

# СТУДЕНТ

# STUDENT

# ETUDIANT

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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ 50 cents CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS

## ВИСТАВКА "МОЛОКО І КРОВ"

### НАТАЛКИ

### ГУСАР ТАРАС ГУЛА

Протягом цілого місяця березня, у галерії "Гарнет Прес" в Торонті, відбулася виставка художниці Наталки Гусар. Незадовго вона відбудеться у Едмонтоні і у Сулбурах і можливо інших містах Канади.

Наталка Гусар роджена в США тепер мешкає в Торонті, і через минулі 10 років занемається малюванням.

Як вона сама каже, вона не малює для того щоби комусь прикрасити стіни. Це є видно відразу.

У своїй роботі Наталка зображує різні конфлікти сучасного життя. Хоча вона являється у кожній картині цієї виставки, часто зображена як особа котра - хоча трохи - шаліє, Наталка твердить що картини говорять про кожну людину, що вони не є спеснічно автобіографічними.

Не вірять вона що ті що сндять їй дуже зорганізованих обставинах є задовольними - вони ховаються від своїх демонів! Тим що вона добивається до своїх демонів Наталка Гусар теж добивається і до моїх і до ваших демонів. А тим що вона себе включає в ті картини вона себе включає в життя, а не лишається лиш глядачем.

Картини звичаю є дуже великими, і тому треба їх а очі побачити щоби відчути їхню силу. Звичайно є дуже багато накопичено на кожній картині, так що постілю щось нового можна знаходити. Наталка Гусар корнстється українськими мотивами, майже у кожній праці. Але вона це робить у дуже не звичайня спосіб. Борд переверюється, стіли шкряться або кричуть, серце перебите списом безголовного лицаря, різні постаті (демоїни) кружляють довкола неї поки вона спить - навіть залізають в перну. І багато цих постатей є пов'язані чи з віншвами, чи з літаючими пнсанками, чи з ікоіями

Ці страхїття передають глядачеві не тільки страх і боротьбу, але іе бояться усміхнутися. Зображення є часто макабринични, але за ними, для мене, криється любов до життя і пошана до людині - і там криється усмішка. Може вона трохи варяцька, але повиа і щра.



Мадонна з Місисаги

## Canadian Student held by Police in Lviv Andriy Kudelka

According to an Associated Press (Moscow) report published in the Globe & Mail, April 4, Ostap Skrypnyk, a graduate student from Alberta University participating in an academic exchange co-sponsored by the Canadian Institute of Ukrainian Studies, was detained by Soviet police in Lviv for carrying posters calling for a boycott of the March 26 elections.

The AP report drew on a story in Pravda-Ukrainy, which apparently took exception to his 'nationalist activism' while on an exchange. Skrypnyk, now studying history at Lviv University, was taken in around midnight on March 24, when walking with V. Trubijchuk, a local resident. They apparently had about 200 of the posters in his possession. Skrypnyk was apparently questioned for around an hour, but there is no mention of the treatment of Mr. Trubijchuk. There is also no mention of whether or not Skrypnyk was charged with anything, but it is stated that he will be "allowed to continue his studies due to humanitarian considerations" and regard for bilateral relations."

Too right he should be allowed to continue to study. Even more right, he should be free from being harassed and

berated by those who seek to belie the words of visitors to Canada & the US exhorting Ukrainians here to participate in the processes taking place there.

Skrypnyk is obviously a hot potato because he turned out to be a Canadian, and because he was apprehended for exercising a right considered inalienable by democracies. His actions and their consequences serve to prove that action must continue to be taken, and a reliable network of information be maintained.

SUSK should renew requests for the establishment of a Canadian consulate in Ukraine in order to facilitate such a communications link, among other things. All Western media should be notified. No time lag in information should exist, because all manner of things can happen, only to be bureaucratically rationalised later if we are not informed of them immediately.

This is not a matter of "revealing perestroika for what it really is." It is a matter of actively making the environment there what it should be, whether as a result of the actions of the Soviet authorities, in spite of them, or without reference to them at all. It is time to live the rights, and not just demonstrate about them. Anything else is just empty ideology and fucking around. We have to dance as free a dance as our muscles and minds can allow.

STUDENT

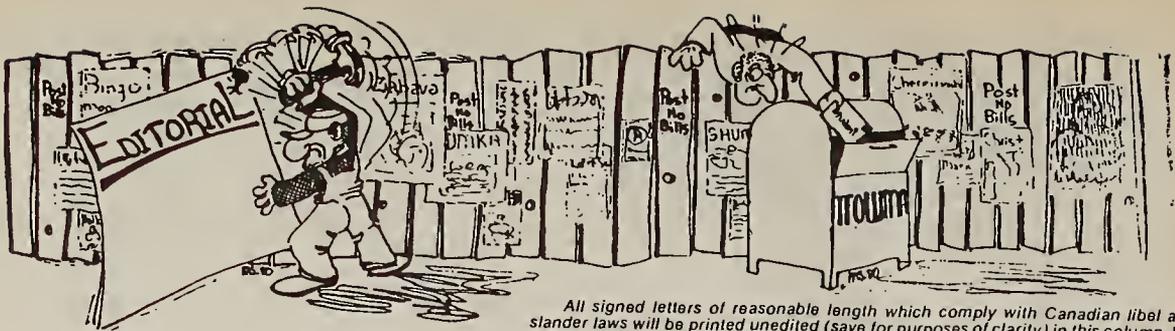
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All signed letters of reasonable length which comply with Canadian libel and slander laws will be printed unedited (save for purposes of clarity) in this column. We will not print anonymous letters, but if for personal reasons contributors wish to withhold their names or use a pseudonym, this can be arranged. In all cases however, we require both a genuine signature and a return address.

Besides SUSK, there are many other groups and individuals which are to visit Ukraine this year. These visits are more than tours. These groups and individuals have their own agenda to accomplish while in Ukraine, whether it is to establish some sort of business ties or to increase cultural ties.

While in Ukraine these individuals and groups will have to deal with the government itself or at the very least other agencies of the Communist party. If these individuals want to have anything accomplished they will have to deal with these institutions, there is no other choice.

In the past, official relations with any representatives of the Communist Party were, to put it mildly, frowned upon by the Ukrainian Community in Canada. However, while it is true that the Soviet Union has not reached the level of democratic freedom we enjoy in Canada, there are progressive democratic developments there now. Due to this, Ukrainian Canadians should not be afraid to enter into any dialogue with members of the Communist Party. At one time or another most citizens of the Soviet Union were members of the Communist Party. Most students in Universities are members of a Komsomol which is under the wing of the Communist Party. By conducting dialogue with all Ukrainians we will be able to encourage them to go further with their reforms and show them the benefits closer ties and freedom will bring.

#### Internment Maelstrom

In the most recent issue of *STUDENT*, Mr. Nestor Gula called for a "rational discussion of the events" inside the Ukrainian community with respect to the internment of Ukrainian Canadians and other "enemy aliens" from 1914-1920. Several points raised by Mr. Gula deserve further analysis and clarification.

First of all, Mr. Gula's assertion that the Ukrainian Canadian Committee (UCC) suddenly erupted with concern over the internment issue is incorrect. In actual fact, the issue has been before the UCC national executive for several months and has been raised over the last decade. Furthermore, in December of 1987 the Civil Liberties Commission (CLC) of the UCC, placed in charge of the redress effort, presented a brief to the Standing Committee on Multiculturalism of the House of Commons which recommended that "The Parliament of Canada officially acknowledge the mistreatment suffered by Ukrainians in Canada during and after the First World War and that the government undertake negotiations with the Ukrainian Canadian Committee to redress these injustices". Several editorials also appeared in major Canadian newspapers on this very issue long before the precedent-setting agreement between the Canadian government and the Japanese Canadian community. (See, for

example "Ukrainian Canadians seeking redress", by V. Malarek, *The Globe & Mail*, 15 January 1988, A3.) Thus, Mr. Gula's references to Ukrainian Canadian coat-tail riding and not caring enough to raise the issue is unjustified.

Mr. Gula also appears misinformed about the UCC's lobbying efforts. As mentioned above, the CLC was mandated to lead the lobbying effort. The UCC Information Bureau in Ottawa was not to handle those lobbying efforts. However, it did help to plan a lecture tour by Dr. Luciuk in Eastern Canada as part of a nationwide community lobbying and information process. It is clear that the Ukrainian Canadian lobbying efforts have been extensive and well prepared.

Although differing historical interpretations are possible, there is no doubt that Canadians of Ukrainian descent were interned and that documents prove that the federal government was ignoring advice from British authorities that Ukrainians in Canada were hostile to the Austro-Hungarian rule and therefore "friends" of Canada. Research has continued in this area since 1978. Two Canadian professors, D. H. Avery of the University of Western Ontario and J. H. Thompson of McGill University say that the Canadian internment operations from 1914-1920 parallel the Japanese Canadian situation in its chief characteristics.

Further research should shed more

light on this issue and is being encouraged by the CLC. Among the redress demands is a call for the establishment of an independent external economic study to determine the economic impact of the internment operations on the community. Contrary to assertions that only unnaturalized migrant laborers with no property of any value were interned, as early as 1915 General Otter wrote that "difficulties have ... arisen in the accounting for the monies received" from the internees. Over \$32,000 in cash was left in the Receiver-General's Office (estimated present-day value - \$1.5 million). Professor Thompson has said that the Canadian government sold the seized property of "enemy aliens" at actions for ten cents on the dollar. And, as Dr. Luciuk points out "the human cost of these internment operations are, of course, incalculable". It is also clear that most Ukrainian Canadians were disenfranchised by the passage of the War Time Elections Act of 1917, thus adding to their national humiliation.

Furthermore, it is worth noting the political climate in which many Ukrainian Canadians long remained after the humiliation of internment and disenfranchisement in what was supposed to be the "promised land" - Canada. For instance, an RCMP officer in 1941 reported to his superiors in Ottawa that many

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## СТУДЕНТ STUDENT & ETUDIANT

**STUDENT** is published bi-monthly by Student Newspaper Publishing. Subscription rate is \$6.00 for 10 issues.

**STUDENT** is an open forum for fact and opinion, reflecting the interests of Ukrainian Canadian students on various topics - social, cultural, political and religious.

The opinions and thoughts expressed in individual signed articles are the responsibility of their authors, and not necessarily those of the **STUDENT** staff. **STUDENT**'s role is to serve as a medium through which discussion can be conducted on given issues from any point of view. Letters to the editor are welcome. We reserve the right to edit material for publication.

**STUDENT** enjoys Special Subscriber Status with the Canadian University Press (CUP), which is actually considered Associate Membership now as opposed to before.

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If you are not a member, then you stand to miss several issues of *STUDENT* this year.

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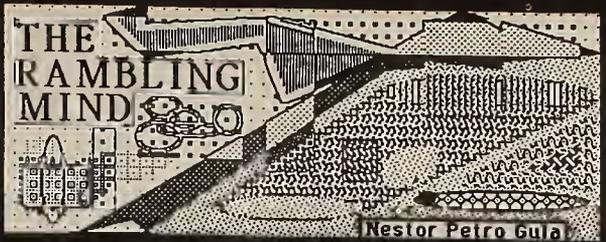
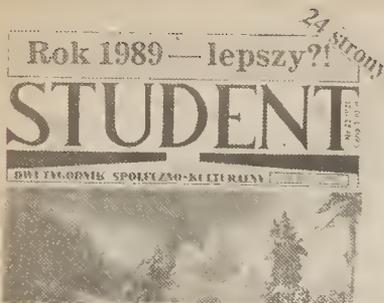


Although there may not be a former SUSK President behind every giant killer (or toad squasher), we know of at least one recent instance in which this was the case. The campaign manager for the affable Percy Wickman (who brought down Don Getty in Edmonton Whitemud during the March elections) was none other than our own Dmytro Jacuta (National President 1978-80). Congrats on a job well done and a valuable contribution to the health of the province if not the country (perhaps an Order of Canada or a Shevchenko Medal might be in order?).

Іване Комай

Українська футбольна дружина Дніпро веде вперёд свій "гатунок" перебудови. Журнал Економіст писав, що минулого листопада, клуб Дніпро був першим в Радянськiм Союзi, котрий закінчив сезон під новим фiнансовим (режимом) бюджетом самолатун... та в дуже успiшно. Прихiд минулого року (1988) поверх один мiльон карбованцiв. Приблизно чверть з того було позбавлено при входi, значить асуп на змагання копаного м'яча. А решта приходу було збрано завдяки членськiм вкладкiм кiлька сот тисяч членiв клубу "Дніпро" та спонсорiв державних та кооперативних установ.

STUDENT is now a multinational. Recently a copy of one of our subsidiary publications found itself at our head office in Toronto. The paper is published in Krakow, Poland and costs a paltry 100 zloty. We will keep our readers in Canada informed about our other similar named affiliates.



A couple of months ago, Ukrainian Student Clubs across the country informed their members of SUSK's (the Ukrainian Canadian Students' Union) latest "mega-project" - the sending of four students to Ukraine. The initial details were sketchy, as SUSK itself did not have many details. However, aspiring applicants were asked to send a short essay, in Ukrainian, outlining "why should SUSK go to Ukraine?", a resume which highlighted the individuals' activities in either SUSK or an USC and some other minor stuff. An "objective selection procedure presided over by a committee chosen from the Ukrainian community" chose who would represent SUSK. Actually they were only to choose three people since the SUSK president, who somehow hustled this trip and did all the arranging for it, is automatically assumed to be going - as our very brave and trusted leader. The three who have been chosen are Oksana Rodak, Alex Ochrym and Nestor Gula.

The details of the trip are still likely to change but are more or less worked out. We will be flying out on May fifth, from Toronto, and will be in Kiev on the seventh. We will stay in Kiev for five to six days taking day trips to Chernihiv and to Kaniv. On the thirteenth we will be in Kharkiv, and from there go to Poltava on the sixteenth. Here is where the trip gets mixed up. We might stay in Poltava one day if we are in Khutir Nadia for two days. If we stay in Khutir Nadia for only one day, then we stay in Poltava for two. Between Poltava and Khutir Nadia we will be visiting Kirovohrad for one day. Whatever way it goes on the twentieth we will be in Zaporizhia and on the twenty first Odessa, to take a dip in the Black Sea. The trip also takes a weird turn here. If it is possible to get to Kaniv on May the twenty-second, there is some big Taras Shevchenko festival going on there, we will try to. But then we

will not go to Kaniv as a day trip from Kiev, so all dates will be moved forward by one day. Whatever way that turns out we are supposed to arrive in Lviv on the twenty third of May. We will spend four days in Lviv and then head to Kiev on the twenty seventh for a festival which is happening in Kiev. Our odyssey ends on the thirty first.

The ultimate objective of the trip is to "establish an annual exchange with students from Ukraine." Other major objectives are to establish contacts with individual students and student groups in order to facilitate the exchange of information and to inform them of our existence and activities. The more modest objectives are for Ukrainian students from Canada to meet Ukrainian students who live in Ukraine. For us to come to an understanding of them and for them to understand us. In the decades that have passed since our parents and grandparents immigrated to Canada, Ukraine has changed a great deal and the Cold War has left a scar on our perception of them and of their perception of us. This trip will attempt to initiate the process of healing the wounds that the Cold War has left on all Ukrainians, whether they live in the "West" or whether they live in Ukraine. As well the trip will be used so that at least some Ukrainian Canadian students will be able to establish personal contacts with Ukrainian students from Ukraine.

This trip will be significant in the fact that it will be the first time students from Canada and Ukraine will meet in an official way. We will be giving slide presentations in front of assemblies filled with Ukrainian students. Although many prominent Ukrainians are coming to see Canada and give speeches at symposiums, to our knowledge no such group has gone to Ukraine to do this. This will be a first for them and for us.



**Staff this issue:**

Nestor Gula                      Petro Mokoko  
Taru Gula                        Andrij Wynokhyi  
Andrij Makuch

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## SUBMIT TO STUDENT

Articles, poetry, cartoons, photographs - we need you to submit your contributions to STUDENT, to help us cover what's going on in the Ukrainian community in Canada and around the world. Anything sent in by students, about student life, or of interest to the student community, will be considered for publication. Although we cannot guarantee your work will get into print, we will give each contribution our careful consideration. Ukrainian-language submissions are of course, most welcome. As indeed are ones in french. So help us tell it like it *really* is, by submitting today to STUDENT.

Submission deadline for next issue: Apr. 17

### A note regarding technical requirements:

All articles should either be typed or neatly written, double spaced between lines and with ample margins for convenient editing. Please stipulate any conditions you might have regarding the editing of content with articles of a sensitive political nature. Photos preferably should be black and white, but colour ones are fine, and have details on the back describing what/who they depict. Artwork and cartoons should be done in black ink on clean white paper, with the artist's signature incorporated in the design.

N.B.: Do not send in negatives of photos, and keep a copy of your articles if you want to have your material returned to you, please enclose a stamped self-addressed envelope with your submission.

# Новий Сезон Формула 1

Нестор Гула



Перегони цього сезону.

Знов почався сезон Формула 1. Цього року є інакше як було минулого сезону. Це тому що іє вільно уживати турбо двигуни. Ці двигуни заборонені тому що контролює організація хотіла зменшити кошт для перегонівих дружин, (турбо двигуни коштували понад сто тисяч доларів за один) і щоб авта перегаялися повільніше і безпечніше.

## Бразилія

Остатніх декілька літ, в цій містевості відбуваються перші перегони нового сезону. Мабуть тому що у Бразилії ще тепло, точише - гарячо, а в Європі ще на лешатах їздять. Цього року знов була спека в Бразилії. Шофери мучились в своїх автах, опони нищилися по трасі і двигуни перегрівалися і псувалися. Таке кожного року трапляється.



Як вже згадаю, Аярто Сеина був иайшвидшим і він почав перегони в першому місці. Рікардо Патреїзі (Віліамс-Ренолт) в другім а Гергард Бергер (Феррарі) в третім. Вони всі разом заїхали на перший закрут. Три авта на вузькому закруті. Ніс і переднє крило з Аярто-ового авта відлетіло, Гергард слізнув з траси і йому мотор згас, а Рікардо яюсь че обміну і поїхав вперід.

Рікардо сімло провадив своєю машиною, але Найджел Маисел, в другім Феррарі, ліпше провадив і виграв перегони. Він, тобто Найджел, мав механічні проблеми від початку і не сподівався що авто витримає п'ять кругів. Авто Феррарі уживас сім бігів і в динній спосіб міняють ці біги. Треба тиснути гудзки на керовищі. Підчас перегион він мусів заїхати до свого гаражу щоб змінити керовищю, бо та котру він уживав почала розпадатися.

Бідний Рікардо не скінчив перегион бо його мотор згас кілька кругів перед кінцем перегион. В другім місці опинився Алайі Прост (Макларен-Гоїда) котрий доказав що він ще може дуже швидко керувати автом у третім місці скінчив Марчію Гуджелмі (Марч-Джадд). У четвртім місці скінчив Джонні Герберт (Бенетон-Форд) котрий змагався в своїх перших перегионах Формула 1. У п'ятім місці закінчив Дерек Ворік (Аровз-Форд) а в шостім місці заїхав Алесаїдро Наяїні (Бенетон-Форд).

Моя олюблина дружина Лотус спаскудила перегион. Навіть що немаю ніюху але відчивав їхній сморід у свої віталій. Нелсон Пікей іє закінчив перегион а Сатору Накаджіма телпався по задю через цілі перегион. Нелсон Пікей мав проблеми в цих перегионах бо він свої ребра пошкодив коли він був на своїому Яахті. Він вже давю тому повине був кинути цей спорт і піти на пасовисько.

Сан Маріно	23 Квітня
Моако	7 Травня
Мексно	28 Травня
Каїада	11 Червня
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Англіа	16 Ліпня
Німеччїа	30 Ліпня

Всі перегион відбуваються в ієдлю і можна їх оглядати на телевізійні стайції ЦБЦ. Опевніться за точним часом і спорт і піти на пасовисько.

## Old Wounds (Jews, Ukrainians, and the Hunt for Nazi War Criminals in Canada)

(Viking Penguin: Toronto, New York, London, 1988)

Virmen Nevihlah

Вітання до всіх читачів. Цього року є інакше як було минулого сезону. Це тому що іє вільно уживати турбо двигуни. Ці двигуни заборонені тому що контролює організація хотіла зменшити кошт для перегонівих дружин, (турбо двигуни коштували понад сто тисяч доларів за один) і щоб авта перегаялися повільніше і безпечніше.

In the introduction, the authors give readers notice that they are entering a minefield of history. As a whole, it can be said that they have done their even best to be sensitive to possible seismic reactions, if not necessarily objective in their handling of the subjects handled. The annotations give ample evidence of their even-handed consultation of sources, even if the body of the book implies that they missed some lessons the territory had to offer.

Old Wounds is essentially a slightly curved mirror held to the Jewish and Ukrainian communities that would enable them to see, in retrospect, how they recently appeared to the majority of Canadians. The book's primary strong point is that it is a compendium of information relevant to a history of the rift between the two communities and an introduction to their major players.

It remains, however, a relatively superficial chronicle of events, a kind of lower-middle eye view of the clashes between Ukrainian and Jewish community leaders and their petitions to the government that rules them. Little effort is made to look down Canadian corridors of power, other than to dismiss various postulates. The central battleground of the book, the Deschenes Commission of Inquiry, seems to have been set up entirely on Brian Mulroney's personal initiative and some prodding from cryptic "friends" in Montreal and Toronto. It was not the result of pressure from the Jewish lobby; not of election promises; not of cabinet suggestion; not of pressure from the civil service; and independent of MP's with East European constituencies. Much is made of former Attorney General Robert Kaplan's frustrated efforts to establish a similar body, but subsequent governmental policy is not clearly (if at all) outlined. It remains for another book to reveal why exactly it was, and how it was, that a decision to look for war criminals was made.

In the main body of the text, the characterizations of the two communities is oddly unbalanced. When dealing with a topic of concern for Jews, a background description is given, the individuals and organizations representing the community are briefly introduced before an account of events is embarked upon. Topics of Ukrainian concern, events and individuals are all lumped together through quotations of articles in the press and a commentary on them.

What is interesting to see, however, is the recognition, no matter how sarcastic or deprecating, of the arrival of the Ukrainian lobby on the Canadian political firmament. The authors appear, among other things, to credit Ukrainians with the establishment of a multiculturalism policy in Canada. Somebody should attempt to document this. This also points to an interesting area to investigate: a general history of ethnic lobbies in Canadian politics.

There are some instances of curious selection of background material, such as the statistic the authors provide to distinguish Jewish population as urban, and the Ukrainian as rural. The cities surveyed were Montreal, Toronto and Vancouver. Oops, two major centres of Ukrainian urban dwellers in western Canada are neglected.

It is characteristically stated that "Sol Litmann was the bogeyman" for the Ukrainian community, and that his charges were thought by "dyed in the wool post-war Ukrainian nationalists" to "benefit the Soviet campaign to delegitimize the Ukrainian nationalist struggle," without considering the possibility that the novel Soviet interest in providing evidence in war-crimes matters was a retaliatory canard. After all, Ukrainians had finally succeeded in bringing world-wide attention to the Ukrainian famine of 1932-33, and took part in raising matters ranging from the oppression engendered by the Molotov-Ribbentrop Pact to the Soviet role in the disappearance of Raoul Wallenberg.

When Jewish organizations, notably the Canadian Jewish Congress, distanced themselves from Sol Litmann, the Ukrainian community was noticeably relieved. This did not, however, diminish the fact that he still did command a fair amount of media attention. Therefore, since he continued to cast allegations about indiscriminately, various Ukrainian organizations, individuals and editorial boards of periodicals knew that they had to counter this loose cannon. Whether they considered him "larger than life," and a "bogeyman" is thus largely a matter of stylistic embellishment of narrative rather than perceptive opinion.

A peripheral matter that brings this narrative tenor into question is the "rough" translation of a slogan on shopping bags from a Ukrainian store in Vegreville. The line "I chuzhentsiv ne hudu[il]e" that is "Don't feed the strangers" is rendered as "Let the foreign bastards starve."

There are also instances of naive naivete, such as "the single mindedness of this anti-Sovietism drew them into a world view with dark shadows, conspiracies and ulterior motives." As opposed to what? A world of criminals who commit their acts, renounce power, then come willingly along well lit streets into clean chambers of immaculate justice?

Notwithstanding, the obvious ease with which the authors moved between the two communities, coupled with their conviction that an examination of the rift between them is an essential concern of "Canadian civic culture," makes this work a benchmark in Jewish-Ukrainian relations.



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# Popular Movement Radicalizing Ukraine

Chrystia Freeland

In Ukraine, the most populous non-Russian republic, Gorbachev's reforms have not brought a revolution from above - but they have made it possible for the opposition to emerge from underground. The struggle between an alliance of prominent writers, dissidents and political activists and the Brezhnevite state has crystallized over the attempt to form a popular movement. Whatever its outcome, this battle promises to have a profound effect on the Soviet Union. If a Ukrainian popular movement is allowed to form it will be the missing link in the chain of opposition movements ringing Moscow from the Baltic to Central Asia. But to continue repressing the rising tide of opposition ever more severe measures will be required, which might goad the public into fighting back and would certainly discredit perestroika.

The formation of a Ukrainian popular movement was first publicly broached in L'viv, the capital of Western Ukraine with a long-standing reputation for political volatility, as the culmination of a summer of demonstrations. Dogs were turned on the crowds, demonstrators were beaten and arrested, and one of the most prominent activists, Ivan Makar was imprisoned for three months. These measures succeeded in preventing the formation of a popular movement.

The action has now shifted to Kiev, the traditionally more passive capital. On November 13, at an ecological demonstration attended by 10,000 people, the largest mass meeting in Soviet Kiev, the formation of a popular movement was advocated as the only means of solving Ukraine's ecological crisis. Ten days later 33 people, including prominent writers and academics as well as representatives of "unofficial" social groups and factory worker collectives, formed an initiative group, based on the Writers' Union, to spear-head the creation of a Ukrainian popular movement. Collectives at several institutes, including the Institute of Literature, declared their support for the initiative group the following week. An indication that this group could not be restricted to the "unofficial" margins came with the announcement of its creation in the December 8 issue of the widely read organ of the Writers' Union, *Literaturna Ukraina*.

Behind the scenes the initiative group continues to operate. In mid-December a program for the popular movement was drafted, according to one member who also expected this program to be published in *Literaturna Ukraina* by the end of January. Compared to their outspoken Moscow counterparts, or to the openly subordinate Estonians, the members of the initiative group - among whom are such literary luminaries as Ivan Drach and Dmytro Pavlychko - are remarkably circumspect in their behavior.

They have taken great pains to insure that their program will appear as the work of a group and not of individuals by meeting to write it in 'safe' houses, asking that the authors names not be reported, and planning to publish it without personal signatures. Echoing a common fear, one writer explains, "we do not want to make our names public because if Gorbachev goes we shall all be punished."

Working in concert with the officially recognized writers are a whole slate of independent social groups whose membership ranges from hardened dissidents to perestroika-inspired political neophytes. The most active groups in Kiev are *Hromada* (Community), a university-student group, *Spadshchyna* (Heritage), a cultural society, various ecological groups, *Memorial*, the Ukrainian branch of an all-Soviet organization based at the Cinematographers' Union whose objective is to commemorate victims of Stalinism, the *Ukrains'ka Hel'sins'ka Spilka* (Ukrainian Helsinki Union), the current incarnation of the Ukrainian Helsinki Group which has monitored Soviet observance of the Helsinki human rights accord since 1976, and the *Ukrains'ka Demokratychna Spilka* (Ukrainian Democratic Union-UDS), the Ukrainian branch of the self-styled political opposition party in the Soviet Union.

These groups have espoused diverse causes. *Hromada* has worked for the preservation of historical monuments; *Spadshchyna* has sponsored numerous lectures on historical and literary topics; the various greens held a protest last summer concerning the felling of the Holosiev forest in Kiev. But they are no longer satisfied with these piecemeal actions. Some were radicalized by the inalcitrance of the government. "Through our conflicts with the administration (during a campaign for the preservation of historical monuments) we realized that without raising political issues we could not solve other problems," says V. T., a member of *Hromada*. For others, working on specific local causes has been a strategic first step in a plan to mount a larger political challenge. An example of this tactic is the November ecological demonstration. One of the motives the members of *Spadshchyna* and *Hromada*, groups not centrally concerned with ecology, had for organizing the demonstration was to gain access to a public tribunal from which to begin the formation of a popular front.

The decision to precede a general political critique with work on smaller issues is not just a product of restraints imposed by the regime. In addition to the practical consideration that a meeting on ecology will be tolerated but would-be participants in an opposition party congress will be arrested (as the detention of UDS

members on January 22 demonstrates) there is a wide-spread belief that the opposition must win the peoples' support with a track-record of positive action. "The political resources to form a popular front have long existed in Ukraine," explains Oles' Shevchenko of the *Ukrains'ka Hel'sins'ka Spilka*, "but first we have wanted to earn the support of the people." A *Spadshchyna* member agrees that "for a political challenge to be successful, we must build up the consciousness of the people."

After doing months or years of leg-work the independent social groups are perfectly willing to let the officially recognized writers take the lead in the formation of a popular movement. Rather than resent the writers for the relatively privileged positions they occupy, the unofficial groups are, in the words of a *Hromada* member, "very grateful to the writers." "We need the involvement of the writers," says Shevchenko. Their national prominence gives them a measure of political immunity: no movement led by Ivan Drach can be repressed as openly as were the summer demonstrations in L'viv. In their turn, the independent social groups have facilitated the work of the writers. A member of the initiative group says that government resistance to the group's formation subsided when it was pointed out that if the writers were not allowed to form a popular movement, independent activists would eventually do so on their own.

Scherbyts'ky's government (Scherbyts'ky is the conservative General Secretary of Ukraine) has opposed the formation of a popular movement with all the means at its disposal: arrest and detention of the independent activists, remonstrations behind closed doors for the official vanguard. The most recent episodes in the melodrama of police repression that Ukraine has become known for, were the detention of 60 activists on January 21 to prevent the UDS from holding a scheduled congress and the 15 day jail sentence given to dissident Stefan Khmara for his participation on January 20 in unsanctioned attempts in Chervonohrad to freely select candidates for the March elections. Public figures are subject to more subtle harassment. The morning after the initiative group for the formation of a popular movement was created, Ivan Drach, its head, was called in to Communist Party headquarters, presumably to justify his action. Other members of the initiative group have been questioned about their involvement at their workplaces.

The Kremlin's reaction to the formation of a popular movement in Ukraine is another matter. Ukrainians, like Oles' Shevchenko, are quick to point out that stagnation in their republic spells stability for Moscow. Recent events, however, suggest that Gorbachev may be easing Scherbyts'ky out. Scherbyts'ky is the only politburo member not to be guaranteed a seat in the March elections. Moreover, in December his second-in-command, and reputedly chief ideologue, was replaced by a Gorbachev loyalist. Moscow News has ventured where no Ukrainian publication has dared to go, printing on January 15 an article in which Ivan Dziuba, a member of the initiative group, openly advocates "the establishment of a popular front" which "could work on the solution of general political and socio-

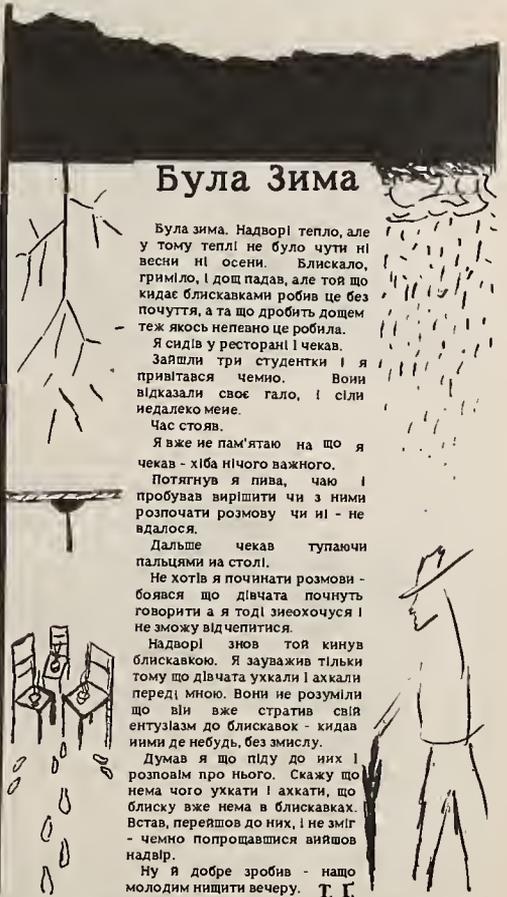
economic problems and on the realization and practical 'advancement' of problems of national-cultural development".

Dziuba does not specify what sort of solutions a Ukrainian popular movement will propose to these "general political and socio-economic problems"; no one has. The Ukrainian opposition's tolerance for a diversity of opinion may prove a serious hurdle when it comes to developing a unified program. Even on so central an issue as the role of the Communist Party there is no consensus. Vasyl Iaremenko, a professor of literature at Kiev University and member of the initiative group, makes a point of the fact that "we (members of the initiative group) are communists". One member of *Hromada* agrees. He became a communist in 1985 after Gorbachev came to power and says he does not regret it. But another *Hromada* member thinks this is naive: "we know what to expect from the Communist Party and it is not good." The decision to call the proposed organization a popular movement rather than a popular front reflects an understanding of this multiplicity of opinions. Dmytro Pavlychko first proposed the term 'movement' at the press conference which preceded the ecological meeting to guarantee "an internal democracy. Each member-group can have its own platform."

One position that the member-groups, including the initiative group of writers, will certainly share is a commitment to Ukrainian language and culture.

Though Ukrainian is still infrequently spoken on the streets of Kiev, there is not a single active opposition group in the capital which carries on its activities in Russian. The advocacy of Ukrainian is not an anomaly of the political subculture. Members of the most popular rock group in Kiev have chosen - despite their poor command of the language offstage - to sing only in Ukrainian. Savvy enough not to be diverted by "a smoke-screen campaign for Ukrainianization" which Oles' Shevchenko predicts will be launched by the government this spring, opposition groups reject central rule from Moscow with their conscious and conscientious use of Ukrainian.

Ecology, the preservation of historical monuments, national language, democratization - these, the issues used to lay the groundwork for the formation of a popular movement, are said by members of the initiative group to be the key points of the program they have drafted. More significant than this piecemeal list of causes which even Scherbyts'ky spokespeople now purport to endorse is the political challenge to the hegemony of the Communist Party and to Soviet centralization which an independent popular movement would constitute. Ukrainians wryly joke that closet Brezhnevites seeking a respite from the upheavals in Moscow take vacations to Ukraine. They will be looking for a new holiday spot once a Ukrainian popular movement has been formed.



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# Confessions of a Male Pysankist

## A guide to pysanka writing by someone who has not mastered the art

I write pysanky! To clarify, pysanky (pysanka - singular) are Easter eggs. Ukrainian Easter eggs. I write them because this is what you do to make pysanky. The common misconception is that you paint Easter eggs. Perhaps you do, but pysanky (the name derives from the Ukrainian word "pysaty" meaning "to write") are written, with a kistka.

A kistka is a metallic, either copper or brass, instrument which holds the melted wax. The wax is used to write different colours, in the manner which I will further describe.

The reason why I stated that I write pysanky with such emphasis is because this art form is usually a female domain. Yes, sexual discrimination rears its ugly head, even in the area of folklore. I have faced countless of wide eyed, open mouth people who could not believe that a man - yes, a man - would voluntarily sit down and write pysanky, and actually say he liked doing them. They have heard of men who write pysanky but usually it is to impress a female (or the wife forces him) or because the man is old

and senile. These people find it hard to understand what I find enjoyable about writing pysanky.

Writing pysanky is like painting. It is a relaxing leisurely activity which I enjoy, as I do painting. The big difference between the two art forms, besides the obvious religious connotations of the pysanky, is that, as an art form, pysanky are more structured, meaning that in a pysanka one must include some sort of symbolical meaning. As well, writing pysanky rarely tends to be a form of self expression. Most of the writing which is done is based heavily on traditional designs. Although I am familiar with a few artists (if someone who paints paintings is called a painter, then does someone who writes pysanky get called a writer? a pysankist?) who do amazing things with the art form, while still combining a few traditional elements, however most of the "modern" pysanky, i.e. pysanky that an artist has made, leave a lot to be desired.

There is very little needed to purchase to begin a career of writing

pysanky. One needs eggs, colours or dyes, bees wax and a kistka. All these supplies can be obtained inexpensively.

The kistka is perhaps the most important tool one uses in writing pysanky. The traditional kistkas come in different styles and it is a matter of individual preference as to which one to use. Since I hate all the traditional kistkas I use an electric one. The electric kistka simplifies the writing of pysanky. The electric current is passed through a transformer and winds itself around a brass post. In this post there is a hole of small diameter where a hollow needle, which funnels the wax to the surface of the egg, rests. These needles are removable, which makes it possible to vary the size of the needle used, which in turn varies the width of the line written on the egg. This means that one does not have to have a whole box full of various kistkas lying around. (After a while it is

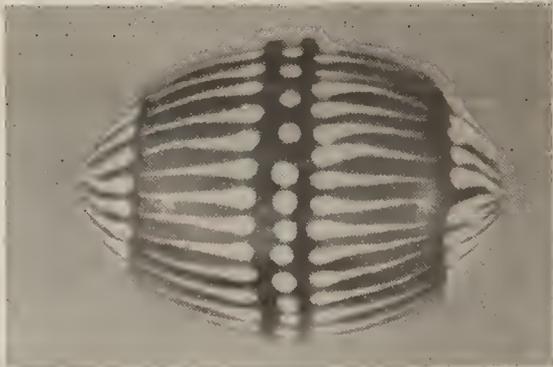
nearly impossible to tell the kistkas apart, unless you have them colour coded or you have ESP.) As well one does not have to bother about heating the kistka all the time. The non-electrical kistkas have to be heated in a candle all the time, virtually after every stroke. They also are not very consistent as to their wax-delivery system. The novice user usually either has no wax coming out of the kistka or he ends up with a big drop of wax on his egg, something that no pysanka design calls for. The electric kistka makes the writing of pysanky a less frustrating experience, even though some people consider them to be sacrilegious.

The wax is very important. It should be bees wax. This is not because one tries to be a purist when writing pysanky, or to give jobs to apiarists, or because the smell of bees wax is heavenly, it is simply because synthetic wax, paraffin, does not work. Paraffin does not seal the eggshell as well as beeswax so it is not used.

Now would be a good time to explain some of the basics of pysanky writing. One dabs wax (using the kistka), usually according to a plan or design, on a clean white egg, and puts it into a coloured dye. After a while of more dabbing, of more soaking, one pulls the egg out of the last colour and melts all the wax off. The areas where the wax

was applied stay the same colour of the egg at the time. Some people like to use clear wax and others like black, dirty wax. With the former one sees the colours under the wax, therefore sees what the egg will look like, the latter is good for filling in large areas to avoid missing any spots (a common fault of my eggs). One must be very careful with the wax because once the wax is applied to the egg there is no way it can be removed. Once the wax touches the surface of the egg, that area will not accept any dye. When one is learning to write pysanky this is usually where the frustration builds up. It is hard to make straight lines. One cannot erase the mistakes, and occasionally the wax splatters on the egg. The latter problem is virtually eliminated by the electric kistka, while the former exists in all the shaky armed people.

The third essential material is the various coloured dyes. After all, one wants to colour the eggs. The colour can be purchased at most Ukrainian bookstores and is cheap compared to the price of good oil or acrylic paints, or for that matter any artists supplies. The dye is non-edible to such an extent that once you soak the egg in colour you cannot eat it, no matter how you decide to have it. As well, the colours can last for a long time if they are made properly. One buys the powder and adds this to a cup of boiling water and then adds a



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tablespoon of vinegar. (The orange (frequently error and error) to figure colour does not need vinegar for out what order should be used for the some obscure reason which no one desired effect.

has ever explained to my complete satisfaction. "It's chemistry. It's made different. Right!"). When colouring the pysanky one has to follow a specific order; the egg has to be dyed from the lightest to the darkest colour. One starts with yellow, goes through orange, light red, dark red, brown and finishes with the black dye - usually. Green and blue are also used in some pysanky, as are other more esoteric colours. It is very hard to make up a specific order for all the colours, used, in proper order, because it often depends on the quality of the colours used. As well, different experts on pysanky writing, usually elderly Ukrainian women, the babas (grandmothers - old ladies who walk about with this knowing smile, shaking their head and clucking at modern society's ways - you know the type), have their own system of colour ordering. It gets confusing, with all their tricks and their "old world knowhow". One should just follow the basic guidelines, from the lightest colour to the darkest, listen to some words of wisdom from the neighbourhood pysanka expert, use trial and error

and with the other, grab a safety pin or a sharp thin object, a needle, pin, nail, whatever. One can buy "official" egg-hollowing devices but I have not advanced this far and besides, this just costs money. With the sharp object, hereafter referred to as "pin" (no Ukrainian connotations in this word, it is just a pin), start scratching a small hole in one end of the egg. Upon successfully making a hole (if the egg breaks or cracks you to the darkest, listen to some words of wisdom from the neighbourhood pysanka expert, use trial and error

task lies ahead. You must blow into one hole and force the yolk and the white stuff to flow out the other hole. After a while of blowing, one will have to prod around the inside of the egg, use the pin (if you can use your finger, start with a new egg), and attempt to break the yolk sac. The yolk sac's membrane is a pain to get out. One can be grossed out while watching the inside of the egg flow by one's face in a thin stream. After this process one finds oneself with an empty egg.

Empty eggs give me great ideas. You can empty the eggs, eat them, and then give them back to the supermarket and demand an exchange. As well, you can use them to play a practical joke on a friend, either substitute them in his refrigerator or start breaking them on your, his or somebody else's head. Fun! You can also fill them up with liquor and take them to places where one cannot drink. The possibilities are endless. However when attempting these be sure you cover up the holes with some white stuff. No sense in giving the joke away.

To write pysanky one must be in the right frame of mind. I do not mean that one has to be in touch with the pagan gods - for this is where the tradition comes from, it was later altered and accepted into Christian traditions. The right state of mind is to be relaxed. One cannot write pysanky when one is concerned about something else. One must devote most of the concentration to the pysanka. The rest of the concentration can be devoted to the people who are writing pysanky with you. This is not an activity for hermits. It is always more interesting to write pysanky with friends than it is doing them on your own. Writing pysanky is a social art form.

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On March 3, the movie *Malarek* opened in theaters across Canada. The movie is about Victor Malarek who is an investigative reporter for the *Globe & Mail*. The movie is based on his autobiography *Hey, Malarek* (Macmillan, 1984).

It is loosely based on this book since it focuses on the epilogue of the autobiography, Victor's first investigative piece on the three suicides in a Montreal Juvenile detention center. While we are seeing Victor research this story, and running into incredible bureaucratic stonewalls, the movie features many flashbacks of Victor Malarek's childhood and teenage years, when he himself spent many years in boys homes and detention centers.

Elias Koteas plays the role of Victor Malarek, and he plays it superbly. The actor has captured all of Victor's gestures, both physical and vocal, perfectly. He plays the part with a great deal of energy, a nervous energy such that the audience does not know what the actor is going to do next. This makes the film unpredictable and thoroughly enjoyable. Why he did not win a Genie award for this performance is a mystery.

The film is not a typical "hero makes good after defeating incredible odds" type movie. This movie is Canadian and so it casts off these American cinematographic stereotypes. The victory in the movie is the printing of Victor Malarek's story. That is all. There is no "love interest" in this movie as there are in most Hollywood production. The movie focuses on the successful completion of the story. Thus the audience can fully sympathise with the actor, and indeed Victor Malarek, about what it was like to research the story.

Being a relatively low budget movie there are minor glitches and Hollywood stereotypes. One of Victor's brothers does not figure in the movie and is even missing from the family photo, there is a stereotypical old alcoholic crime-beat journalist was quite unnecessary but thankfully did not prove to be a great annoyance to destroy the movie's mood. The other glitches were equally too insignificant to destroy the movie.

The movie *Malarek* is highly recommended. It is a extremely enjoyable movie without the standard Hollywood garbage thrown in. I urge everybody to see this film at the first possible opportunity.



Elias Koteas in the movie *Malarek*.

## Letters Con't From Pg.2

Ukrainian Canadians still lived "in fear of the barbed wire fence". This is just another example of why the internment issue hasn't been settled earlier.

Currently among the UCC's list of demands are recognition and acknowledgement of wrongdoing, the establishment of an open air museum in Banff, Alberta (where one of the camps was located), compensation for an amount to be determined and changes to the Emergencies Act, the act that replaced the War Measures Act under which Ukrainian and Japanese Canadians were interned.

In conclusion, it is hoped that the points raised above have contributed to Mr. Gula's sincere yet belated calls for a rational discussion on some of the issues surrounding the establishment of Canada's first concentration camps. And finally, in the words of Prime Minister Mulroney to mark the settlement with the Japanese Canadians, it is hoped that this issue will be resolved by 1991 so that Canada may truly "cleanse the past so that we may in good conscience face the future".

Myron I. Haluk  
UofT

The Rambling Mind in the previous issue brought forward several relevant questions concerning the whole internment question. I believe that we, the Ukrainian Canadian community, does not know enough about this issue. Although the pamphlet *A Time for Atonement* was well put together, I think the issue should be looked at in greater detail. The UCC should put Dr. Luciuik, Dr. Kordan and Mr. Martynowich together, pay them, and get them to publish a new document, which encompasses all the details brought forward in *A Time for Atonement* and in Mr. Martynowich's paper. (Incidentally, is there any chance of *STUDENT* printing that paper, although I have not seen it I have heard much about it? It would be a great contribution to the debate on the internment issue.) Anyway, the publication mentioned above should be ready for the upcoming UCC congress where the whole internment question and our action on it should be debated, and not in the usual UCC fashion, in the open. Even if the UCC does not publish an updated internment pamphlet, the internment question should be the subject for an open debate at the upcoming UCC congress.

I would like to thank you once again for perhaps starting a debate on the internment question and would like to tell you not to be discouraged by the detractors who will attack you and your ideas. All the best in the future.

I. Krykhnevstich  
Toronto

In discussing the Ukrainian Canadian Internment Redress question, Mr. Gula reveals considerable ignorance of the historical facts and our community's current lobbying efforts. For several years now, there has been discussion written in Ukrainian Canadian circles about seeking appropriate redress for the wrongs done to Ukrainians in Canada between 1914 and 1920, during Canada's internment operations.

To begin, a formal resolution instructing the national executive of the Ukrainian Canadian Committee (UCC) to raise the issue within the federal government was passed during last year's congress. Subsequently the Civil Liberties Commission (CLC) was mandated by the UCC national executive to undertake materials on the subject. Given our community's intense involvement in the debate over the alleged presence of war criminals in Canada little work could be done on the internment issue until 1987. Since then the UCC has widely distributed the booklet entitled "A Time for Atonement", and after prolonged and serious discussion within the national executive defined its position vis-a-vis the government. On October 28, 1988, several members of the UCC national executive including several lawyers and professionals met with Mr. Gerry Weiner, the minister responsible for multiculturalism. The UCC has called upon the government of Canada to acknowledge that the

measure taken against Ukrainian Canadians between 1914 and 1920 were unwarranted and unjust; to provide for the erection of historical markers at the sites of internment camps and to reconstruct the Castle Mountain internment camp in Banff National Park; to amend the Emergency Measures Act to prevent any similar misfortune from befalling any other Canadian ethnic, religious or social minority; and finally to agree to resolve this issue before 1991, the Ukrainian Canadian centennial year. A modest grant has been sought by the UCC to underwrite ongoing archival research, to search out survivors and to finance an independent economic impact assessment study to precisely determine the economic losses experienced by the community during this period. A reply to the UCC proposal is expected shortly.

Presumably additional historical research will resolve any of the relatively minor differences of opinion Mr. Martynowich has with respect to statements made on the issue by Dr. Luciuik and Dr. Kordan. It should be pointed out, however, that the claim that only unaturalized Ukrainian Canadians were involved has been conclusively refuted by archival evidence that has been uncovered and that the offices commanding the internment operations general offer, made it very clear that the property and valuables had been confiscated by the government. Contemporary reports make it clear that not all of these valuables were returned when the internees were released. Of course, the present day value of those securities and properties will be determined by an independent public auditing group which the UCC will be engaging. As well, passage in 1917 of the Wartime Elections Act disenfranchised tens of thousands of the alleged Ukrainian Canadian "enemy aliens". Obviously to be denaturalized you first have to be a naturalized Canadian citizen.

Just as the Ukrainian Canadian Committee supported our fellow Japanese Canadians' quest for an apology and redress for their experiences in the Second World War, so too the Ukrainian Canadian Committee enjoys the support of the Ethnocultural Council, which includes the Japanese Canadians. While Mr. Martynowich may feel that the Ukrainian and Japanese Canadians' cases are totally unlike, at least two other Canadian historians, professors John Thompson and Donald Avery have publicly supported the Ukrainian Canadian case.

In conclusion, we wish to let the readers of *STUDENT* know that our club and those we have recently been in touch with, stand behind the UCC national position and the methods used in advancing the Ukrainian Canadian cause before the government, and public of Canada.

On behalf of the  
University of Western Ontario  
Ukrainian Students Club  
Roman Temniuk  
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# SUSK Western Conference 1989

Karen Pidskalny

When I arrived in Winnipeg for Congress '88, I had already wanted Saskatoon to host Western Conference '89. By the end of the weekend it was confirmed that Saskatoon would be hosting another major event right along with the Brier, the Memorial Cup and Jeux Canada Summer Games. Thus Conference was born to Saskatoon. Upon my arrival home, plans went into action. I began formulating a Committee. After I convinced Dan Puderak into helping with the project, our planning began. Soon after, Kathy Labach and Natalka Makarenko joined the Committee and plans were then launched.



Stephan Jaddock and Tom Gabruch phoning home.

Between September and February, we met regularly, ran around doing errands, collecting whatever was free, phoning, mailing, and so on. February arrived right on schedule, just as most of our plans. Now all we had to do was wait ...

... as we waited, Michelle, Hali, Marijka and Taisa arrived from Winnipeg. Then some Saskatoon people arrived, waiting with us to meet new people and start the scavenger hunt. Finally Orest, Borys and Yuri from Winnipeg arrived, Andriy flew in with his car, and a crew from Edmonton rolled in - Cathy, John, Peter, Greg and Stephan.

It was then that our scavenger hunt began. We sent out are guests and fellow Saskatoonians to seek adventure in the winds of our city. Adventure they did find, not to mention menus, matches, McDonald's hats, a huge red sign, a SUSK president and a sexy secretary. Upon their return, we calculated points, declared a winner and started to party. By the way, there is NO 1124 Arts, and for those who said it was a washroom we know you were never there! Sleep commenced around 3:00 a.m.



Mike Stephanluk finds out who Greg Bysnluk is.

Saturday morning arrived sooner for some of us because we started our day in the morning and not at noon. It was I who sent a wake-up call at 8:00 a.m. After picking up a few semi-conscious bodies from the hotel, we were off to begin the Conference.

The first session was: "Language vs Culture: Can One Survive Without The Other?". Professor Zenon Pohorecky was our speaker on this topic. He presented us with the facts about the survival of language and culture. Ideally the choice is ours to make. He also told us that no matter how poorly we speak Ukrainian, or how awful a dancer we may be, that we should not be embarrassed to use what we know. It is only from using something you know that improvement and perfection is achieved.



Tammy Stopowski with a few articles from the Scavenger Hunt.

The next session was: "Ukrainian Education: Repairing a Crumbling Foundation". Mrs. Nadia Prokopchuk addressed this topic. She put a high value on the bilingual program, stressing the importance of learning Ukrainian. She mentioned that a problem the bilingual program has to deal with is parents. Many parents look at their children and their future and see dollar signs if their children are enrolled in French immersion or ordinary school program. Parents wonder what kind of a job their child will have if they learn Ukrainian. Mrs. Prokopchuk said that too many parents seem to forget that learning about, or keeping your culture and language alive, is a priceless asset for their child, and that there is a future in being Ukrainian.

After dinner, our third session was: "WWI Prison Camps: Canada's Unknown Shame". Professor Bohdan Kordan spoke about Ukrainian Canadians that were interned during WWI. Unfortunately I cannot tell you what this session was like due to the reason I was in a SUSK exec meeting. However, I was told that it was very informative and interesting.

We finished off the day with what we called the "Club Session". We asked one person from each Club to give us a brief report as to what they've been up to. Our aims were: 1) to get an update; 2) to

discuss common problems we have and how we've solved some of them; and of course 3) to show off our Clubroom. We're quite proud of it. We then adjourned the day to go get ready for the big evening.



An attentive crowd at the Sunday session.

As the sun set and the stars began to twinkle, the Ukrainian youth of Canada turned out in their finest wardrobe to begin a night to remember. I LEFT MY HEART IN THE KARPATY Banquet and Dance began. The atmosphere could not have been planned better even if we had wanted it. The lights were turned low, candles were on the tables, and huge windows in the room overlooked the central part of our campus. We can't forget Frosty the Snowman. The food was terrific, especially the Caesar's salad. Just as we were being served dessert, a display of fireworks went off to add to the magical winter evening in Saskatoon. Vesna Choir then entertained us with a few numbers. During one of their numbers more magic took place. A napkin came to life and jumped at Stephan! The evening ended with a dance. The music was supplied by a local band MRJA. As the evening came to an end, people were not anxious to leave. Before going to the party, we all sang a few songs. I believe it would be proper to say that fun was had by both the younger crowd and the older crowd of people there that evening. Sleep commenced around 4:00 a.m.



L to R: Prof. G. Foty - UofS, Prof B. Bunchuk - Chernivtsi State University, Laurianne Gabruch.

The SUSK exec was up bright and early Sunday morning to finish their meeting. Most everyone began their day with brunch. Andriy was dozing during the meeting, or was it 40 winks?

Our first session that day began with "Canada and Ukraine: How to Expand our Ties?". Professor George Foty first addressed the topic with a slide presentation. Professor Boris Bunchuk of the Chernivtsi State University in Ukraine then spoke to us about his views of Canada and his experiences here. Miss Laurianne Gabruch finished the session off with her view of Ukraine, and travelling there as a student. Our final session of the

conference was "Ukrainian Organizations: How Can Youth Get Involved and Why?". Dr. Dmytro Cipywnyk, president of national UCC was our speaker. He gave us a brief outline of the six major Ukrainian organizations in Canada and what is happening with them now.



The Sunday banquet.

We wrapped up the formal part of the day with the Mission Statement. To tell the truth, I think we walked out of here more confused. "What do you mean by advocate?"

After dinner we said "goodbye" to the Edmonton gang, and went for our sleigh ride, with the few of us that were still left to to enjoy the sleigh ride, right Greg? We all trotted off to some farm outside of Saskatoon. Once we arrived and got on the sleigh, we actually drove for a few feet before someone yelled Ahhh! and hit the snow, got up, ran, jumped back on, puff puff, and then attempted revenge. If you could not get even, then you pushed off some poor soul innocently sitting there. Annie and Greg said they enjoyed the ride but I'm sure they thought we were crazy to drive out to some farm in the middle of winter, in the middle of the night, to get on an open sleigh, ride around some person's field pushing people off in the process, pay the driver, get back in our cars and drive back to the city. Now, that doesn't sound crazy, it sounds like a good time in Western Canada.



Borys Kruk enjoying the Sunday banquet.

On this note, the story of Western Conference '89 in Saskatoon, Saskatchewan, hosted by the University of Sask., comes to an end. It was a success, to sum it up in one line. There is one honourable mention to Bernie Pidskalny, my husband. He was a part of the Conference Committee as much as I was.



Club session.

For those of you who were not here, you missed a fabulous Conference, but we look forward to meeting you in the future. To those of you who were here, we're glad you enjoyed the Conference. I guess all the worrying paid off. Looking forward to seeing you all again, and don't forget:

MAY YOUR MEMORIES OF US LAST FOREVER!

By Karen Pidskalny, President of U. of S. Ukrainian Students' Club, on behalf of the Conference Committee: Dan Puderak, Kathy Labach, Natalka Makarenko, and the U of S Club.

P.S. pictures by Karen Pidskalny



Greg Blysnuk attempting to explain the mission statement.

# BLOG-NOTES



## Popular Front Formed in Lviv

(UPA)The text of the programme of the Popular Front(PF), published in their bulletin, which has been formed in Lviv by a combination of unofficial groups and writers has made its way to the west. Last summer, mass demonstrations in Lviv led to the formation of a 'Democratic Front in Support of Perestroika', which was crushed by the authorities in autumn. The bulletin of the Lviv PF began publication in November last year and 3 issues have appeared to date.

The programme states that the Popular Front is a "socio-political organization" governed by its own constitution and the resolutions of the nineteenth party conference. It coordinates various unofficial and social groups, workers, collectives and individuals. The aims of the Lviv PF are:

- to defend and support the economic and political sovereignty of the Ukrainian republic, guaranteed by the constitution of the USSR.

- self-management of factories and enterprises, as well as financial cost accounting.

- the eradication of social injustice through control of social services, distribution of apartments, etc. - being placed in the hands of the consumer. These conditions would only be met if genuine authority is transferred from central to local bodies.

Other wide-ranging demands include:

- complete freedom to publish and disseminate information; both political and religious.

- freedom to worship and hold different political views.

- the formation of a constitutional court which would have the power to overturn unconstitutional laws. It would

also have the power to defend against 'great-power chauvinism and national nihilism'.

- Ukrainian language and culture should have an official status.

- The PF demands the full rehabilitation of the victims of repressions.

The Lviv PF sees its role in the harnessing of support among factory workers and organizing agitation in support of candidates to the Congress of People's Deputies. The Lviv PF is involved in meeting deputies, interviewing them, and organizing discussions and seminars with them. It takes an active interest in the economic development of the region of western Ukraine. It is also at the forefront of organising social assistance for the poor, invalids, the old and infirm.

Finally, the Lviv PF defends its own members from harassment by the authorities by organizing campaigns in the press, material help, and by approaching the judicial bodies and procurator.

## AIDS, Syringes and the SU

A scandal surfaced in the Soviet Union recently when it was revealed that 31 children and 7 mothers at a maternity ward in Elista, Kalmyk assr, had been infected with AIDS through the use of unsterilized needles. (The original source of the infection being a three month old infant whose father had contracted the disease in Africa.) Subsequent findings from a commission investigating the matter suggest that this incident may only be the tip of the iceberg, for sterilization

procedures and sanitary conditions in Soviet hospitals are shockingly poor and the Soviet Union would be fortunate to meet even half its need of 3 billion disposable syringes by 1991. The implications for our brethren in Ukraine are disturbing, if not mortifying. It can only make one angry to think that people in the West face an AIDS crisis because of screwing around while Soviet citizens face a potential epidemic because the system is so screwed up.

## Ukrainian Democratic Union Attends Second DU Congress

(UPA)Between 26-29 January in Riga, Latvia, a delegation from the Ukrainian opposition party, the Ukrainian Democratic Union, attended the second all-union congress of the Democratic Union. Altogether, 135 delegates attended from every region of the USSR, as well as 39 guests. The congress was scheduled to take place in a hall, but permission was refused when the delegates arrived on January 26th. They then went to a hotel in Yurmala, but after a short while the militia came and threw them out. Finally, the congress was forced to take place in an apartment of one of the Latvian delegates in Riga.

The congress was opened by Evgeniya Novodvorska. Sergei Grigoryanits, editor of the Moscow-based samizdat journal Glasnost, presented an overall picture of the political situation in the USSR. A delegate from Siberia proposed that his region should demand political autonomy. Members of the congress discussed the Democratic Union declaration, programme and statute, as well as resolutions about future tactics and the nationality question. All those present agreed that the upcoming "elections" in the USSR were "antidemocratic". In a separate statement, addressed to the Vienna Helsinki Review Conference, the Democratic Union congress believed Moscow to be unworthy as a site for a conference devoted to human rights, because the Soviet authorities were still violating them.

Resolutions passed by the congress included a demand for the release of arrested members of the Karabakh Committee, the unofficial Armenian nationalist group. The congress stressed that the Baltic republics were still occupied, and that the Democratic Union will continue to support the democratic opposition in these republics who are struggling against foreign occupation. Another resolution supported the rights of the Crimean Tartars to regain their autonomous republic. After the congress on January 29th a meeting was held in central Riga to honour political prisoners who had died in the Gulag.

The congress revealed that throughout the USSR, the Democratic Union publishes 13 journals, and, to date, over 200 press releases have been issued. The DU has 500 full members and 200 candidate members, with representation in 37 Soviet cities. Concerning the social structure of the membership - the intelligentsia form 43%, workers - 27%, students -16%, others - 14%, with one member classified as a peasant. On the political breakdown of DU members "democrats" accounted for 48%, (the largest group), liberal democrats - 26%, christian democrats - 10%, "democratic communists" - 10% and social-democrats - 8%. In addition, the DU has 1 anarchist and 1 Zionist member.

## Borys Bunchuk in Saskatoon

Jeffrey D. Stephaniuk

For eleven years, The University of Saskatchewan has been hosting an exchange with a Ukrainian university in Chernivtsi. This year, six professors from Chernivtsi stayed in Saskatoon for three months. One of them is a poet, Borys Bunchuk. On the 17th of February, Borys held a public reading of his poetry. He recited the original, Ukrainian language version of his poems. Most of the poems were from a collection entitled "The Measure of Truth". English translations, by Jeffrey D. Stephaniuk, were also read.

Borys often writes about his parents, their deaths, and "snapshots" he remembers of them. Borys' themes are diverse, from anti-nuclear war, poems about W.W. II, and love poems. About poetry in Ukraine, Borys states that "poetry is as loved as folk music". To be a poet for Borys Bunchuk is to be a confessor of the spirit, one's own, and one's nation's.

Borys Bunchuk has recently been accepted into the professional Writer's Guild in Ukraine. Now he can quit his job as dean of Students at the University of Chernivtsi to write full time. However, he is not sure if he wants to quit his job, because he values his contacts with people.

Борис Бунчук

## Відвідини

Околиця святого Юліана.  
Піввечір Церхва Кам'яна межа.  
Тонким сніжком затягнутий, мов раиа,  
Мальський цвинтар. Перші тут лежать

Дая тут побути. Дая меи відчути  
Як стугоинить замерзла близина.  
Лід на хрестах продихати. Й здобути  
Ще теплі українські імена

Степан, Ілько, Дмитро, Марія, Ганна,  
Параска... імена пливають в Імлі.  
Околиця святого Юліана.  
А скільки їх ще на ця земля.

Тут лиш робили Тут не ворожили.  
Тут люто корчували. Чи ліси.  
Чи галицькі і буювинські жили.  
Тремтячі, як високи голоси?

Хто їх запам'ятав у сірій пущі?  
А хто почув їх - перелітний птах?  
Прислухайся. Іх прасельські душі  
Шепочуться в покинутих хатах.

Дая ще побути. В кириличній плоті  
Відчути їх. Вони колдсь прияшли.  
Робили й здобудл А по роботі  
У землю цю свою-чужо лягли

Яка вона, земля нового краю?  
Така як та - жива і шкарубка?  
Вже - пізно. Вже - хрести. Не розпитаю.

По українських іменах читаю  
Канадську книжку. З першого листка



Професор - Поет  
Борис Бунчук



# In the Bush



You'd better brace yourselves for this issues column, coppers. It may sound a little far fetched, but it's all as true as me living here in Toronto and working at UBA. It's about hunting pygmies, those small black people that run around with spears and arrows and blowpipes.

This time the setting is far removed from the steamy tropical north of Australia. Instead, it's set right down in the south, about 100 miles out of Melbourne. In fact it happened at Sokil, our Plast camp, in about 1980 (yes, I was and am in Plast).

Sokil is situated right out in the bush. No sealed roads, only narrow dirt tracks that the buses must negotiate to take us there. Every other year a bus would get bogged and we'd have a tractor and about 100 people trying to get it out. The nearest small town is about 15 minutes away by car. It's on the coast, where we have some of the best surf beaches in the state. A wonderful location for Summer camps.

I should also explain at this point that our camps are not like the luxury affairs here, where they have barracks, beds and electricity. We roughed it like real MEN! We usually had about 8 or 10 people to a tent. The tents were vintage 1942 and had no mosquito netting, no sewn in floors, no modern trimmings.

This year I was still a *yunak*, in with the 12-18 age group. We had a new bloke in our camp for the first

time. I'll call him Roman. Roman was about 12 or 13, fat, had one of those bowl-on-the-head haircuts and wore glasses about an inch thick.

We decided there was something wrong with him when I saw him being dressed one morning. That's right! I glanced up the hill from our tent, and lo and behold, Roman's being dressed by both his parents. His mum was in the process of pulling up his underpants!! We simply couldn't believe our eyes.

Every night, we have a sentry on duty for security. This particular night, Roman was on duty with two old hands at the game. One was a bloke we called Victor Blockhead, who was a bit of a hellraiser. The other guy I'll call Johnny Spark, who had to be one of the biggest shit stirrers this side of Breakfast creek.

The bush at night is always noisy. Usually it's wallabies or kangaroos, or a few possums. But they sound like a person tramping heavily through the bush, especially the wallabies and roos, as they hop around. No matter how many lights you shine, you can never see them through the undergrowth.

Well Roman heard these noises and asked what they were. Blockhead and Sparky scared him half wided by telling him there still were aboriginals out there, armed with supersonic spear guns and stuff like that. Of course gullible little Roman believes this, and the next time he heard a noise he ran

Next morning the story spread all over our *Yunak* camp like fire. We decided to change the story from aboriginals to pygmies with arrows and darts. We told him they'd moved here from Africa and were on the warpath.

To make pygmy darts was dead easy. We had thousands of ferns growing around there with nice straight stalks. Just chop off the top and botom, and instant 2 foot pygmy dart. We cut a good supply of these. Everyone had lined up ready to march through the bush to the kitchen for breakfast. Roman was fairly short, so he was near the front. As we're marching, us blokes at the back started throwing darts at the guys in the front. Instantly, we all started yelling "Pygmies!! Pygmies!! Run for your life". Everyone's running like hell, darts raining down on us, and Roman's out front, running faster than anyone else.

We got to the kitchen, having escaped the dreaded pygmies. Somehow, no one was hurt! Roman starts telling all the girls how we were just attacked by an army of pygmies. They're looking at us as if to ask "What's he on?", but Roman keeps trying to convince them that it's true.

Morning activities passed without incident, as did lunch. After lunch we have one hour of free time. So we decided to take Roman pygmy hunting.

If you've ever been to a Plast camp, you know what I mean when I say every kid brings a knife to camp. And everyone has to have a bigger knife than the next kid. One loser may bring a pocket knife, the next kid brings a 4 inch Bowie knife. Next one brings a 6 inch Rambo cobat knife. Some warmonger turns up with a bayonet, and invariably there's a maniac who rolls up with a bloody machete. All free time is spent sharpening weapons, and playing a game called Chicken,

where you throw knives at peoples feet. Almost every year some idiot gets a knife in his foot and gets taken to the hospital.

So our hunting party was armed to the teeth! Twenty of us with razor sharp blades, including Roman and his pocketknife, went out into the bush.

About a quarter of a mile out, the pygmies started attacking. This time Roman was convinced beyond all doubt - pygmies are real - he actually saw them. (Actually he only saw about 6 of the smaller boys with suntans, stripped down to the waist, bobbing up and down in the bush with their backs to him).

Hail after hail of darts came raining down. Things were getting grim, the pygmies had surrounded us and we were trapped. Every so often, one of us would try to make a break for it, and we'd hear yelling, screaming, fighting; eventually they'd come back saying you couldn't get through. Roman's of the girls' camp, saying "Wait here, we'll be back in a minute". Of thinking he'll be trotured and eaten course, they just went back to camp to bed. The girls' sentry came across Roman. When quizzed, he told them that he was hunting pygmies. He

was sent back to us still babbling like an idiot, paranoid of night attacks. By next morning EVERYONE knew about the pygmies. The now expected pygmy attacks had full audience participation. Everyone but Roman loved it!

But all good things must end. After lunch we decided to go hunting again. But this time we'd make sure we'd get some kills. We were gunna pray to the pygmy gods first. So we all trooped down to the pool, knelt along the edge and began kow-towing to the water, chanting all sorts of nonsense. And Roman's out there going hell for leather with everyone else, getting right into it. Then Mark, one of our biggest thods, came up behind Roman and gave him the biggest kick in the ase you ever saw! Roman went cartwheeling into the water with a huge SPLASH. When he surfaced, he suddenly realized there were no pygmies, no poison darts and no pygmy gods. Just one wet, gullible Roman.

Well, Sparky came to the rescue this time. He had a huge scab on his elbow and opened it up with his Bowie knife. I saw him do it! He goes up to Roman with this blood soaked knife and says "Roman, I've just killed a pygmy. The cure for the poison is to wipe the blood on you". INSTANTLY, Roman is cured. Then Sparky walks up and down the hospital tent with his knife, like some demented Florence Nightingale, blessing and curing one and all. Truly amazing! And hysterical!

The evening saw the same stunt as the morning - pygmy attacks enroute to the kitchen. This time the girls knew our game and they led Roman on, asking if he'd protect them at night.

So that night, Sparky and Blockhead took Roman night for hunting. Well, all they really did was creep out into the bush with him at 2:00am and left him on the edge of the girls' camp, saying "Wait here, we'll be back in a minute". Of thinking he'll be trotured and eaten course, they just went back to camp to bed. The girls' sentry came across Roman. When quizzed, he told them that he was hunting pygmies. He

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I'm afraid he still cops it if someone from camp sees him around. I rarely see him at all now. A pity. He brought a lot of mirth to a lot of people in a very short time.



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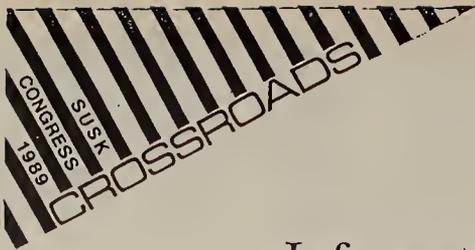
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### Regarding Pseudonyms

Articles appearing in *Student* under pseudonyms do so for a variety of reasons. Some authors request anonymity because their articles are of a political-sensitive nature and might jeopardize any future plans they might have to travel in Eastern Europe. Others don't want their names revealed because they know *Student* is read by various intelligence-gathering agencies and don't want to make their job any easier. Still others use pseudonyms because they fear a backlash from elements in the Ukrainian community who don't appreciate candid or critical journalism. The *Student* collective regards these and other requests for anonymity to be legitimate and would like to note, in conclusion, that this practice is hardly unused as there is a long tradition of using pseudonyms in journalism.



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#### THE ICON

Wed. March 8, 1989 7:00 pm.  
ICONS IN UKRAINIAN SPIRITUALITY  
Lecture & slide presentation  
Speaker: Father Michael Barida,  
Holy Dormition, Grimsby

Wed. March 15, 1989 7:00 pm.  
THE REVIVAL OF THE ICONOGRAPHIC TRADITION: A historical survey of the tradition since the 16th century, and the revival of the classical tradition and contemporary techniques of icon painting  
Speaker: H.C. Schlieper, Iconographer

#### CONTEMPORARY RELIGIOUS ORTHODOX THEMES

Wed. March 22, 1989 7:00 pm.  
"HAS GOD SPOKEN?" THE MEANING OF THE BIBLE  
Speaker: V. Rev. Ihor Kutash  
/Eng. & Ukr./

#### THE SERVICE & THEOLOGY OF EASTERN CHRISTIAN MARRIAGE

Mon. April 3, 1989 7:00 pm.  
Speaker: Christina Sklepkowycz, M.Div.

#### EASTER: SPIRITUAL MEANING & RITUAL

Wed. April 5, 1989 7:00 pm.  
RELIGIOUS INTERPRETATION OF SYMBOLS IN UKRAINIAN EASTER CELEBRATIONS: A discussion of Holy Week Services and the spiritual meaning of Easter  
Speaker: Deacon Myroslaw Bodnarchuk

Wed. April 12, 1989 7:00 pm.  
EASTER BREADS: A discussion and hands on workshop  
Speaker: Hania Cirka

PILGRIMAGE TO EASTER: Evening Prayers & lecture series  
Walking in the Light: Orthodox Christian Ethics

Tues. March 21, 1989 7:00 pm.  
Evening Prayers V. Rev. M. Bodnarchuk  
HOW DO WE DO ETHICS? THE THEOLOGICAL FOUNDATION OF ORTHODOX ETHICS  
Богословська підстава Православно-Християнської етики.  
Speaker: V. Rev. Ihor Kutash,  
St. Sophia Cathedral, Montreal

Tues. March 28, 1989 7:00 pm.  
Evening Prayers  
SACREDNESS OF LIFE: ABORTION AND EUTHANASIA  
Цінність людського життя: аборти і евтаназія  
Speaker: Rev. Roman Bozyk, Assumption of the Blessed Virgin Mary, Ottawa

Tues. April 4, 1989 7:00 pm.  
Evening Prayers Rev. Sencio  
MALE and FEMALE: THE MYSTERY OF HUMAN SEXUALITY  
Муж і жінка: таємна людської сексуальності  
Speaker: Dr. Peter Kondra, Hamilton

Tues. April 11, 1989 7:00 pm.  
Evening Prayers  
LIVING TOGETHER: THE 21st CENTURY FAMILY  
Спільне життя: родина 21 го століття  
Speaker: Rev. M. Skrumeda, Cathedral Church of St. Vladimir, Hamilton

/above sessions will be presented in English & Ukrainian/