. First of all, one must consider not only what this new umbrella organization (as if we didn't have enough already) should achieve, but also what it can achieve. It is unlikely that it could have any real power. So it seems that, at best, it can only serve as a forum for discussion of problems and for an interchange of ideas.

It is foolish to believe that SKUMO can somehow miraculously unite all the various Ukrainian youth organizations since this is not only unnecessary (since each caters to a different segment of the

population), but it is also, if not impossible, highly unlikely. In my opinion, it would have been more satisfactory if the mechanics of the conference itself facilitated discussion.

The initial panels, which consisted of representatives of the various organizations, all under 30, would have been more useful if they had been run simultaneously and the delegates divided into smaller groups, a) more topics could have been covered in greater depth as opposed to the massive complicated four-line topics that the panelists were faced with and b) there could have been more opportunity for discussion as opposed to the two minute limit for questions and commentary.

The organizers were, I suppose, wise in balancing the See SKUMO, page 2

Inside: a self-portrait, Ukrainians in Sydney, Lippincott ...

SKUMO con't from page 1 panels by ensuring that one representative from the three major organizations sat on every panel. Although this did not ensure interesting presentations, it did placate the egos of the participants. However, some interesting presentations did result. So, ZUDAK will not be totally wasting its money by publishing transcripts of these panels.

It is unfortunate that, for the most part, the panels did not address the problems afflicting our community. Very often, the need to unite was echoed. That in itself is not a bad idea. But neither organizational pluralism nor even the scourge of party bickering seems to be among our greatest problems. If there are no changes made to the youth organizations, so that youth is not alienated, there may be no one to unite. Our community very often either ignores serious problems or attempts to solve them using methods which have proved to be inadequate.

We, the young, often echo the adage that things will get better when the older section of the population quits the political scene. We would then be able to save the community. This is a task which is, at best, extremely difficult. At worst, it is impossible. The problem does not lie with the old, but with those, old or young, who turn a blind eye to problems; with those who are content to endlessly and ineffectively repeat the same discussions, never resolving to change anything. Problems are caused by those who enjoy the inter-party feuding caused by events of minimal importance to our contemporary situations.

Worthwhile discussion does not lie in the constant parroting of stale party lines or dogmas. But rather it lies in an attempt to look at the old problems in new intelligent ways, and to suggest new, if even erroneous solutions. Unfortunately, this was in short supply at the congress.

Finally, two more suggestions: it would have been extremely advantageous if parliamentary rules or order had been adopted. Resolutions, before being accepted, should have been presented to the plenum for a vote. Changes or additions could then have been made and other resolutions could have been presented easily. Perhaps then the congress would have come up with resolutions more significant than simple resolving to set up an interorganizational *zabava* or to send greetings to various important persons in the Ukrainian community. Secondly, it would have been pleasant if some of the speeches

were shorter and more to the point. Hour and a half speeches are somewhat tiresome.

There were some very high-calibre people attending the congress. And although some very interesting discussion did take place, it occurred only outside the bounds of the conference, during the long

parties which went on at night.

The most irritating aspect of the first SKUMO Congress was that, at the conclusion, it was hailed as a great, historic, vastly important, impeccably organized success — despite all the problems.

We cannot afford to live in a fool's paradise.

Hunky Bill con't from page 1  
commercial purposes."

When asked to judge the outcome of the ruling, an ebullient Hunky Bill replied, "This may not be an earth-shattering decision in terms of the law, but in terms of the liberties of people in this province, it is. It should have a salutary effect on the busy-bodies who seem intent on imposing their prejudices on the rest of the community."

♦♦♦♦

The Student Collective wishes to express its appreciation to the University of Toronto Ukrainian Students Club for their generous donation of \$300.00 to Student Newspaper. This motion of support ensured the publishing of this first issue in Toronto.

COMPLIMENTS  
of  
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J. Balan 570.00  
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# A Self-portrait

## An interview with Volodymyr Makarenko

Volodymyr Mokorenko was born July 26, 1943 in the Dnipropetrovsk region of the Ukraine. He studied in Leningrad at the Mykhilo Institute of Applied Arts, graduating with a diploma of painter-monumentalist. In 1973, he was forced to leave Leningrad because of his activity with the non-conformist movement. He lived for a time in Tallinn, Estonia, before emigrating to Paris, where he now lives. He has participated in many one-man and group showings in the Soviet Union and in the West.

Like that of his friend Feodosij Humeniuk, Mokorenko's work is a metaphysical exploration. It is a lyrical modernism deeply rooted in the humanist and cultural traditions of the Ukraine. He often utilizes folk colour schemes and the symbol of the kozak, surrounded by the writings of Shevchenko and Skovoroda. Equally strong, however, are the influences of both the Renaissance and the modern masters.

Makarenko recently showed at St. Vladimir's Institute in Toronto, with Vitolij Sozonov, Anton Solomukho, and Volodymyr Strelnikov. The artists, along with Pavlenko and Yastrub, organized the first Ukrainian non-conformist show, in December 1975. The exhibit took place in the apartment of an art collector in Moscow.

Student interview conducted by Romon Waschuk, Nestor Mykityn and Tamara Ivonochko. Translated by Vero Hutuzliak.

STUDENT: You grew up in a village in Dnipropetrovsk. What is it like in a contemporary Ukrainian villog?

Volodymyr Mokerenko: I'm a native of the Ukrainian Steppes, of that region around Petrivka where houses are frescoed and household items ornamented. My village, Novopushkarivka, was founded after the revolution by farmers from Verkhodni-provsk. It wasn't a traditional village *per se*.



Volodymyr Makarenko

looking nice, with clay houses and thatched roofs, although lacking the interior ornamentation one finds in picture books. It was a quiet, very typical village. I recall windows and acacias, and apricot orchards where girls used to play and where the guys and I would sit and watch them. I used to spend the winter at school in Dnipropetrovsk and return in the summer. Later, when studying in Leningrad, I would come home from time to time and notice things changing: old trees cut down, houses levelled, or else covered in tile or steel siding. By the time I left the Soviet Union, my village had become unrecognizable. Three

out of four houses were gone; the owners had died. The collective farms have been amalgamated and the villagers now want to live closer to the cities and public transportation. This is because they no longer produce their own necessities and are forced to purchase items such as bread and milk. My village is, sadly, disappearing. It's like that all over Dnipropetrovshchyna, except maybe where the village is close to a large road. Inaccessible villages are dying.

S: You mentioned that not far from your village, in the vicinity of Petrivkivko, one can find exemplary folk art in many places. This folkloric influence is evident in your work. What, in your opinion, is the role of ethnography in contemporary art?

M: An extremely hindering role, I would say, especially in Ukrainian art. Instead of true art, you often find ethnographic patterns and motifs. As soon as somebody paints an embroidered shirt, this is hailed as Ukrainian art. I obviously don't agree with that, but nonetheless feel that if we go around claiming to be a great and autonomous people, then we ought to somehow express this in our art, not only through ethnographic motifs, but rather their transfiguration. I make use of ethnography in this way. I may utilize the colours on embroidery, but not the cross-stitching. I want to metaphysicize, metaphysically recreate, I want to expand beyond the confines of lines or cross-stitching so that people can see ethnography in the earth, forests, sunflowers, skies — perceive them in geometric forms. People ought to have an ethnographic perception of nature.

See Makarenko, page 10

## PRESIDENT'S MESSAGE

Dorohi Druzi,

Welcome to another academic year! As 1982-1983 SUSK National President, I look forward to meeting with the many new ambitious students, who have decided to sacrifice both time and nerves to take on leadership roles on the Executives of Ukrainian Student Clubs across the country.

Indeed, there are many new faces on this year's SUSK National Executive as well, and I feel that SUSK has taken 'a breath of fresh air', given the collective knowledge and creativity waiting to be unleashed among members of the new Executive.

But this year will not only bring new faces, but new ideas as well. Already, the SUSK National Executive has launched a bold and innovative plan-of-action for its 1982-1983 term of office. The 1982 SUSK National funding-drive is already in full swing, with donations coming in from our supporters across the country; an informative and fun-filled Eastern leadership conference was held at the University of Waterloo in October, and a number of clubs are now busily organizing 'Operation Mykolajko' — SUSK's nation-wide canned food drive for needy Ukrainian families.

The new year will bring the annual Koliada, followed by Ukrainian Students' Month in February. In March, the newly formed Ukrainian Students' Club at the University of British Columbia will host the 1983 Western Presidents' Conference. The month of July brings Ukrainian students from around the world to Soyuzivka for the CeSUS International Student Congress. And to cap it all off, SUSK will be celebrating its thirtieth anniversary during the 24th SUSK Congress, scheduled for the weekend of August 25th in Ottawa. It is this last event that will attract former SUSK activists from across Canada, who have at one time or another contributed to the growth of SUSK during the past thirty years.

This academic year is special in another way as well. After five years of operation in Edmonton, Student newspaper returns to Toronto — birthplace of the newspaper. I would like to extend my congratulations to the group of students in Toronto (whose names appear in the masthead of this issue) who have volunteered to publish Student.

The members of the newly formed Student Collective are to be commended for the dedication and long hours they have put into this issue, and I hope that local Ukrainian student clubs and the community-at-large will continue to support their work with articles and monetary contributions.

Again, I greet new and returning Ukrainian students club members, and wish all of you a successful and enjoyable year.

Yours in SUSK,  
Mykhailo Bociurkiw,  
SUSK National President

## News from the clubs

University of British Columbia  
President: Judy Heyworth

A newly organized group which has expressed its enthusiasm by a decision to host the 1983 SUSK Western Conference in early March.

Brock University  
President: Tamara Tkachuk

The club has roughly 27 members and is run very informally. It is now busy planning its ninth annual Volleyball Tournament and Awards Dance, February 19, 1983.

University of Manitoba  
President: Hritz Maluzynsky

The annual Wine and Cheese Reception in early October drew over 50 members. The Winnipeg Club promises once again to cater to the more socially inclined student clientele. Plans for 1982-83 include: socials, sporting events, Christmas carolling, Ukrainian Students' Week, a sleigh ride and a Wind-up Dance in the spring.

University of Toronto  
President: Danylo Dzikevich

The first general meeting attracted over 100

members, and subsequent meetings and lunches have been held monthly. Social activities have included two *Zobovos*, a trip to Waterloo during Oktoberfest, and a Benefit Puh on November 5, proceeds of which have been earmarked for Human Rights activities. This puh was preceded by a lecture by Marko Bojunc — on the Ukrainian Dissident Movement. The club has weekly volleyball practices and participated in the November York Volleyball Tournament. A "Mykolajko Puh" will be held on December 23, with activities in the new year including *Koliado* and Ukrainian Week, which will begin January 24, and end with a *Zobavo* on January 29.

University of Waterloo  
President: Luha Bakaj

This term's two major activities have been the organization of Oktoberfest and the SUSK Eastern Conference, held October 29-31.

University of Western Ontario  
President: Cindy Holovac

Besides holding two general meetings, the club has organized Hallowe'en and warm-up football parties, a restaurant brunch on October 24, and a trip

to Waterloo during Oktoberfest. Future events include a January 20th puh-night and Ukrainian Week from January 31 to February 5. The highlight of the latter will be a gala banquet held February 5.

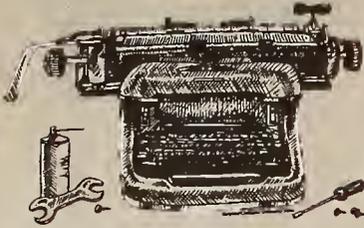
Ukrainian Students' Federation of Ottawa  
President: Dana Stachiw

Including students from Ottawa and Carleton Universities, this small but very active club has held three General Meetings as well as a number of socials. These have included the annual hofnife on the Ottawa River on Oct. 1, an Oct. 3rd excursion to Montreal to see 'Kobza', a Ukrainian cheering section at the Ottawa/Carleton football game Oct. 16th, a car rally and party Oct. 23, and a Hallowe'en Party Oct. 30. Upcoming events include a Christmas party and plans to go carolling.

University of Windsor  
President: Bill Kosyk

This small but relatively active group organized a Beer and Pizza Night on November 11, and has participated in intramural volleyball. Future plans include a February *Zobavo*, and the establishment of contacts with Wayne State Ukrainian Students' Club.

by OIia Sochan



# EDITORIAL

For all those wondering why Student has not arrived on your doorstep for a few months: Student is alive and well and living in Toronto.

Student arrived in this city in bits and pieces starting in the early fall. A supply box courtesy of Air Balan, a couple of Airvelopes, files here and files there.

It is not our place to explain why Student left Edmonton, and we don't really think it is important; the point is simply that for Student it was time for a change.

But the most important part of Student did not arrive into our hands — it arrived in our hearts.

For this privilege we must thank Sonya Maryn, Nestor Makuch, Jars Balan, Dana Boyko, Mark Ferbey, Dave Lupul, Dmytro Jacuta, and many others.

It is through long conversations on the phone and in person that we came to understand better the responsibility we have been entrusted with.

You will notice changes in the paper. Some are deliberate. Others are due to factors presently beyond our control. And still others will undoubtedly be errors. Let us know what you think.

We want to extend an open invitation to everyone who has ever written or considered writing for Student to do so. After all, the paper is an open forum for the Ukrainian-Canadian student.

There are many thanks to be distributed throughout our community, but this is no place for an Oscar-Award speech. The people who have supported our motley collective know who they are. And we love them.

For those involved, the first issue has been an incredible challenge. Not only were we banded a newspaper, we were handed the responsibility for a tradition.

Fortunately, it is a tradition built on the erratic changes of the student community.

We have had our highlights and we have certainly had our low points. But through all of it, we have learned a lot. Above all, we are looking forward to challenges ahead.

# An exciting step forward hindered by poor organization

Comment by Nadia Skop

by Nadia Skop

Ukrainians have the tendency to either praise one another to no end or to criticize vehemently; constructive criticism, be it in politics, the arts or social issues, is rarely found in Ukrainian circles.

Though some time has passed since the *Ukrainian Women in Two Worlds* conference was held at Soyuzivka on October 2-3, I offer what I consider to be constructive criticism about the conference which had a tremendous amount of potential but little concrete benefit for me. As a Ukrainian woman with an academic and personal interest in Ukrainian Studies, I was, at the onset, pleased to participate in the conference. The notion that women's issues could be raised, discussed and analyzed on a formal basis, as opposed to a night-out-with-the-gals over a bottle of wine was a novel and encouraging endeavour.

The overhead organization of the conference was impressive. Enrolment lists were computerized, registration was efficient, and sessions, for the most part, were on time. Any inefficiency which existed, such as long lines at breakfast or the banquet, at which salad arrived at 9 pm and the main course at 10:30, was the fault of the Soyuzivka management and not of the conference organizers.

But my purpose here is not to criticize the roast beef nor to complain about the lack of parking spaces, but rather to raise some issues about the conference itself.

The panels were many and varied — mistake number one. In a two-day conference, it would have been more beneficial to have fewer overlapping sessions and spend more time on each one. There is something annoying about leaving one session halfway through, only to arrive at the tail end of another. Although, in retrospect, sitting through even one half hour of some of the sessions was too long.

The panels themselves are the principle source of complaint. The topics were not defined specifically, and thus the issues raised were vague. This, I feel, was due to a generally weak selection of panel moderators. In my opinion, it is a moderator's responsibility to have

a knowledge of the issue which their panel encompasses and accordingly to select panelists who are able to best represent a relevant point of view.

There were too many "true confessions" panelists who simply stood in front of the microphone and relayed their life stories. One's personal experiences do not reflect a general pattern, nor trend of behaviour. I personally did not care that Mrs. X., a Ukrainian, married Mr. X, a Cuban, and that he is a wonderful husband, even though not Ukrainian (because he makes varenyky, loves her mother, and know show to carol in Ukrainian). Nor can I relate to Mrs. Super-Lawyer who shares an office with her husband, has a child, has time to walk the dogs, and dries her hair on the way to the office. Nothing was as farcical and exasperating as the "Role of the Ukrainian Male" panel, in which we listened to a young lawyer's solution to the domestic conflicts which a dual-career family may face: he and his doctor-wife hired a maid...

This format is fine for an est therapy session. At a conference, however, I would have hoped for an analysis of trends, behaviour, needs and expectations facing the Ukrainian woman in two worlds, regardless, I may add, of her occupation or socio-economic status. To do this, I would suggest having moderators who are experts in their fields. For example, in the Singles panel, a panelist should have been selected who would have explored the issue sociologically or psychologically, to arrive at an idea of the unique needs and expectations facing the Ukrainian single woman in a larger society. In general, there was very little reference to, or analysis of, the unique conflicts and dilemmas posed by being a Ukrainian woman in American society. Discussions were many times irrelevant and this I blame on an overall poor moderating job.

The intent of the conference was a good one. I praise the organizers for putting together a conference such as this. It is a starting point, but enough of the blab sessions. Sharing of personal experiences is an excellent way of communicating ideas and feelings, but I did not need to travel to Soyuzivka to do it.

# Letters

Student's editorial policy states that, although "the opinions and thoughts expressed in individual articles are the responsibility of their authors, and not necessarily those of the Student staff..." We reserve the right to edit materials for publication."

After reading *Prime Time Caroling* by M. Bociurkiw, which appeared in a recent issue, I am wondering if any editorial policy is being enforced.

Apparently, no one on the staff realized or considered the impact that this articles might have on the people concerned.

The underlying attitude of contempt repeatedly expressed by the author towards "the local [Ottawa] talent" indicates little appreciation or respect for them. This seems unfair, considering their cooperation with M. Bociurkiw in staging this event, however "unimportant" they may be.

Based on the reaction within the community, the author should be cautioned that the natives can and do read, even when the message is between the lines.

Evanka Storoschuk  
Ottawa, Ontario

# СТУДЕНТ

STUDENT ETUDIANT

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Student is a national bi-monthly newspaper for Ukrainian-Canadian students, published by the Ukrainian-Canadian Students Union

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Letters to the editor are welcome. We reserve the right to edit materials for publication.  
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The Student Collective would like to wish all our readers and supporters a very merry Christmas and a joyful and prosperous New Year!!!

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## Конгрес СКУМО в Торонті

один крок вперед а два ...

СКУМО Review: by Mykhailo Loza, Ottawa

У днях 8-го до 11-го жовтня цього року відбулася в Торонті Перша Світова Конференція Українських Молодечих Організацій, популярно звана СКУМО. На цю конференцію з'їхалися з різних сторін світу представники молодечих організацій: Пласт, СУМ, ОДУМ і МУНО. Рівнож було представлено українське зорганізоване студентство: СУСК — Канада, СУСТЕ — Європа, ТУСМ і Зарєво. Були присутні також і представники СКВУ і КУК та інших українських громадських установ. Загальна програма конференції розгорнула питання нашої молоді на еміграції, проаналізуючи вплив асиміляції в минулому та сучасній стаї молоді і подавала деякі можливі напрямки на майбутнє.

Тут подаємо враження Михайла Лози, який брав участь в конференції як делегат українського студентства Європи.

### — Роздуми про вартість СКУМО —

Я вважаю, що сам факт відбуття такої конференції є сам по собі позитивним явищем. Пригадую собі, як під час нарад один чоловік висловив свою моральну підтримку щодо відбуття цієї конференції, яка на його думку, була першою такого роду за довгий час. Присутні, на жаль, не звернули належної уваги на такий погляд, мабуть тому, що були перейняті формальними справами конференції. Однак хочу поділитися своїми рефлексіями про вартість цієї події для українського суспільства.

Колі поглянути на загальний сучасний стан української громади, здається що є велика прогалина між генерацією наших батьків, що народилися і вросли в краю і приїхали на чужину з ідеалами, які тодішній світ і обставини виплекали в них, і між генерацією молодих людей, яких чужина виростила і нагодувала. Чи можна цьому дивуватися, що нині українська молода генерація до великої міри не ходить слідами своїх батьків. Без сумніву існує прогалина і вона напевно більша як в американських чи канадських родинних колах. В минулому часто можна було чути як батьки жалувалися на своїх дітей, мовляди, що вони втратили національну свідомість, стали радикалами, а іноді протисвоїли собі ліві погляди. А нині не в одному студентському колі молоді вже не хоче знати своїх батьків, які їй здається, прогають свої роки та інтереси на старі політичні міжеобиці і живуть фантазією минулих ідеалів і надій, а не нинішнім днем.

На конференції СКУМО обидва ці покоління були добре представлені. З одної сторони — були наші маїстри і високоповажні панства, ті, які провадять українськими молодечими організаціями, а з другої сторони — були делегати і представники великих кіл українського студентства і молоді. Не знаю, яка конференція досі дала можливість для спільного обміну думок між цими двома світами. Я думаю, що власне в цьому велика заслуга цієї конференції. Тут молоді панелісти мали нагоду щиро висловити свої



## Retsendsya

Original Samotsvit	1) Samotsvit	1) My Gift to You
Volume II	2) Rays of the	2) Echoes of my
Samotsvit	Gemstone II	Heart
CAP - 3301	3) Tears and Love	3) The Golden
	Gates	
	4) You're not	4) The Autumn
	Mine	Rain
	5) Calling You	5) That Day of
		Parting

Oles Cap - rhythm guitar, lead and back-up vocals, Music composition

Ihor Cap - bass guitar, lead and back-up vocals, lyrics  
Taras Kolanitch - drums, percussion, electric piano, back-up vocals

Ivan Snisarenko - accordion, keyboards

Barroom conversation at the Strath. Members of Edmonton's Ukrainian musical *hromada* gather to quaff a few and discuss the latest developments in their field: new up-and-coming Ukrainian bands; who's going into the recording studio and when; the most recent break-up notices; who's touring where. Ultimately, the conversation turns to the inevitable: the difficulties of cutting it as a Ukrainian performing group on the North American market.

Now the regional comparisons begin: endemic western Canadian problems as opposed to those in the east. Audience receptiveness, performing venues, travel logistics, choice of studio facilities and market accessibility receive a thorough airing. A tacit consensus - tinged with a shade of envy - begins to develop around the realization that east of the Manitoba/Ontario border chances of musical survival increase dramatically. In fact, as one wag observes, the survival factor increases proportionately the closer a Ukrainian band comes to being from Quebec.

A lull in the conversation as the inn-keeper sets up another round. The talk moves on to Quebec's musical environment. Again the comparisons begin, but this time they centre on the province's diverse musical legacy. Recollections of the incredible Quebecois music heard in the folk clubs and taverns of old Montreal. Being turned on for the first time to the sounds of Harmonium, Maniege, Seguin, and Chemin Blanc for those more inclined towards the commercial pop orientation, there was Robert Charlebois, and even Gino Vanelli, if one wanted to stretch the point somewhat. How many doors and avenues are people and groups like these responsible for opening, someone wonders. Not too shabby an influential base to draw from either, another comments wryly.

Momentary silence. Then a sheepish grin, and an outpouring of reminiscences about going out and

See Retsendsya, page 11

поглядні і продискутувати з присутніми, яке значення має для них бути українцем в сучасному світі. Вони попирали не лише свій погляд, але й погляд численної молоді, яка не потрапила вилпекати своє українство до такого рівня що інші. Вони говорили вімені тих, які нині не говорять українською мовою, вімені тих, яких праїдні приїхали з краю тому 4 чи навіть 5 поколінь раніше, яким напевно чужина стала більш рідною, як та Україна, якої вони ніколи не бачили.

Я уявляю, що до якоїсь міри, не одного заболіло почути, що деякі уважають себе радше канадійцями, канадійцями українського походження, ніж українцями що живуть в Канаді чи українськими канадійцями. Ми дивуємось, але така дійсність.

Ми часто осуджуємо таких людей на підставі їхньої національної зрілості, на підставі їхнього знання української мови, культури та історії, не вважаючи на те, що це не завжди залежало від них. Ми часто намагаємося таких снів і дочок "навернути", щоб

вони стали такими самими свідомими і патріотичними українцями, як ми. Я запитаюся: яким правом ми це робимо? Яким правом ми їм стелимо дороги у майбутнє. Їм не судилося вирости на Україні. Їм не судилося боротися за Україну. Їм судилося рости в такій землі, якої ні Св. Володимир Великий, ні Хмельницький, ні Шевченко не знали.

Не думаймо, що вони стануть добрим українцями тільки тоді, коли підуть у майбутнє тими рейками,  
Продовження на ст. 8



## Kolumn - eyka

Tamara  
Ivanochko

I am not a dancer, but I am a dance lover. And on this footing I observe a Kolomeyka at a Zabava: a popular Ukrainian hall on Christie Street on a cold Saturday night in the fall, and a slick Chicago band on stage. After a slow romantic number, suddenly the lights are turned on. My eyes insulted, I glance at my watch: 12:15 - not last call; certainly not Sche Ne Vmerla...

The band starts into an upbeat piece. Couples on the floor continue questioning into polkas. Then suddenly, in the centre a crowd gathers. Ahhh! A Kolomeyka!

Delighted, I approach the crowd. People are seven deep around the performers. The inner-most ring claps and poses theatrically in observance of their fellow performers in the centre. Beyond, you see many faces: envy, disgust, weariness, curiosity mostly, and the odd one of joy.

I strain to see from my place in the outside ring. I catch a glimpse of flying feet between the heads and yelp in appreciation. As the faces closest to me turn to expose blank stares, the next whistle ready to leave my lips loses its will to live. Dejected, I head toward the bar for another scotch as the same young competitor enters the circle to leap and twirl, for the sixth time. Somewhere I think to myself, we have lost our love of dance. Something is missing. My mind returns to a balmy June night in the steamy underground ball on Bathurst Street. That evening, after the Caravan shows had ended, the stage miraculously turned into a full dance floor with a five foot drop for those daring the outer reaches. Two young and enthusiastic local bands join to provide the music and everyone is on their feet.

The Kolomeyka that evening erupted from amongst the joyful goings-on on the floor.

Not only did I see some of the best dancing in Canada that evening, but I was part of the most enthusiastic Kolomeyka worshippers I've ever witnessed. Joy beamed from all faces, and it seemed to me that there were just as many yelps and whistles of appreciation as there were flying feet in the circle.

And a circle it was, not a crowd, but a real kolo. A circle of people joined together actively appreciating a part of culture (unfortunately, too often associated with the stage). Everyone entered the circle that night. Everyone's presence was felt, and appreciated.

Back at Christie, I light another cigarette and seek out my companions to go for coffee and talk pseudo-politics. And somewhere deep in my shoes, I feel my toes longing to tap. Hopefully, someday again, tap they will.

# The other side of the dinner table

by Peter D. Ochitwa

Recently, while dining at one of Toronto's Ukrainian restaurants, my dining companion remarked on the oily consistency of the chicken Kiev. Personally, I am amazed at the popularity that chicken Kiev enjoys as I find the combination of oil and butter to be somewhat unpalatable.

Chicken has always been of great importance in Ukrainian cuisine. It is a staple for Ukrainians from all walks of life. Several distinctive recipes have evolved from Ukrainian kitchens to the delight of diners and cooks throughout the world.

One of my favorite chicken recipes is Supreme of Chicken Hetman. In better restaurants the world over, the breast of a chicken is referred to as the supreme, as the breast is truly the *Filet Mignon* of the chicken. This recipe makes use of mushrooms, which are abundant throughout the Ukraine, and are used often in Ukrainian recipes. There are many varieties of mushrooms, such as *pidpenky*, which are found in the Ukraine and are also native to Canada. Wild mushrooms can be used in the recipe, but they are not readily obtained. Therefore, common meadow mushrooms that are cultivated for retail sale in supermarkets are quite acceptable.

Chicken Hetman, while somewhat complex in preparation, is one of the recipes which truly distinguishes Ukrainian cooking from all others, and illustrates the potential of Ukrainian culinary art.

Smachnoho!

### Supreme of Chicken Hetman

- 4 de-boned chicken breasts
- filling
- 3 cups finely chopped mushrooms
- 2 tablespoons butter
- 2 minced garlic cloves
- 1/3 cup white wine
- 1 tablespoon freshly chopped dill
- 2 tablespoons flour
- salt and pepper to taste

Saute the mushrooms in the butter until tender. Add in all ingredients except for the flour and allow it to simmer until most of the alcohol in the wine has evaporated. Having done this, sprinkle in the flour while constantly stirring. When the flour has thickened the liquid, remove from heat and allow to cool.

Season the de-boned chicken breasts with salt and pepper and lay them between two sheets of waxed paper. Pound the chicken breasts until they are flat (approx. 1/4 inch thick). Lay the chicken breasts out flat and place 1-2 tablespoons of the filling mixture in the centre. Fold over the sides of the chicken and proceed to roll the chicken similar to the method used for making Cabbage Rolls. Once all four breasts have been completed, place them in a shallow buttered baking dish.

Cover the bottom of the dish with white wine so that about 1/3 of an inch of the breasts are covered. Bake the breasts in a 325° oven, basting with wine every 10-15 minutes until the breasts are tender

Sauce

- 6 ounces cream
- 2 tablespoons flour
- 2 tablespoons butter
- 4 ounces white wine
- 2 ounces sherry (reduced)
- salt and pepper to taste

Melt the butter in a saucepan. Once melted, add the flour and stir to make a thick paste. (This is referred to as a *Rue* in French cooking). Add in the white wine while stirring constantly.

Once the alcohol had been evaporated, add in the cream and sherry. To reduce the sherry, place it in a separate saucepan and flame it until all the alcohol has burned off.

Place the chicken on a platter and cover with the sauce. Garnish with parsley and strips of red pepper. Any extra filling can also be used as a garnish. This dish can be served with rice and carrots.

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продовження від сторінки 5  
яких ми підставили і яких звернули у традиційні напрямки. Це для них занадто вузький шлях. Найідеальніше вперед своїми дорогами у своїх обставинах і напевно принесуть багато більшої користі для українського народу, хоч би у чужинському світі. Ім судилося розпочати і розвивати новий вимір, нову дименсію в історії існування української людини.

Друга річ, може не дуже приємне, до якої я маю застереження, є що впродовж конференції мало хто затронував питання релігійного виховання молоді. Зараз на початку конференції хтось підкреслював важливість її надати гасло "Бог і Україна", однак ні одна доповідь не була присвячена тому, щоб розглянути проблеми духовності нашої молоді, а там де згадувалося про духовність, то було таке наставлення на залі, що це, правда, дуже важлива річ, але може не зараз і не тут. Ми часто маємо тенденцію того Бога відкидати на бік. Я розглянувся по залі і мене серце заболіло, коли побачив, що на чотирьох стінах конференційної залі був лише національний герб, два портрети великих українських політичних діячів і годничник, а хреста чи ікон не було. Я собі подумав як реально це представляє загальноукраїнську ментальність. Ми підкреслюємо важливість мати українське серце, а забуваємо про важливість української душі. Якщо українські молоді організації є для того, щоб підготувати молодь до життя і передавати їй ті національні і духовні цінності, яких український народ виплекав впродовж своєї історії, як ми можемо її впускати у світ, не звертаючи уваги на велику цінність душі, без якої все те, що ми набуваємо в житті не має значення.

Думаю, що над тим варто застановитися, тим більше, що ми наближаємося до ювілею 1000-ліття Хрищення Русь-України, який повинен бути для нас і релігійним, і національним святом.

Над таким і подібним думками я роздумував під час і після Першої Конференції Українських Молодечих організацій, і якщо ці слова наставили когось до кращого розуміння української студентської молоді, і до глибшої застанови над духовними цінностями у вихованні нашої молоді, тоді я сповнив свою ціль.



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## Toronto's landmark on Lippincott Street

## The Ukrainian People's Home

by Vera Hutzuliak

One walks through the doors of the Ukrainian People's Home on 191 Lippincott St. in Toronto and immediately enters a different world. Gone are Bay Street's office towers, Yonge's neon signs and any and all vestiges of the consumer society as the aroma of faulty plumbing fuses with that of musty hooks to overwhelm the senses. The mood is further enhanced by the Ukrainian School style half-brown, half-turquoise walls, creaky stairs and ubiquitous dust.

Here, all is as it once was. And here, in a 16' x 20' room replete with couch, table, chairs and boxes, is where *Student* now resides.

For many SUSK die-hards, this 90-year old brownstone by Harbord and Bathurst Sts. will need little introduction. At varying times during the past ten years, the building has housed the offices of SUSK, *Student* and U of T USC, whose members will no-doubt recall various subversive and not-so-subversive activities that took place within these walls. But few people under 50 or of the post-war immigration know or appreciate the greater part of the Ukrainian People's Home's long and significant history.

This began in the early years of the 20th century the small numbers Ukrainian immigrants who had remained in Toronto began to organize themselves. Compared to their countrymen on the prairie homesteads, these individuals were advantaged in several respects. Since they lived in a densely populated modern city where the economic and social infrastructure stood already intact, they were able to establish a cultural and religious community life with much less hardship than would have been the case in the sparse hushtands of Saskatchewan or Alberta.

Thus it is not surprising that by 1910, Ukrainians had bought land to build a church (St. Josaphat's), and in 1911 they obtained a provincial charter for the "Ruthenian National Benefit Society". This was the forerunner of the Ukrainian People's Home.

Comprising 42 morally upstanding young-men, the Society aimed to:

"...unite in brotherly love all Ukrainians who believe in moral conduct, to help them spiritually and financially in case of sickness or disability; to propagate among them education, social and spiritual well-being."

It was therefore set up primarily as a benevolent society having cultural and educational aims as well. It strove to remain non-sectarian and non-partisan.

A shift toward secularism occurred in 1914 as the organization replaced the patronage of St. Michael to that of Taras Shevchenko and subsequently changed its name to the "Taras Shevchenko Prosvita Reading Room" in 1917. The first Ukrainian School in Toronto was established here in 1919 with 86 children enrolling. Four Society members volunteered to be instructors after it became apparent that the society could not afford a professional teacher.

Around this time the association was becoming well-known for its exemplary amateur choir and theatre company. By 1922, this choir was performing regularly at the Canadian National Exhibition, while the accomplishments of the theatre group were nothing less than phenomenal.

The Anglo-Saxon majority of Toronto the Good, numbering over 300,00 in 1916-1917 and still highly suspicious that those dressed-up on stage were not perpetrating the work of the Devil, managed to muster up fifteen amateur productions that season. The Toronto Ukrainian community, numbering seven hundred, on the other hand, assembled a troupe that in that same period conducted eight performances in Toronto and even travelled to other cities in Ontario to entertain the Ukrainians there. Actors, rehearsing in each others homes and responsible for their own costumes and stage sets, used to use the streetcar to move the sets to the rented basement halls and churches where they performed.

Despite all this activity, the Society still had no premises of its own and was having increasing difficulties finding suitable facilities to rent. It was therefore decided in 1923 to raise funds specifically for the acquisition of a building. An empty lot (711-715 Bathurst St.) was purchased shortly thereafter and this proved to be the catalyst needed to motivate the members into becoming involved in a vigorous campaign drive to build their own home.



The Ukrainian People's Home as it looked in 1927. Although renovations have changed the building considerably since then, the variety store still remains in the corner. The *Student* office is on the third floor.

In 1927, the fire-damaged Salvation Army Hall on 191 Lippincott St. came up for sale. Seizing the opportunity, members quickly assembled, each contributing as much of his own money as he could, sold the lot and purchased the hall for \$15,000. Renovations and repairs, costing another 28,000 were completed during the course of 1928 and the building was officially opened on December 15th, 1928, as the Ukrainian People's Home, chartered in 1926.

During the Depression years that followed, UPH offered its 200-250 members a choir, dance group, theatre group, youth club women's organization, library, Ukrainian School and occasionally even a band. Statistics alone are impressive indicators of the enthusiasm some of these groups displayed. From 1926 to 1952 the theatre group boasted 513 performances with the choir following close behind with 455. Together they staged 67 operettas. There were several seasons in which the theatre group performed 48 times, while another recollection describes the choir singing on the radio every Thursday for three months in 1931, during which time it performed 55 songs without repeating a single one.

Vasyl Avramenko came to Canada in 1925 and shortly afterward organized here the first Ukrainian Dance School in North America. At the Canadian National Exhibition in 1926, his 200 dancers performed nightly for two weeks, giving the Canadian public its first taste of Ukrainian dancing, something that, aside from *perogies* and *holubtsi*, is about the only thing Ukrainian it has never had trouble swallowing.

Although the primary activities of the association were cultural and educational, it did engage in political activity on a number of occasions. The first of these occurred in 1926 when Queen Maria of Romania, on a political mission to the United States, was detained for several hours at Toronto's Union Station. The Ukrainian People's Home Association succeeded in personally conveying to her a communique protesting Romanian oppression of Ukrainians in Bukovina. This event was well publicized in the Toronto Press and

raised many eye brows within the Queen's entourage.

The second event took place in January, 1934. On the invitation of several Jewish organizations, the assassin of Simon Petliura, Schwarzbaradt, came to Toronto intending to speak publicly here. Having gotten wind of this via the *Toronto Daily Star*, the UPH Association responded with a vehement threat to use any means at its disposal, even force if necessary, to stop him. When the Toronto newspapers subsequently published these intentions, the Jewish committee decided it would be better to keep Schwarzbaradt behind closed doors and not allow him to speak openly.

Anna Balan remembers Lippincott when she was a child growing up in the thirties. Despite the Depression, she recalls these years with fondness, decribing the Ukrainian community then (pop. 2,599 in 1931) as morally and physically very close. It could not indeed have been otherwise: in the Home's immediate vicinity just about every other house was inhabited by Ukrainians. Very few of them ventured beyond their downtown ghetto which was bounded by King, Ossington, Bloor and University Avenue. This physical proximity created a bond between members that would otherwise have been impossible.

Although by today's standards they were leading a miserable existence, living as they were in cramped quarters with at least one member of the household perpetually out work, they themselves still compared their situation with the one they had left in Ukraine, and found it invariably better.

They also encountered little of the discrimination experienced by Ukrainians in the West. The neighbourhood consisted almost entirely of immigrants: Ukrainians, Jews, Macedonians, Poles, none of whom looked down upon anyone else.

The Ukrainian's physical proximity also enabled them to develop a tight internal support system. Those that were unemployed kept house or took care of the children for those that worked, while the few Ukrainian professionals around, not numerous enough to form their own social circle, all worked within the community, handling as many medical, legal or technical problems as they could.

Few people owned their own homes. Usually whole families rented out two or three rooms of a house that was too cold in the winter and too hot in the summer. It is therefore not surprising that many favoured spending an evening rehearsing an operetta at the hall over sitting at home (and not watching television).

Mrs. Balan recalls Lippincott hustling with activity in those days. Ukrainian School was held five days a week; afterwards one of the groups would hold a meeting or rehearsal. Each week either a concert or a play was staged. This continued on into the summer as no one could allow himself the luxury of leaving the city for a holiday.

Absolutely everybody was involved. Children were recruited onto the stage early in life, while those that did not perform helped out in other ways, including taking care of the children. Balan remembers how on balmy Sunday afternoons, rows of baby carriages stood on the sidewalk outside the Home, tended by some kind soul, while performances were going on inside.

Each Christmas carollers ceremoniously visited the homes of the mayor of Toronto, Senator Robuck and See Lippincott, page 11



"Metelitsa" circa 1926. One of the many cultural undertakings at the Home was Ukrainian dance. These are the dancers in Vasile Avramenko's (top, centre) School of Ukrainian Ballet. Note the range in ages.

# Maritime Ukrainians: The forgotten community

story and photos by Gregory Hamara

Snuggled against the harbour's industrial underbelly, beyond the rusting railway tracks and past the jet-black heaps of Cape Breton coal, squats the seedier side of Sydney, Nova Scotia, an area the locals derisively refer to as "The Pier". Cracked sidewalks, aging storefronts and dank beverage rooms serve as its inelegant red carpet rolling out along Sydney's Victoria Road — a fragment of picturesque Cape Breton unlikely to ever gloss the face of a postcard. Ethnic ghettos rarely do.

Slightly removed from The Pier's main drag, on West Street, stands a plain, white wooden church. But the three onion domes perched atop it immediately distinguish it from any church east of Montreal. Ukrainian Catholic churches may be a fixture in rural Saskatchewan, but hardly in Sydney, Nova Scotia.

Yet, for the past sixty-nine years, the Ukrainian Holy Ghost Parish Church has remained a vivid spiritual and cultural symbol to this town's tiny Ukrainian community. And it is some evidence that not all Ukrainians immigrating in Halifax at the turn of the century clambered aboard westward locomotives to settle the prairies. For a small number of immigrants, Sydney would be their home in the New World.

Keeping the flame of cultural awareness alive in this working class town of mainly Scottish and Irish descendants has never been an easy task for the Ukrainians who have settled here. The cold winds of economic hardship have carried many islanders, regardless of ethnicity, to job prospects off the island. Inter-marriage has also helped erode the spirit of the community. But most damaging to this small group is its isolation from other Canadian Ukrainians.

"Undoubtedly, we have a unique situation here for Ukrainians," says Rev. Edward Yarema, of the Holy Ghost Parish. "We just don't have the close ties with Ukrainians in the other provinces. If you want to participate in large-scale Ukrainian activities, it is 1,400 miles to Toronto, 1,000 miles to Montreal.

"Yes, I would say the Ukrainians of Sydney feel a bit alienated from Ukrainians elsewhere in Canada."

But this alienation has not been totally devastating. Of all the non-Anglo-Celtic groups in Sydney, the Ukrainians are by far, says Rev. Yarema, "the most organized ethnic group in the city. Everybody knows that the Ukrainians are here."

Indeed they are. Adjoining the church is the parish hall — an all-year hub of activity for the nearly 200 families who make up Sydney's Ukrainians. Though the hall is no longer used exclusively, it's still the only place in town where one can catch a glimpse of dancers struggling to master the intricate steps of a *hopak*, or listen to young voices reaching the highest notes of a folkloric ballad. The community's two main organizations, the men's and women's clubs, are housed in the building. Even the local Scots have bagpipied their way in to celebrate St. Andrew's Day.

Tucked away in the basement of the hall is a small cozy bar. Late on a Sunday morning, male patrons showily file in for a nip shortly after the final "amens" have been sung from the pews next door. The chatter floats from a dissection of the previous night's hockey game to an update on the economic ill-health of the nearby steel mills and coal mines. On an early winter's morning, the immigrants who never quite made it to Manitoba and points beyond are gently persuaded to muse about lives far removed from their ancestral homes of central Europe. The eastern tip of Cape Breton has never been mistaken for the "bread basket" of Europe.

Most Ukrainians who immigrated to Canada almost a century ago were attracted by Immigration Minister Charles Sifton's promise of "free land" in western Canada. For those too poor to raise the money needed for the cramped train ride west, work was found in the dark and grotty coal mines of Stellarton, River Herbert and Springhill in northern Nova Scotia. Concerned with accumulating some money in order to bring wives and children from

Ukraine to Canada, most had no intention of staying permanently. Their intentions were to pioneer the wheatfields of the west.

With the outbreak of the First World War, however, the immigrants who had fled their feudal-like existence in Ukraine for the free life in Canada suddenly found themselves being

prisoner camp.

According to John Huk, a 53-year old Sydney social worker and part-time historian, who has spent the last five years researching the Ukrainians of Sydney, the provincial government finally agreed, in late 1915, that the internees posed no threat to the security of that region. Instead, the

them to show up every week before the district police chief. And every week, until the end of the war, he would tell them the same thing: "I don't want you to get drunk, to beat up on your neighbours, or to get in trouble with the law. If you do, you know what will happen." The answer was, of course, deportation.

"What the police didn't seem to understand," adds Huk, "is that these people wanted to be in Canada. They had given up everything in Europe to be here. They weren't interested in causing trouble."

The end of the war allowed the Ukrainians to go about building up a vibrant, if small, community life. Families were gradually reunited. Most of the Ukrainians settled into mine and mill work in Sydney and the nearby towns of Glace Bay and Dominion; some travelled 70 kilometres west to the large coal mine at Marble Mountain. An Orthodox Church (later sold and converted into a senior citizen's home) was established. In Dominion, a worker's Labour Temple Hall was built. A benevolent society, the St. Michael's Society, was organized. Huk, whose own family immigrated to Sydney over 60 years ago, estimates that the Ukrainian population peaked at 1,500 by the early 1930s.

Although few of the immigrants opened their own businesses, at one point in the twenties, five Ukrainian-owned shoe shops were operating. "Gathering places," says Huk, "where the important issues of the day were settled before coming up formally at the church meetings.

Yet subtle tensions persisted between the townspeople and Ukrainians. The grizzled men in the basement of the Holy Ghost parish hall are ambivalent when asked about their relations with non-Ukrainians, but Huk's research is more revealing. "The damn sad part is that there was discrimination right up to here," he says, pointing to the tip of his head.

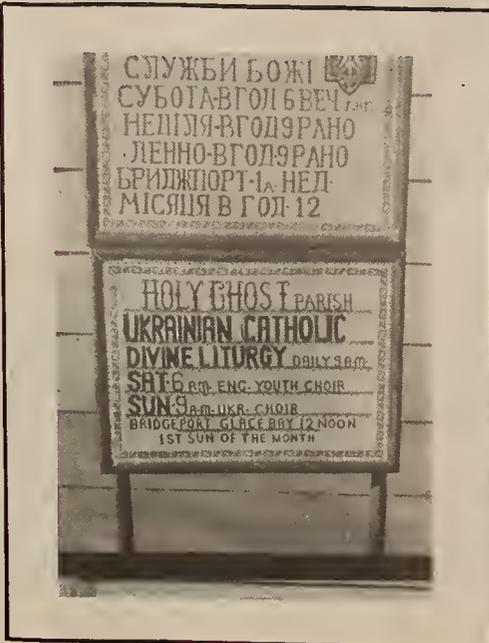
According to Huk, there was, in the first four decades of the century, an unwritten ethnic caste system at the local mills and mines. "Quite simple," he

"Yes, I would say the Ukrainians of Sydney feel a bit alienated from Ukrainians elsewhere in Canada."

rounded up by officials of the Canadian government, and interned in camps set aside for "dangerous aliens". They had left Ukraine while it was under the direct rule of the Hapsburg's Austro-Hungarian empire, and thus had entered Canada carrying Austrian (and therefore enemy) passports. By 1915, it is estimated that upwards of 500 Ukrainians found themselves detained in Amherst, N.S.,

government decided that they could be used to fill a worker shortage in Sydney caused by the large-scale enlistment of local men for the war in Europe.

In spite of their regained freedom, says Huk, the Ukrainians were still treated with suspicion by the Sydney police. "All the Ukrainians, or Austrians, as they were mistakenly referred to, were issued special papers which called upon





says, "there was no job advancement at the mill if you were Ukrainian. I've come across notations in the steel company records which clearly show that those Ukrainians considered for

mind you being a bricklayer's helper, bringing the bricks and clay. But one day a Ukrainian was promoted to bricklayer, and the rest of the men immediately walked off the job. They refused

**"What the police didn't seem to realize is that these people wanted to be in Canada."**

foreman's jobs were routinely denied promotions after other workers learned of the possibility of working under a Ukrainian.

"Or, the bricklayers' union at the steel plant. They didn't

to work until the man was demoted. The union resumed work the next day — satisfied."

Some members of the Ukrainian community were also suspicious of the local population. A few of them, says Huk,

quickly returned to Ukraine because of the many blacks in Sydney. "You have to remember that none of them had ever come face-to-face with a black person in the old country. We have an elderly woman who says she believed she had met the devil."

The depression of the thirties took its toll on the community. Many left for central Canada, never to return. The end of the Second World War, and the large-scale immigration of political refugees from a devastated Europe helped boost Sydney's Ukrainian population by about 500, but Huk says that of this group, only a handful decided to settle for good. The remainder headed to the larger, more established Ukrainian communities in Montreal, Toronto and Edmonton.

Difficulties in keeping the community intact and conscious of its heritage continue. A 1980 membership drive by the men's club resulted in only nine new members. Of the young people who decide to remain in Sydney, few settle close to the community's roots in "The Pier", preferring the new residential subdivisions on the other side of the tracks.

Subtle discrimination, which at one time tainted relations between Ukrainians and their fellow citizens, has withered away. "They like Ukrainian dancing so much you couldn't keep them away if you wanted to," Rev. Yarema says, beaming, when describing the enjoyment derived by the 20 Scottish children who perform with the community's dance group.

The community takes particular pride in the group. In the mid-seventies the young entertainers ventured off to Dauphin, Manitoba, to participate in a competition held during the annual Ukrainian National Festival. To everyone's surprise, they walked off with the top prize in their category. And their success was repeated the following year. "We would have won it a third time," says Huk, "except that we would have been a further \$12,000 in debt."

More important, recounts Rev. Yarema, was the partici-

pants' contact with the other young Canadian Ukrainians. Says Yarema: "You could never imagine their excitement on the way back to Sydney. They had finally realized that they were not alone. They had something

strong possibility that he will have to pay for the publication of his investigation.

Ottawa's policy of allotting funds according to the size of ethnic groups dismays Huk also. "A while back, multiculturalism

**"We've struggled and built for the past seventy years, and we have no choice but to do the same in the years to come."**

in common with other young people from across Canada."

In recent years, many concerned Ukrainians have become involved in human rights activities on behalf of imprisoned Ukrainian dissidents. A Cape Breton-wide petition bearing thousands of signatures demanding the release of a number of Soviet prisoners of conscience was sent off to Moscow last year. Rev. Yarema, chairperson of the human rights committee of the Council of Cape Breton Churches, helped to bring the well-known dissident, Valentyn Moroz, to Sydney. His message of Soviet cultural repression was well received by Sydney's citizens.

The Ukrainian profile in the larger Sydney community is also enhanced by the local media which surface annually to record the group's special celebrations of carolling at Christmas and egg decorating at Easter.

Largely due to the efforts of individuals like John Huk and his wife, Wanda, there has been a reawakening of interest in Sydney's Ukrainians. The Huks hope to chronicle the history of Ukrainians on mainland Nova Scotia and New Brunswick, but find themselves stymied by the lack of financial aid from the federal and provincial governments. "Back in the early Seventies," says Huk, "multiculturalism was the big thing and money was available. Now, the federal secretary of state says that if they are to provide the money for research, they should assign the historian to do it." Although he has received occasional grants from the federal government to carry on his research, Huk is resigned to the

told us that if we got all the ethnics of Sydney together, we would receive, collectively, a large sum of money. As individual groups, however, we get next to nothing."

"This is nothing but bureaucratic discrimination," says Huk.

Acquiring increased government funding for research projects pales, however, against the larger question of the very survival of a viable Ukrainian presence in Sydney. Older members of the community, those whose lives stretch back to the days of internment camp, are gradually dying off. The younger ones seek better lives on the other side of The Pier, and if not there, then in other parts of Canada. While Rev. Yarema speaks wistfully of easing immigration restrictions from Soviet Ukraine to boost Sydney's shrinking Ukrainian population, even he acknowledges that this is little more than a pipe dream. In the end, he says, the challenge to maintain a stable community lies with the efforts put forth by the remaining members.

"We've struggled and built for the past seventy years, and we have no choice but to do the same in the years to come."



**Makarenko, Con't from page 3**  
But for this you need to incorporate the modern.

Ethnography should be used as a basis, a foundation on which to build something new.

*S: I am intrigued by the similarity of styles among the non-conformist artists. Are you, or any of the other nonconformists interested in creating a separate "non-conformist" style?*

*M: I know that in my case, if I started out with a preset plan or style, then nothing would ever come out of it. It's as if art critics decided on a plan, following which an artist was to paint? Where's the egg? Where's the chicken?*

A painter is born and his art, it lives — and it is only around him that any kind of theory can be developed. It's impossible to take 20 people into some conformist or non-conformist system. Social realism, for example, is a very widespread concept, and despite our depiction of it as loathsome, very many people work within this style, talented people my age, some older and some younger.

They create such beautiful realistic images of Ukraine, and with such poetic inspiration.

Why should we fence ourselves off from them and not derive any benefit? Not everything that is unintelligible is beautiful...

I feel my work is figuratively unintelligible. I am not an abstract painter. I like to add to a portrait something that reveals the person. You have to pull, tug at people. And although the portrait is supposedly figurative, I might add a blue or red dog, and immediately people get upset and consider it modern art.

I'd like to point out that non-conformist art has its somewhat speculative side, since the artist studies just one, unknown aspect. But the known aspect has talented followers as well, many of our own Ukrainians. There is much superficiality surrounding these questions; we reject their realism and create our own, a form of "non-conformist realism".

As long as humans drink the same *horilka* their grandparents did and function the same way physiologically, then I don't understand why art must suddenly become this or that.

Currents arise into which many people, both talented and untalented, are drawn. A talented artist can cut himself

off from the current and flow in his own stream. I never want to stop. I have various works. There are painters here who paint dots for a hundred years — sometimes seven, sometimes fifteen, maybe twenty or thirty dots and they are regarded as excellent artists. I could also come up with some picture, churn it out over and over again, and still remain a *bona fide* artist, but I think one is capable of more.

I see that all of you here live very well, but artistically there is no room to breathe. In the Soviet Union, living conditions are abysmal, so that people want beauty, something from which to derive pleasure.

*S: What kind of exposure did you have in the Soviet Union to the work of modern artists?*

*M: I was lucky. I was at the School of Monumental Art in Leningrad, where they used to give us Russian and Ukrainian icons and Mexican monumental art; we had access to Leger, Kandinsky and Malevich in their quieter forms. But at the school where Fedir Humeniuk studied, at the academic school, where Shyshkin and Suriko were gods; sometimes you were allowed to see Rembrandt. The subdued El Greco was also respected, but to a lesser extent. These were two very different schools.*

About ten years ago, it would have been impossible to know anything about Malevich, or Kandinsky, but today, due to literature and well-circulated information, they're being taught in school. And then it becomes impossible to hold the students back. They read, go to the theatre, the movies.

How did we find out about Brancuzzi, Malevich, Picasso? There were books that used to tell us how disgusting they were.

We used to use the Hermitage Library the most. There you could find current art journals, books about Matisse, Picasso, Cezanne. It's like this, if you really want to find out about something, you will always find a way. You have to have ins, contacts, because the official route will always get you nowhere. And if you haven't the will, the intention, then no one can help you.

*S: You mentioned that you studied at the school of monumental art. What is the state of monumental art in the USSR?*

*M: Here in the West, the main expression of monumental art finds itself in churches. In the Soviet Union, monumental art is seen on many public and residential buildings; it's more widespread.*

Nevertheless, the artist can only express his originality on the sides of his work; in the centre must always stand some worker holding either a hammer or a pitchfork. Pathos of

labour! He just stands there, contemplating the bright future... You've noticed maybe that he never does anything, just stands there...

*S: You spent a few years in Estonia. What is the attitude there toward Ukrainians?*

*M: You know, in Estonia, the national question is a very hot issue. Everything is done to spite Moscow. They introduce you as a Ukrainian, as someone from a nation that's in the same situation as they are. At first, when I arrived, they used to introduce me as a Russian artist from Leningrad because over there, wherever you're from defines your nationality. That's the way it would be the first and the second time, but by the third they'd be convinced that I was a Ukrainian artist, even though I was from Leningrad.*

*S: You mentioned in your speech that under the influence of Fedir Humeniuk in Leningrad, you re-discovered your Ukrainianness. First of all, how did you lose it?*

*M: It depends on where you end up. In Leningrad, I lived in a student residence, surrounded by Russians. Had I been amongst my own, then everything would've been OK. I mixed within the group that worked. The national question wasn't raised there; I was a Ukrainian, everybody knew that, but nonetheless I landed in Russian company, spoke only Russian.*

As it happened, Fedir Humeniuk ended up at the academy, where there was a very strong Ukrainian group, and he became absorbed in that. From time to time, he would relate historical incidents to me; I would go to their meetings to eat *varenyky* (they could always entice me with *varenyky*), but I was a little wary of too much ethnography, which I feared would immerse me right away.

Among other things, I really don't like it when they say that Ukrainians are the only viable people, that our poet is the only one. I feel that every nation has its own great people and that they should be acknowledged.

Well, Fedir approached me from a different side and told me that it would be a great pity if my talent were ever to create fame for other people and not for Ukraine. I didn't pay much heed to that. When I was still a student, the national question didn't concern me. But when it came to doing something more substantial, Fedir would come and tell me that it was impossible to be indifferent toward our work; everything we paint is significant. So it all happened very quickly.

*S: What could you tell us about the Ukrainian community in Leningrad?*

*M: I didn't see them very much, because I don't like going to meetings every Wednesday or*

Friday. I keep no schedule. I like to guard my inner freedom, not to bother other people. I understood that I had to work and therefore had no time for meetings. I used to see Fedir now and then; he was more active in the community. *S: But is there a group that meets?*

*M: Of course! They commemorate all the holidays. Meet at least twice a month to read poetry, sing songs, discuss the latest books from Canada and the U.S. It's all well organized. But it's all done very clandestinely. You can't just come into the city and invite yourself there. They have to really trust you.*

*S: Thank you for the interview.*

## Poetry

road block ahead  
maybe even a dead end  
I had a choice of two roads  
one; a wide two way boulevard  
sheltered by soft greenery  
but I took the narrow one way  
no turning back  
and her I am stuck...  
tai

15 October 1982

stares up from my ice cubes  
(get outta my glass you fool)  
it laughs and snickers  
grabbing at my ankles  
when I try to dance

it follows me home  
lurking softly behind  
my shadows

it creeps  
so solemnly close  
to touch me  
and chill me  
and burn me

alien animal

my door's locked...i'm sure  
but  
it seeps in  
under my window latch  
oozing thru the night's cracks  
sneaks beneath my quilts  
to tease me  
and beat me  
hard and mean  
until I cry  
bleeding inside

then leaves a  
candy kiss under my pillow

rotten little bastard...  
get lost willyal

somehow  
in my black corners  
its existing presence  
is left growing...

it's the sadness  
of his search  
it's the sadness  
of my find

julia



"I have clinched and closed with the naked North, I have learned to defy and defend; Shoulder to shoulder we have fought it out — yet the wild must win in the end."  
\*Robert Service

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Retseidsya con't from page 5

buying that first Rusnynobok album. How that one disc, combined with the work being done by Ivasiuk and others in Ukraine, suddenly put so many people's musical roots into perspective. It sure as hell wasn't the Rolling Stones, the party in the corner offers, but we could relate.

It all took off from there. Montreal. For more than a decade the Ukrainian bands hailing out of that city set the pace and the trends for contemporary Ukrainian music in North America. Good and bad, almost everyone took their cue from what was happening in Montreal: Sny Steplw, Cheremosh, Tymyc & Co., Vechirnyj Dzvln, Veselka, Samotsvit...

The evening draws to a close, and attendants wend their way into the night. Howeward bound, reflecting on the *hostyna's* conversation. Time for a coffee and some music yet before sacking out. The latest from Samotsvit is slapped onto the turntable; turn up the volume and head into the kitchen with the album cover to prepare the caffeine fix. A gush of sound from the speakers, followed by a glance at the cover. Samotsvit - Original - Volume II. Hmmm. Doesn't sound much different from I. Nothing discernably original about it either. Oh, well, this calls for a little patience; give it a closer listen.

Mug in hand, settle down in front of the stereo, and flip through the mental files on Samotsvit. Montreal-based foursome. Some personnel changes over the years. A debut album which at best could be described as underwhelming. An inauspicious appearance on a national French CBC television Ukrainian Christmas special. Sort of a late 70's early 80's edition of the *Kubanski Kozaky*, complete with furry hats, white boots, *prysidky*, and pirouetting accordionist. Lots of flash; little musical substance.

Could be that's where the major problem lies. Samotsvit is tough to get a handle on without the visuals. Take away an obviously well-honed stage presence and presentation, and you're stuck with - well, Volume II. Any of the excitement generated through live performance is lost in the transition to vinyl. Side one comes to a merciful end, and the flatness of the endeavour becomes overwhelming.

Check the liner notes again. All original music. Tune in closer to the lyrics. Bohdan Lozynsky's writing is strong, if at times banal. Another few minutes, and then the realization that the problem is in the music, not the lyrics. More often than not, Oles Cap's music doesn't match the lyrics. A proverbial case of fitting square pegs into round holes. An awkward and messy fitting at best, squeezing protesting lyrics into an unrelentingly stereotyped musical mould. Nothing catchy about the music either; it's ultimately forgettable.

After some debate, start it up again from the top. Focus in this time on the full effect. Utterly void of any semblance of energy or enthusiasm, Volume II fails to register much impact. Instrumentally, Samotsvit seems to ascribe to the "wall of sound" approach to its music. Competent musicians all, but nothing outstanding. Percussion, rhythm and bass guitars are welded into a fat undistinguished sound, with only occasional keyboard or accordion lick managing to scale the depths. Vocally, straining tenors in search of harmonies. Somehow, there's no surprise that the album lacks the clean crisp production lines which have become synonymous with Montreal studio efforts. Muddy sound is the order of the day.

One more time through, even though interest in waning rapidly. Check out the album cover's art work. Black and white map image of Quebec and Labrador, resplendant with stylized Gothic lettering. Stare at it for awhile, and concede that it would have looked even stranger had the largest chunk of Newfoundland not been included. Nary a word of Ukrainian to be found - front, back, or inside. The crassly-commercial intent of the design is inescapable. Wonder if anybbody's foolish enough to get sucked in.

Enough already. Half-way through side two ad instinctively reach fro manual eject. File under "disregard". To avoid total disillusionment, Kobza II comes on for an umpteenth listen. Drift off to sleep to the strains of "Oi v hahu, hahu"...

On the Ret Sends Ya Four Star Rating Scale: A Original Samotsvit Volume II scores\*.

Next Issue: Your scribe denies any responsibility for anything which may appear in this space next month...

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Lippincott con't from page 9

especially that of W.S. Snider, the editor of the *Evening Telegram*. Snider took an exceptional personal interest in Ukrainians, and devoted much time and effort describing in detail every single event the UPH organized, be it the staging of Strauss *Gypsy Baron* or the Home's annual Beautiful Baby Contest. "It came to the point," Balan related, "that every time a Ukrainian sneezed, you'd be sure to read about the next day in the *Telegram*." She claims that her wedding received better coverage than the birth of Prince Charles the next day.

As the economic situation in Canada improved, so the Ukrainian People's Home declined. Along with the war came jobs and affluence; people now bought homes in other areas and severed the vital physical link that had previously held them together.

During the 1930's a large Ukrainian immigration from Western Canada resulted in a growth of the Ukrainian population to over ten thousand in 1941.

With their newly-found affluence and strength in numbers, smaller groups such as the Ukrainian Self-Reliance Association (CYC), which had previously looked to the Ukrainian People's Home for support, could now break off and build their own premises.

A general deterioration also occurred in the quality of the groups' performances. The same actors playing the same parts for twenty years were prone to lose interest as was the public watching them. And the post-war immigrants from Ukraine, that could have revitalized the waning enthusiasm, preferred instead

to establish their own separate organizations and buildings.

The premises, however, continued to house the H. Skovoroda Kursy until 1977, as well as SUSK offices and those of various other ensembles and groups.

Right now the Association is far from dead. Substantial renovations are currently underway, giving the building a badly-needed face-lift. The removal of the fifty-year-old seats from the theatre probably saddens many who would have preferred it be restored to its original semi-splendour. But the new banquet hall it has given way to probably fulfills the current needs of the community more and is better suited to bring in the funds needed to continue renovation.

The Ukrainian People's Home is at present sponsoring a new library, besides housing the Ukrainian Festival Dance Company as well as Student. It also provides a sporting club for the predominant ethnic group currently residing in the neighbourhood - the Portuguese. And one must not forget the "Kalyna" Senior Citizens Group or the *Bortnianski* choir.

However it can and should be give the opportunity to do much more. It provides Ukrainians in Toronto with a necessary link with their past, a Canadian past, one of which they should be better informed and can be proud. Any Ukrainian in Toronto, who respects his heritage, should realize that the Ukrainian People's Home is as much a part of it as anything on the other side of the ocean. Let's hope it will be around another 70 years.

### Coming next issue

Block Notes return

Coming in the next issue!

'move over Rona Barrett, Zena Cherry et al. Student is please to notify its readership that as of our next issue we will be running the BIFF AND SCOOP column. Biff and Scoop will be reporting on Ukrainian happenings and the Ukrainian jet set across the country in their own witty manner.  
**STAY TUNED!**

The Student Collective would like to thank the ORCUP field worker B.J. Del Conte and the CUP newspapers across Canada for their invaluable financial assistance and enthusiastic moral support. Without their help the publication of this issue would not have been possible.

37 років успішної фінансової служби Українській громаді

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**НАША СПРАВА — СЛУЖИТИ ЧЛЕНАМ**

# Resolutions from SUSK Congress 23

(1) WHEREAS 1983 will mark fifty years since the artificial famine and the forced resettlement in Ukraine,

BE IT RESOLVED that SUSK form a planning committee to commemorate this event in cooperation with other Ukrainian youth or organizations.

(2) WHEREAS, there is continued repression of human rights within the "Soviet bloc" countries; and,

WHEREAS, organizations such as the World CONGRESS OF Free Ukrainians, Amnesty International, and the Committee for the Defense of Soviet Political Prisoners are dealing with the propagation of human rights; and,

WHEREAS, these organizations are in dire need manpower, and since through cooperative efforts, SUSK members can gain valuable experience and data in this field,

BE IT RESOLVED that SUSK bring attention to plight of the Ukrainian Students' Union of Poland (SUSP) through the completion of the publication of the history and documents of SUSP.

(4) WHEREAS, an international organization of Ukrainian students is needed to facilitate communication and exchange among Ukrainian students around the world; and,

WHEREAS, the Central Union of Ukrainian Student (CeSUS) has not fulfilled this function in recent years;

BE IT RESOLVED that SUSK indicate its concern in this regard to the World Congress of Free Ukrainians within two weeks of this Congress, specifically, that the votes allowed to CeSUS at the World Conference of Ukrainian Youth Organizations (SKUMO) in October, be allocated to the constituent student unions;

BE IT FURTHER RESOLVED that SUSK representatives at the SKUMO Conference contact the representative organizations of CeSUS about the possibility of reorganizing an international Ukrainian Students' Union.

(5) WHEREAS, Ukrainian university courses are today facing a crisis situation in terms of dropping enrolments and the potential threat of funding cutbacks,

BE IT RESOLVED that the SUSK National Executive encourage each member club to distribute information regarding available courses in Ukrainian studies and support and promote Ukrainian studies by outlining the benefits of these courses to students;

BE IT FURTHER RESOLVED that in those institutions where no Ukrainian courses exist, the SUSK National Executive encourage member clubs to undertake to promote interest in Ukrainian topics through the organization of seminars, lectures, panels, and by other means available to them.

(6) WHEREAS, the Ukrainian-Canadian Cultural Resource Guide has not been completed, as was resolved at the 21st and 22nd SUSK Congress; and,

WHEREAS, the valuable research and information gathered for its production will become dated and of limited value if any further delay is allowed,

BE IT RESOLVED that the 1982-83 SUSK National Executive utilize the materials gathered by the Multicultural Media Skill Development Project no later than the end of January 1983 for the distribution during the National Ukrainian Students' Month.

(7) BE IT RESOLVED that the 23rd SUSK Congress designate the month of February 1983 as Ukrainian-Canadian Students' Month, and promote the activities on local campuses highlighting this nationally coordinated event through the publication of a Ukrainian-Canadian Students' month poster.

(8) WHEREAS there is a great influx of Ukrainian refugees from Eastern Europe to Canada; and, WHEREAS, they are in need of financial assistance,

BE IT RESOLVED that the SUSK National Executive appoint a director who will be responsible for fund-raising; and,

BE IT FURTHER RESOLVED that this director investigate all avenues of community and government funding.

(10) BE IT RESOLVED that the topic "Communications and Organizational Skills" be incorporated into the theme of a SUSK Conference to upgrade these skills among members of constituent clubs.

(11) WHEREAS SUSK is the publisher of STUDENT Newspaper,

BE IT RESOLVED that articles concerning student life and SUSK activities in particular, be given priority by the editorial staff.

(12) WHEREAS the pilot Project Mykolajko was an unqualified success for the 1980-1981 SUSK National Executive; and,

WHEREAS such community outreach projects enhance and promote SUSK's image while they provide a valuable social service to the community,

BE IT RESOLVED that the SUSK National Executive expand Project Mykolajko onto a nation-wide scale, to be conducted in conjunction with constituent clubs of SUSK and coordinated by the SUSK National Executive.

(13) BE IT RESOLVED that the 1982-1983 SUSK National Executive produce a "Procedures Manual" in time for the 24th SUSK Congress, for distribution to the general membership.

(14) WHEREAS communications is a vital part of SUSK,

BE IT RESOLVED that the Regional SUSK Vice-Presidents collect and distribute a Ukrainian Students' Club Executive list to all other SUSK executives in order to communicate.

(15) WHEREAS SUSK published and distributed a SUSK membership poster last year,

BE IT RESOLVED that the 1982-1983 SUSK National Executive publish and distribute a similar poster within the month of September.

(16) WHEREAS there is a need to encourage the greatest participation of SUSK summer projects,

BE IT RESOLVED that no SUSK member be employed as a director or worker on any more than one SUSK project.  
See Resolutions page 14



## СОЮЗ УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

### UKRAINIAN CANADIAN STUDENTS' UNION

ЗАКЛИК!

СОЮЗ УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ (СУСК) ЗОРГАНІЗОВАНО 1953-го РОКУ І В НАСТУПНОМУ РОСІ СПОВНЮЮТЬСЯ 30 РОКІВ ІСНУВАННЯ НАШОЇ ОРГАНІЗАЦІЇ ЗА ОСТАННІ ТРИДЦЯТЬ РОКІВ СУСК РОЗВИНУВСЯ У ВСЕКАНАДСЬКУ ОРГАНІЗАЦІЮ, ЯКА ДІЄ НЕ ПЬКІ В РАМКАХ СТУДЕНТСЬКОГО ЖИТТЯ, А ТАКОЖ У ВСІХ ГРОМАДСЬКИХ СПРАВАХ НА ШИРОКОМУ ВИМАГАЮЧОМУ ПОЛІ КАНАДСЬКОГО СУСПІЛЬСТВА.

МН. ДОБРІ ГРОМАДЯНИ, ЗВЕРТАЄМОСЯ ДО ВСІХ ГРОМАДЯН ДАТИ НАМ ФІНАНСОВУ ПІДТРИМКУ, ЗАВДЯКИ ЯКОЇ ЗМОЖЕМО РОЗПОВСЮДИТИ НАШУ СПІРАВУ, А ВІДТАК НАШУ СІЛУ І ДІЯЛЬНІСТЬ. ТЕПЕР МН У ВЕЛНИКІХ ТРУДНОШАХ, ПОТРЕБУЄМО ФІНАНСІВ, У ТОЙ ЧАС, КОЛИ НАША ПРАЦЯ, КОРИСНА І ПОТРЕБНА ДЛЯ УКРАЇНСЬКОЇ ГРОМАДИ, ПРОДОВЖУЄТЬСЯ; КОЛИ ШЕ ЗАЛИШНІЛОСЯ БАГАТО ЗРОБИТИ НА КОРІСТЬ НАШОЇ ГРОМАДИ В КАНАДІ.

МЙХАЙЛО БОШОРКІВ  
КРАЙОВОЇ УПРАВН СУСК

APPEAL FOR FUNDS

THE UKRAINIAN CANADIAN STUDENTS' UNION (SUSK) WAS FORMED IN 1953 AND NEXT YEAR PROUDLY CELEBRATES ITS THIRTIETH YEAR OF EXISTENCE. SINCE ITS FORMATION, SUSK HAS MATURED INTO A RESPONSIBLE COMMUNITY ORGANIZATION WHICH HAS NOT ONLY MET THE DEMANDS OF ITS STUDENT MEMBERS, BUT HAS MET THE DEMANDS OF UKRAINIAN COMMUNITY LIFE IN CANADA, AND THE CHALLENGES OF AN EVOLVING CANADIAN SOCIETY.

WE TURN TO YOU AS CONCERNED MEMBERS OF THE COMMUNITY FOR FINANCIAL SUPPORT IN OUR ENDEAVOURS. WE ARE IN SERIOUS NEED OF FUNDS AT A TIME WHEN A GREAT DEAL OF WORK IS BEING DONE. AND REMAINS TO BE DONE.

МЙХАЙЛО БОШОРКІВ  
SUSK NATIONAL EXECUTIVE

ПРОСИМО ВИСЛАТИ ЧЕКН ЧИ ГРОШЕВИ ПЕРЕКАЗН НА С.П.З.ЮЧУ АДРЕСУ:  
PLEASE SEND CHEQUES OR MONEY ORDERS TO:

THE UKRAINIAN CANADIAN STUDENTS' UNION  
401 UNIVERSITY CENTRE, CARLETON UNIVERSITY,  
OTTAWA, ONTARIO  
K1S 5B6

SUBJECT: CLUBS OR CAMPUSES ACROSS CANADA: SUSK EASTERN AND WESTERN CONFERENCE: CLUBS WORKSHOPS: SUSK MEDIA ACTION: MULTICULTURAL MEDIA SKILLS DEVELOPMENT PROJECT: UKRAINIAN CANADIAN CULTURAL RESOURCE GUIDE PROJECT: NATIONAL CONGRESSES: VIDEO SUSK '77: MULTICULTURAL PROGRAMS: BILINGUAL EDUCATION ACTION: OPERATION MYKOLOJAKO: KOLIADA: CANADA'S NATIONAL UKRAINIAN STUDENT NEWSPAPER: STUDENT DEFENSE OF UKRAINIAN POLITICAL PRISONERS: UKRAINIAN RADIO PRODUCTIONS.



Sunday, February 20, 1983

## "AN AFTERNOON TEA WITH THE CLASSICS"

featuring

LUBA SLUZAR POPE                      piano  
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KRISTYNA MELNYK                      cello

Sunday, March 20, 1983

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# the KGB file

A certain individual who edits both a well-known quarterly and the newsletter of a major organization based in Canada, has allegedly enhanced his reputation in some circles by ripping off other people's works, translating them into Ukrainian, and calling them his own.

So what else is new, you may ask?

The interesting quirk in this tale is that this editor's sources include, of all things, New York's Moonie newspaper. The articles appear translated *verbatim*, title and all, under the infamous editor's byline, complete with the "Dr."

Perhaps this is meant as a plot to undermine the stability of the Ukrainian community through subliminal indoctrination into the Moonie cult?

Watch what you read!!!

## The Struggle Continues!!!

If you are one of the "us" Generation who views the Bolshevik Revolution of 1917 as a thing of the past, think again. Several class action suits have recently been filed in the U.S. against the Soviet Union for defaulting on bonds issued by its pre-Communist Tsarist Regime more than 65 years ago. While it is not likely the Soviets will bend to any U.S. court ruling, they are sure to be puzzled by one of the claimants — New York Investment banker Clark Marks & Co.

## Thank Goodness Someone Is Speaking Up For Ukrainians!

Toronto Ukrainian Canadian Committee President Orest H. Rudzik wants to be a spokesperson, or

so he has told the *Sunday Star*. Taking the occasion of the 22nd of January, Ukrainian Independence Day, to announce his proclamation, Rudzik told the *Star* that "There are 50 million people still in the Ukraine who would really like to be on their own. This causes me to want to be their spokesman (*sic*) since they are prevented from speaking for themselves."

This is the same Rudzik who heads up the same UCC branch which last year turned a deaf ear and a blind eye to a submission by the Toronto Board of Education work group on third language instruction. The submission called for Ukrainian (and other) language instruction in public schools in Toronto. This work group submitted its draft proposal on third language instruction to various community groups in Toronto, including the UCC, and asked for comments, submissions, and general feedback. No spokesperson for the Ukrainians could be found. In fact, nary a peep was heard from *nashi patrioti* nestled in the heart of Bloor West Village.

Perhaps Rudzik should first aspire to speaking out for those Ukrainians who fall within his jurisdiction before laying claim to this far more ambitious title.

## Police Discrimination Against Minorities!

The recent termination of holiday spot-checks by the Police Department in Toronto is yet another blatant example of racial discrimination against a specific minority group.

Obviously no serious thought has been given to the fact that Ukrainian Christmas and New Year's shortly follow the regular holiday season and that celebrants will be merrily hunking their horns throughout westend Toronto totally unimpeded. On those nights you can shoot a cabbageroll down Bloor Street West and not hit a single R.I.D.E. cruiser. Are the police fearful that garlic-tainted breaths will short-circuit their breathalyzers? At least those driving Ladas should be spot-checked. This inequitable state of affairs calls for an inquiry by McLurchy; these individuals, as taxpayers, should be

subject to the same harassment as others.

The new Constitution entitles this minority group the same police protection as received by other Canadians.

by B Mykytiuk

The latest excuse for yet another Chair of Ukrainian Studies banquet is the opening of the Peter Jacyk Collection. This is the same Peter Jacyk who donated \$ to the Harvard Research Institute, thus earning himself the honour of top billing on their letterhead.

Jacyk has donated no less than \$40,000 to this new prestige project — a modest price to pay to ensure one's immortality, not to mention (at the very least) a basement seat in the U of T's Ivory Tower.

But there is a catch to this happy tale which has thus far kept smiling Bob Magosci front & centre of every major Ukrainian newspaper in the diaspora. It seems that Jacyk's money was needlessly expended. A certain Harvard bibliographer points out that the Jacyk collection, consisting of serials of western publications and recorded on microfilm, could have been produced more economically by a certain Swiss company which specializes in this kind of project.

Our source tells us that this would have ensured a far more extensive collection of Ukrainian serials gathered from various repositories; better quality of production and accessibility through the use of microfiche (not microfilm); and international press and acclaim. All this at considerably less cost — sources none of which would have strained the Ukrainian Community or "generous" business moguls.

But then again, this would have precluded the need for fancy invitations, speeches from the *trona*, and let's not forget that banquet. Best take heed, it you are merely a member of the rabble, don't think twice about attending this one — it is by invitation only. As they'll be saying at the faculty club come the 19th of February: "Let them eat *kutya*."

## THE SOVIETIZATION OF UKRAINE 1917-1923

The Communist Doctrine  
and Practice of National  
Self-Determination

By Jurij Borys

This volume discusses the Bolsheviks' theory and practice of national self-determination with regard to Ukraine from the outbreak of the revolution in 1917 to the creation of the Soviet Union in 1923.

"To a greater extent than any other writer on this period of Ukrainian history . . . Borys has endeavoured to present the sociological and the economic as well as the purely political aspects of his subject." John A. Armstrong

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Peter J. Potichnyj, editor

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University of Toronto Press  
5201 Dufferin Street  
Downsview, Ontario  
Canada M3H 5T8

Published by the Canadian Institute of Ukrainian Studies

Resolutions cont'd from page 13

(17) WHEREAS SUSK seeks to encourage the greatest participation by the largest number of delegates at conferences,

BE IT RESOLVED that no one person from any Ukrainian Students' Club be eligible for more than one travel subsidy per academic year to travel to a SUSK conference.

(18) WHEREAS the 30th Anniversary of SUSK coincides with this 1982-1983 year,

BE IT RESOLVED that the 24th SUSK Congress direct the SUSK Alumni Coordinator to organize a reunion of former SUSK members to be held in Ottawa in conjunction with the 24th Susk Congress.

(19) WHEREAS the SUSK member clubs are in a position to provide valuable campus services to Ukrainian students,

BE IT RESOLVED that the 1982-1983 SUSK National Executive encourage and provide assistance to Ukrainian Students' Clubs to establish an exam register requesting for club members.

(20) BE IT RESOLVED that written SUSK National Executive reports be available on the first day of the 24th SUSK Congress.

(21) BE IT RESOLVED that a study be made to investigate the feasibility of linking Ukrainian Students' Clubs via computerization.

(22) WHEREAS SUSK needs a new logo,  
BE IT RESOLVED that the "Black Hawk Tryzub" remain the logo until another is found.

(23) BE IT RESOLVED to thank the persons who organized the 23rd SUSK Congress.

(24) BE IT RESOLVED that this Congress recommend that the SUSK National Executive appoint a national committee to study various alternative means of overhauling the structure and programming of the Ukrainian Canadian Committee (KYK), and to explore these various options with other Ukrainian organizations, with a view to reform Ukrainian-Canadian organizational life in general, and the Ukrainian Canadian Committee in particular.

# Enter the Long Distance HELLO AGAIN Sweepstakes

Last chance! You could win our third 1983 Ford Mustang!

On this third draw, February 15, 1983, it could be you. Imagine phoning the folks back home to say, "Hello again. Guess what! I've won a Ford Mustang!" Enter today. And good luck.



Contest Rules

- To enter and qualify, correctly answer the quiz printed on the official entry form and mail to: The Long Distance "Hello Again" Sweepstakes, Box 1405 Station "A", Toronto, Ontario M6W 2E8. Contest will commence September 1, 1982. Mail each entry in a separate envelope bearing sufficient postage.
- There will be a total of three prizes awarded. Each prize will consist of a 1983 Ford Mustang "GL" 2-door automobile (approximate retail value \$9,122.00 each). Prizes must be accepted as awarded, no substitutions.
- Selections will be made from among all entries received by the independent contest judging organization on October 21 and December 15, 1982 and February 15, 1983. Entries not selected in the October 21 or December 15, 1982 draws will automatically be entered for the final draw, February 15, 1983. One car will be awarded in each draw.
- Selected entrants must first correctly answer a time-limited, arithmetical, skill-testing question in order to win.
  - Sweepstakes is open only to students who are registered full or part-time at any accredited Canadian university, College or post-secondary Institution. Complete contest rules available in the Grab-It envelope at selected campus bookstores or by sending a self-addressed, stamped envelope to TransCanada Telephone System, 410 Laurier Ave. W., Room 950, Box 2410, Station "D" Ottawa, Ontario, K1P 6H5.
- Quebec residents: All taxes eligible under la Loi sur les loteries, les courses, les concours publicitaires et les appareils d'amusements have been paid. A complaint respecting the administration of this contest may be submitted to the Régie des loteries et courses du Québec.

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University attending \_\_\_\_\_

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The *Student* Collective seems to be taking the big step into the Wonderful World of Television. Not only has the office been honoured with a visit from Toronto's biggest Ukrainian TV celeb, (no, not Titka Kvitka) who promises fame and fortune for the paper on the little screen, but rumour has it that the office has acquired one such screen. When questioned, the collective members had varied responses: "Can we cover it up with something?" queried one. "It's only to watch important things, like news and hockey," said another. Well, it's *LYUKSUS*, one way or another.

The person who acquired the little screen for the *Student* office has denied under constant interrogation that it is a television set. He maintains it is an "audio-visual broadcast monitoring unit". Any newsroom



without this visual aid is not a newsroom, he has told the collective in a written statement.  
\*\*\*\*\*

Collective members Biff and Scoop purchased steno pads, ball point pens, jet fuel, donned their fedoras and travelling suits,

and hopped on a Grey Coach bound for the Nation's Capital. There they represented *Student* at the 45th CUP National Conference. Their misadventures on the journey into CUP's heart of darkness will be chronicled in the next issue of *Student*.  
\*\*\*\*\*

That Cosmos satellite which authorities said splashed harmlessly into the Indian Ocean actually struck a building — in North America. Two members of the collective were spending a leisurely afternoon in the *Student* office when a red hot metal fragment crashed through the skylight. Upon closer examination, the outline of a hammer and sickle could be discerned on the cooled fragment. When collective members phoned the Soviet Embassy in Ottawa with a bill of \$13.46 for the replacement of a broken pane of glass and a burnt floor tile, an official replied, "Hub?". Collective coordinator Tai is presently keeping herself busy painting a red cross on the roof of the Ukrainian Peoples' Home in the event of further strafing runs on the *Student* office by Soviet authorities.

Saturday, December 18th, 1982 will remain an important date in Toronto's history. The city received its first major snowfall of the season, and not far away in the friendly hamlet of Missing-Saga, the *Student* collective hosted its first party and press conference.

The former event crippled the city temporarily as did the latter to the collective. The Ochitwa Party Palace welcomed prominent community members and partiers alike. Guests attended from far and wide: Ottawa, Montreal and Pasadena, Calif., to name a few.

Collective members emerged the next morning slightly hung over, but generally pleased with the event.

Many thanks to Biff and Scoop for the great chili and to all who attended for their support.  
\*\*\*\*\*



Newsrooms, since time immemorial, have been the target of weirdos trying to influence editors to see the news from every colour of the political spectrum. *Student* has been no exception. Photocopies of political cartoons and press clippings from the English language dailies with lunatic ravings written in the margins were slipped under the office door. They were unsigned. But the collective has not been influenced by this literature. No one here was political enough to understand it.  
\*\*\*\*\*

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