

# СТУДЕНТ

## STUDENT

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VOL. 20 NO.99

# ЕТУДІАНТ

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

## Root Athletics

Slava Korinnia

My national pride is at prime-beam. Did you check out those Calgary '88 Olympics? Damn outrageous, don'tcha know. Damn proud to be a Canadian time, don'tcha know.

But my personal Calgary all-time Olympic game high goes beyond my all-Canadian national pride gloat. Did you check out those red-booted human dancing machines hopaking there way across McMahon Stadium in the opening ceremonies? Get out the dirt. My roots are showing.

Think about it. I mean this was really it. Our moment arrived in Calgary. Primary-coloured shavary and ribbons rippling in the breeze (as they only could in that oh-so-special western breeze) teamed with sumptuous earthy-shaded velvets and illustrious ethnic embroidery.....oh man, I break out into a sweat just savouring the memories.

Our day had come. Isn't this what we had all been waiting for? More than a blurb in your local newspaper, more than a headline in a national daily, more than a spread in a national newsmagazine, more than three seconds on national news...it was super-coverage -- global television. Oh, heart be still. Prime time, look out, the Ukrainians have arrived.

Were we satisfied with only the opening ceremonies? (our segment just happened to be a special favourite of Jim McKay, world-renowned ABC sports anchor) - NO! We went all out. (Please note the we has become collective and in no way indicates that we were them or that they were us. Pardon me, but my bourgeois nationalism is showing.)

And how did we go beyond prysidka-recognition. Ah c'mon. You were watching, I know you were. And didn't your eyes just swell up with tears

when, judging from the sea of blue and yellow flags at the medal ceremonies, it seemed as if Ukraine was the most populous nation in the world? Not only was it this globe's largest nation, it also manufactured the world's most enormous flags.

The only thing that was obviously absent to even the most uniformed observer was a uniformed national team. Well, I guess you can't have everything. Although, truth be told we came pretty damn close when the Swedish national team was on the podium receiving a medal.

There they were in all their glory -- the blonde and blue-eyed Swedes in their blue and yellow sweats and in front of them the old blue and yellows catching a gust of the Calgary chinook. Coincidence? Who knows? Maybe it has something to do with some alliance an old cossack had with a lusty Swedish monarch. But I swear it's true. I saw it with mine own eyes, I swear I did. Right there on CTV, ABC and other assorted global media. And I knew the blue and yellows were anchored in my roots. Yes sirree bob! They said so. Centred in the illustrious blue sky offset by a field of wheat, it read: UKRAINE! Heart be still.

We really did have a presence in Calgary, you've got to admit it. Staid old Reuters, the fact-reporting experts, even gave us honourable mention on one of their wires. Not only did they mention our up-front, flag-waving, globally-visible gesticulations, they even managed to cover a vigil held at St. Volodymyr's Ukrainian Orthodox church. Worshipers prayed for Ukrainians to be given separate national status in the games, just as Ukraine is granted the status of independent state by the United Nations. All of this on Reuters wire. We done good.

Personally, one of my favourite root-pride highlights was a gesture by one Ukrainian-root-activite. He handed a Soviet athlete of unidentified nationality a bouquet of, what else, blue and yellow flowers. While it may have been a predictable colour combination at the Calgary Games, the response of the unidentified Soviet athlete was not quite so predictable. And what does a Soviet athlete do with blue and yellow flowers? Why, throw them at the flag-bearers of course. Coincidence? A mistake? Who knows? At this point, all those with a love a of subterfuge, subversion and counter-revolutionary activities, heartily applaud yourself. You done good.

Hey, before I forget. Maybe we didn't beat the KLM line, but we sure had a hell of a banner just above the Soviet penalty box. "Free Ukraine" in big, bold, black letters, centred ever-so-evenly on a plane of innocent white. Sigh. What can I say. It's true, I'll confess. Born and bred a Canadian, I've a love of that good old-fashioned radical activist Ukrainian bourgeois nationalism.

Noticeably absent from the hoopla and hoi polloi of frantie Ukrainian global media seeking adventures were those who should have been in the forefront of this rip-roaring Calgary party -- SUSK! Too bad. SUSK's loss.

On behalf of those of us who participated, watched and supported our Canadian athletes as well as our Ukrainian heritage and antics, I've got only one thing to say to those who didn't bother -- you not only missed your 15 minutes of global media glory., you also missed one hell of a party.

In conclusion, skip the dirt. Fill in my roots with some of that good old-fashioned chomozem.



Photo: Anatoly Parat



СТУДЕНТ  
ЕТУДІАНТ

MARCH - APRIL, 1988  
VOL. 20 NO. 99

### INSIDE . . . . .

EDITORIAL	PG.2
LETTERS	PG.2
RAMBLING MIND	PG.3
CUT & PARRY	PG.4
YARMAROK	PG.5
ПРИЇХАЛИ	PG.5
ТЕРМІНУС	PG.6
REVIEW?	PG.7
ЦІБІТ ВІДЛИГНІ	PG.8
PRESSURE	PG.8
СЕЗОН	PG.9
ESTATES	PG.9
KGB	PG.10
HOW - HERE?	PG.11
BLOC NOTES	PG.12
ROTTTEN	PG.12

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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.

In the last issue of *STUDENT*, we featured an interview with Victor Malarek, the author of *Haven's Gate* and the *Globe & Mail* critic of Canada's immigration policy. He described the confusion in the immigration department, a confusion caused by the elected government. This was graphically illustrated on March 24th. That day, the government decided to delay the deportation of forty Turkish refugees who were described as bogus refugees. This announcement came after a week of government insistence that it was committed to its new "get tough on bogus refugees" policy. The government claimed the Turkish people in question would be deported, even though they were all seeking sanctuary in a church in Montreal. I would like to have someone sit down and explain the government's immigration policy to me. Will bogus refugees be deported unless they are holed up in a church? Does the church have to be in Montreal? Or does the church have to be somewhere where the Prime Minister, who does not enjoy embarrassing confrontations, is visiting? By backing down on the deportations the Canadian government has harmed an already much maligned immigration policy. The people of Canada do not trust the immigration policy. This mistrust is turning into a resentment of all immigrants and refugees. This resentment is directed towards all immigrants and refugees, those who came to Canada by following the rules or those who broke the rules to get here. The Canadian Government is at fault for creating this mess, resentment and hatred. The Canadian government does not feel that immigration is an issue which is of high priority. The government does not realize that immigration is an issue very much in the public's concern. It has been an issue ever since two boat-loads of Tamils appeared off the coast of Newfoundland. The people of Canada are concerned about the government's immigration policy. The government itself is not the sole place where one can place the blame. The opposition parties are equally at fault for not pressuring the government to reform the immigration policy. The government and the opposition parties tend to deal with the issues as they come up. Administering immigration policy by reacting to problems, "policy by the seat of the pants", is the reason the immigration system fails to work. A new Immigration policy for Canada is overdue.

Had Mr Gula bothered to read the brief submitted by the Civil Liberties Commission to the Standing Committee on Multiculturalism (i.e. A Time For Atonement: Canada's First National Internment Operations and the Ukrainian Canadians 1914-1920) he would know that no recommendation was made, whatsoever, about either the appropriateness or the amount which the federal government should offer to the Ukrainian Canadian community in compensation for the wrongs inflicted upon it during the First World War period.

The brief did note that if such redress were to be extended it would have to be at least \$1.5 million (and this amount does not include the value of confiscated properties and other valuables that were never returned). And it does point out that the human cost of these various repressive state measures is incalculable.

In arguing that the Canadian government should meet with representatives of the Ukrainian Canadian Committee to negotiate on this issue, the CLC was only furthering the legitimate interests of our community in Canada. Mr Gula's uninformed and convoluted appraisal of the brief and the community's position is both a disservice to his readers and to the community as a whole. Thankfully his views are those of a minority and not those of SUSK or the Ukrainian Canadian Committee's constituent organizations.

Taras Chubaka

Fortunately I did read the report in question. Although no direct reference was made to redress and compensation, the matter was implied in the brief. Your letter also implies this same point. How can one say - I am not expecting redress, but if there is redress, it should be at least \$1.5 million, which does not include ... (all the other costs mentioned). This letter turns out to be not only hypocritical but also erroneous. Had you, Mr Chubaka, bothered to read the editorial carefully, you would have noted that SUSK passed a resolution at the 1986 Congress which does not seek financial compensation, only an apology.

Ed. & Mr Gula.

Why is it that *STUDENT* has so little "western" content? I am not only referring here to articles. There has not been one advertisement yet this year in *STUDENT* from Western Canada. What's the problem? Has Eastern Canada missed something? Has the West been blown away from the rest of Canada or is it suffering a nuclear holocaust, or what?

Go ahead ... Rant and rave about the East wanting to take over. This time there are no excuses.

Come on Western Canada. Take the challenge. Let's hear what you have to say. Bash the East! Bash the West! Bash the North! Bash the South! Bash anything! Get your goddamn asses in gear! The challenge is yours and yours alone.

Joe Krynyckij  
An Eastern Contender  
London, Ontario

In the past few issues of *STUDENT*, a pseudonymous renegade by the name of Chi Chi Modal has been peppering Ukrainians with all manner of insults, ranging from "illiterates" to "ignorant fungi."

I'd feel insulted if it wasn't for the fact that I recently ceased to be an undergraduate, and if I didn't think the articles weren't hilarious and sad at the same time. The saddest of all is that the author or authors of the column are getting away with their vitriol because it is in Ukrainian. Well, fok, look at me, I wrote this letter in English, so I guess I'm no better. If the shit sticks, wear it.

Man facing Southwest



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*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.

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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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# Khrushchev's shoe Film review

So, Toronto student lovelies, where were you all during the week of visits by Drach and Illienko to our homely gray town? Studying fiercely? Never heard of the Science Centre? Innis College? Don't read your bulletin boards? Considering this is the year of the Millennium, the year of hyper-blasnism in Ukraine, the year in which they celebrate the eightieth anniversary of Soviet Ukraine, you all picked a good time to be complacent assimilated droids.

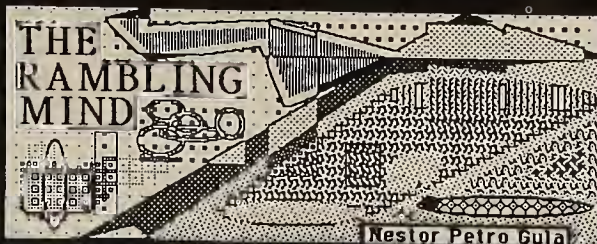
Reviews of these films, written by the .01 percentile of the population that actually goes to see the fucking things are great, and they lend Ukrainian studentdom an appearance of consciousness, but attendance would be cool too, now wouldn't it?

Those who looked like students were mostly alumni, a reflection of a seemingly better time, when students knew what a student was. Oh yeah. When students fasted in Ottawa, rallied with Plusch in Edmonton, had a good time in Chicago, Paris, New York, Prague, Lviv. Oh yeah.

Also in the audience at these things, the only people under thirty, were those affectionately known in our circles as the Polacks and the Polack lovers. To the former so called, "Polack" sounds real endearing, and if you cared to call one of them that to their face, particularly if you went to visit them in Poland, you would probably find yourself picking up teeth.

As for the latter, well the latter, as we all know, are "effete snobs, with a sprinkling of bums and Jeremiahs", as Spiro Agnew used to say, and they probably love you natives like one of their own. So go ahead, bigots, ignorant cultureless and identityless assholes, put up your dukes, now that someone's taken a few good shots at your heads.

**Billy the Great Goat of Rus'  
Fornicator Immensus**



Much controversy has arisen lately over the proper term for the Millennium of Christianity which was initiated by St. Volodymyr. In this issue there is an article where the Ukrainian Students' Club at University of Western Ontario came under attack for calling this the "Millennium of Christianity of Ukraine". Alongside this article, a letter by prof. Pospelovsky, who is a professor of Russian history at UWO, who criticized the club for this title is included. His point is valid, but it is overshadowed by a truly banal presentation of Ukrainian, as well as that whole area's, history.

The concept of nationhood was not around when Volodymyr Christened his domain. In fact the concept of Rus' being a unified kingdom/empire is not wholly true. Kiev was the strongest principality which ruled over various other principalities. There was continuous strife between the various principalities: the major reason why Rus' crumbled after Prince Yaroslav reign.

Professor Pospelovsky's for the emergence of the name Ukraine, for the nation is wholly suspect. However, I am not here to discuss the merits of prof. Pospelovsky's arguments. I shall leave that to those who are more knowledgeable of Ukrainian history. My main argument is with this endless bickering over who owns the rights to the celebration of the Millennium of Christianity in...whatever boondock

Rus', the series of principalities controlled by the Kievan principality was Christianized, not Ukraine, not Russia, not Byelorussia, nor was any state now in existence. No state or individual nationality has a true legitimate claim to this event. The only people who have a claim to this event are Slavic Christians. In fact, the event should be celebrated by all Christians, everyone who believes in Jesus Christ. The idea that the celebration should be limited to one nationality is crap. Just that, crap. Everybody has the right to celebrate this event.

Some Ukrainians believe that the event should be Ukrainian because the Christianization happened in Kiev, the capital of Ukraine. They believe that Ukrainians own the right to the event on the grounds of geographic claim. This is deluded. Geographic boundaries are just that, boundaries. It is a method that allows humans to state: this is mine and that is yours. The fact that the boundaries of Ukraine encompass Kiev, the center of the Rus' system, should not give the Ukrainian nation the sole right to call the event the Millennium of Christianity in Ukraine. As stated before, most of what is now the western Soviet Union officially became Christian in 988. One cannot and should not try to claim this event solely on geographical terms.

As well, one should not claim this event at all. The mere act of claiming something seems to be unChristian. When one claims that the event is ours, one denies the right for other people to celebrate this event. This is clearly against the principals of Christianity. One must give one of his many shirts to someone who has no shirt. The celebration of the Millennium of Christianity in ... is a limitless shirt, and as such, should be distributed widely.

To call the event the Millennium of Christianity of the Slav's is also inaccurate because not all the Slav's became Christian at that time. As well calling it the Millennium of Christianity in (any states or nationalities name) is equally inaccurate for the reasons stated above. Naming something, or the process of categorization, is a process which I have always found messy, impractical and inaccurate. The best solution is for everybody to go out celebrate this event, everywhere - Kiev, Moscow, Riga, Rome, London, Toronto, Edmonton, Vegerville, Washington, etc. - without giving it a name. If a name is necessary call it the "Millennium of St. Volodymyr's Christianization of the Principality of Kiev and other Rus' principalities."

## 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**.

**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.



**Staff this issue:**

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# CUT & PARRY

## Methods of Defence and Attack

Ivan M.

Western News  
February 11, 1988

Gazette  
February 16, 1988

It is nice that the Ukrainian Club of this university has decided to mark its annual week this year by a modest exhibition of Orthodox Church vestments and other objects in commemoration of the Conversion of Rus' (original Slavonic name of the Hellenized term Roshia and Latinized Russia) by St. Vladimir to the Eastern branch of Christianity in 988.

It is unfortunate, however, that by designating the exhibition "One Thousand Years of Christianity in Ukraine," they have narrowly localized the event and placed it outside its historical context for the following reasons:

1. In 988, or thereabouts, the Great Prince of Kiev, Vladimir, baptized the population not of Kiev alone (the present capital of Soviet Ukraine), but also of Novgorod near the gulf of Finland and other major cities of most of what today constitutes the European part of the USSR (exclusive of the Baltic and east of Volga regions). There may have been less resistance to Christianity in Kiev and other southern Russian areas than in the north and north-east, because the former regions had a longer history of relations with the Christian Byzantium and the Balkans, being closer to them, and the Christian minority there was quite substantial even before the official conversion year.

2. The Word "Ukraine" as a name for a nation began to be applied only about a hundred years ago, if that. Originally it meant frontier land or the frontier; and in times of St. Vladimir (but later than the conversion date) the term was applied strictly to one area; the lower Dnieper steppes bordering on lands of the nomadic hordes migrating into the steppes just north of the Black Sea from Asia.

By the 15th-17th centuries, the term "Ukraine" began to be applied to all southern and eastern frontier lands, bordering on something unstable, such as Crimean Tartar hordes, the tribes of Siberia, etc. Thus came into being, besides the original lower-Dnieper Ukraine, also the Oka Ukraine, just south of Moscow, then the Slobodskaja (or free) Ukraine between the Dnieper and the Don with such frontier towns as Kharkov, Voronezh, Kursk, and even the Siberian Ukraine with the conquests east of the Urals in the late 16th-17th centuries.

It is with the birth of Ukrainian nationalism in the late 19th century that the term "Ukraine" began to be applied by the nationalists as a nationality designation. The term is just as legitimate as any nationality name. My only objection is that the event, which happened one thousand years ago in a loose confederation of eastern Slavs called Rus', should be reduced to only one of the three areas and that associated with a name which is historically inapplicable to that event. It is also unfortunate that the Ukrainian Club chose to

The passage on the left was a February 11, 1988 letter to the editor of the Western News, the faculty paper of the University of Western Ontario, while the one on the right was a February 16, 1988 letter to the editor of the Gazette, the student newspaper of the UWO.

What the two letters have in common is a condescending and biased attitude, critical of events sponsored by the UWO Ukrainian Students' club during this year's "Ukrainian Week".

What the letters also have in common, is their author, one Dimitry Pospislovsky, a professor of Russian History at UWO.

If you had no prior knowledge of what the Millennium was, or who Valentyn Moroz was, and is, what impression would you have of the UWO Ukrainian Club if you read these letters?

As a Ukrainian student having overcome your initial exasperation, what would you do? Indeed, really what could you do?

In such a scenario, it is all too easy to fall prey to patriotic sentiments and become defensive. Consequently, any counter arguments would be typified by rhetoric and unsupported allegations. This would injure the credibility of any counterargument presented.

When a few members of our club sat down and agreed to take some sort of action, it was necessary to define some sort of framework and ground rules for counterarguments.

Legally speaking, although the letter to the Gazette bordered on libel, a class action suit on behalf of Valentyn Moroz was not possible, as this type of legal action is not available in Canada. If some sort of litigation were to be pursued, the burden would be on Moroz himself to initiate legal action, and to prove his case against the author of the letter. The best we could have done, was to put Pospislovsky on notice, and demand a retraction.

As far as we were concerned, it would seem that the question raised in this episode was not only one of Ukrainian rights, and of the chauvinistic distortion of Ukrainian history, but one of the quality of education itself. More important, it raised the issue of where academic freedom ends and discrimination begins.

As students, we were concerned that the attitudes exhibited in the letters were typical of those exhibited in history courses taught by Pospislovsky. With this in mind, we set out on two paths. One was to objectively discredit the claims in the letters, and another was to

make the administration aware of our legitimate concerns as to the quality of education.

This is where communication between our club and other Ukrainian organizations were vital in gathering information.

Sources included the University library and various Ukrainian and English publications. STUDENT responded quickly by sending us copies of articles which Pospislovsky quoted (out of context). We consulted "KYK", as well as Ukrainian academics, and we were very pleased at the overwhelming response and support of our efforts.

As a student voicing concerns to the administration, it is so easy to come across as a "whiner" or a "complainer" and to make allegations while pointing your finger here and there. Such an approach will get you nowhere. A knowledge of how the system works is a must, as is, who to approach and how. As a student, it is essential to know your rights, and to realize that the laws of the land are there for your benefit as well.

The matter was raised at a meeting with the Senate Committee on Race Relations, and will be brought to the attention of all levels of the Faculty of Social Science, not only from the students club, but also from other Ukrainian organizations.

What this exercise illustrates is the importance of communication, and of utilizing the existing organizational framework to an advantage. All too often, when students find themselves in a situation similar to ours, cynicism is the immediate reaction. This may be due in part to setting unrealistic expectations, however, this cynicism manifests itself in passivity and apathy. In extreme cases, this cynicism manifests itself in factionalism.

If anything, this exercise illustrates that, in order to protect one's interests, one must do more than preach to the converted. One must gain a knowledge of the alternatives available, taking an active role in learning the system.

As the saying goes "knowledge is power", likewise, a flame in a closed home has little chance of lasting very long. One must open the windows in order to feed the flames.

It is interesting that this is not the first time Prof. Pospislovsky has attempted to discredit Ukrainian nationalism or Valentyn Moroz and it probably will not be the last. Time will show that the next round of exchanges will be most interesting indeed.

associate their marking of the 1988, as far apart as West Germany, Britain, the USA. All the colleagues with inviting Valentyn Moroz as in the field of Russian and Church, their speaker, the man who has history I know will have had blamed Christianity for the denationalizing the Ukrainians and called for the restoration of the pre-Christian heathen deities (of whom, by the way, more than half were either of Finnish or Lithuanian origin) as the only way to restore Ukrainian national consciousness.

Of course, the Millennium of the Christianization of Rus' which gave the eastern Slavs not only the light of Christianity and with it brought them into the European Judeo-Christian civilization, but also a common literary language, deserves to be marked more universally than by a mere private exhibition of an ethnic club. The Millennium is being observed by the academic communities of the Western world with scores of conferences, symposia, series of lectures and other events taking place internationally everywhere, except Canada it seems. I, for one, will have presented some sixteen lectures and papers in connection with the event between the spring of 1987 and the autumn of

"Ukraine" by Byzantine Orthodox Christianity.

Such are the incongruities resulting from the failure of the historical memory to span a mere nine years; and that at a university!

D. Pospislovsky  
Department of History, UWO

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Department of History, UWO



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# Yarmarok Unleashed

March 30 marked the official Toronto release of *Yarmarok: Ukrainian Writing in Canada Since the Second World War*. The book, published by the Canadian Institute of Ukrainian Studies at the University of Alberta, costs \$24.95 for the cloth version and is not available at the present in paperback. Lydia Palij hosted the evening and Maria Holod, the current head of *Slovo*, the Ukrainian Writers Union, introduced the book. Four of the Canadian-born contributors to *Yarmarok* who live in the Toronto area read from their work: Michael Nimchuk, Larry Zacharko, Candace Cael Carman and Brian Dedora. The book had similar launchings in Edmonton, Vancouver, Victoria and Winnipeg. This book is edited by Jars Balan and Yuri Klynovy. As the subtitle suggests, the book is a compendium of Ukrainian writing in Canada. The main purpose of this book is to provide English speaking Canadians with an insight into the writings of Ukrainian Canadians.

The book's name, *Yarmarok*, comes from the Ukrainian word meaning "marketplace" or "fair". The name then is analogous to this marketplace, meaning the book, is a place where anything and everything can be found. The name also echoes a journal published in Ukraine in 1920s & 30s, *Literaturny Yarmarok*.

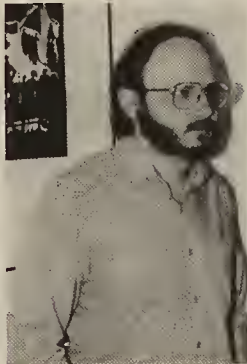
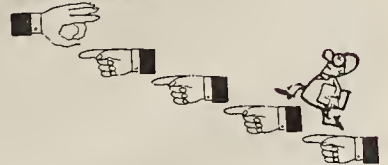


Photo: Anahy Patak

The editors had to sift through thousands of different works, in English and Ukrainian, to put this compendium together. *Yarmarok* does not include or mention every Ukrainian Canadian (either Canadian born or immigrant) author. Instead it provides one or more pieces of work by each of the 49 writers. In keeping with the analogous meaning of the word "yarmarok", the pieces of work represent many styles, from constructivist poetry to more traditional poetry, to excerpts of plays, to prose, to short stories. This wide range of styles is also reflected, although not congruently, by the authors' different backgrounds.

*Yarmarok*, according to Jars Balan, was a project which spanned seven years. He was approached by the late Yuri Stefanyk (who is better known under the pen names of Yuri Klynovy and Yuri Hamorak). Originally Mr. Balan was under the impression that there was not much work involved to complete the book; "the authors were going to worry

about the translations. All that needed to be done was to write an introduction and to write short biographies about the authors." As Jars Balan sifted through the stacks of paper which were given to him, he realized that there was a great deal of work left to be done; the translations were either not done or their quality left a lot to be desired. Mr. Balan stated that there was a great deal of work to be done and that along the way he was involved in many adventures regarding *Yarmarok* (although he decided to "spare us" the details). In his closing remarks Mr. Balan mentioned that it was unfortunate that the co-editor Yuri Stefanyk (Klynovy) was not able to be present at the ceremony.



Тарас Гула

## ПРИЇХАЛИ, ЗАТАНЦЮВАЛИ, ЗАСПІВАЛИ ТА Й ПОЇХАЛИ

В Канаді ми маємо безліч танцювальних і хорових ансамблів, і часами може аж забагато. Виглядає що наша громада має якусь потребу до цього, адже такі групи мають найбільші успіхи. "Барвінок", як того тилу ансамбль, може себе поважати поміж кращими.

Я мушу признати, що був заскочений калібром їхнього виступу. Їхня постановка різних танців була на високому рівні, спеціально дівочі. "Маринна" — дівочий танець представляючи свято Купала — була для мене найбільше цікавою. Хоча хоровий спів не був найкращим, мені вдалося відчувати дух того свята.

Кажуть мені, що в таких виступах треба дивитися на строї. Ну і я там заглядав. Для мене це досить неважна справа — гадаю, що відчувати танцюристів і музиків важніше. Але треба це передати — маленька пташечка мені сказала, що майже всі їхні строї ручної роботи. Це саме собою багато каже. Вбдно, що члени і прихильники ансамблю дбають, і навіть якщо таким як я самі строї не впадуть у око, можна відчувати ту дбайливість.

Ту дбайливість і пошану також вбдно в тім, що "Барвінок" включає в свій склад оркестру, яка приграв танцюристам і співакам. В складі оркестри є навіть скрипка, мантолліна, і сопілка. Це є відмінне тим, що багато менше безпечно як накручена музика, надає кращий настрій, і творить можливості на несподіванки.

Члени "Барвінку" заангажовані тому, що відчувають, що це важне, і тому що їм подобається.

Ну то хай танцюють і співають і успіхи мають!

"Барвінок" є танцювальна і музична група українців з Бразилії. Складалась вона із біля двіста осіб, майже всі вже третє чи четверте покоління в Бразилії. Квитки на їхні виступи були випродані, та на жаль молоді було мало.

Photo by Lou Tasky  
New Perspectives



# ТЕРМІНУС

Третє число журналу "Термінус" появилось якраз після виступів Авангардного Українського Театру (АУТ) в Чикаго. Появилось — це може не точне слово. Люди, члени АУТ, довго працювали над цим, найновішим примірником "Термінуса". В журналі поміщено твори сучасних українських мистців, доповіді про інших, живих і не живих, мистців, репродукції їхніх творів, та інші цікаві статті, які доказують, що сучасна українська творчість існує.

"Термінус" представляє музичну групу "Оселедець", які грають в стилі рипк, і включають маленьку пластинку з їхньої музики. Також є інтерв'ю з Юрієм Онухом, експериментальний мистець в стилі, як то у Канаді звучить (не точно) performance art. Цей музичний ансамбль, і цей мистець, це два приклади творчості, яка відбувається у Польщі (тепер Юрій Онух живе в Торонті, але мистецьку школу і більшість праці виконував у Польщі).

Є багато цікавого в журналі до читання: інтерв'ю, поезії, проза, статті і уривки з публікованих книжок. (Ще до того пластинка до слухання). Журнал "Термінус", тим робить позитивне враження, що журнал є дуже професійно оформлений, особливо з огляду графічного оформлення. Цей журнал не має собі рівного в Українських видавництвах з огляду професіональності виконання. Навіть видання, які мають підтримку багатьох суспільних чи політичних груп, з всім їхнім майном, не доходять до рівня журналу "Термінуса". Це дуже цікаво, бо група яка видає "Термінуса", АУТ, не має ніякого майна. Тому, що АУТ не має підтримки публікувати "Термінуса", він не виходить регулярно. Перше число — Весна 1986, Друге — Зима 1987, Третє — Зима 1988. Сподіваюся, бажано, щоб наступне число вийшло скоро, бо чекаю. А Ви, читачі, повинні постаратися набути примірника "Термінуса".

Щоб добути примірник журналу "Термінус" вишліть 5 (п'ять) доларів до:

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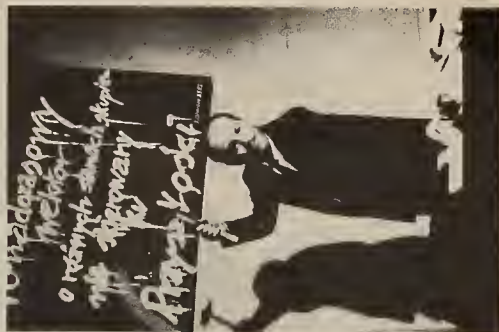
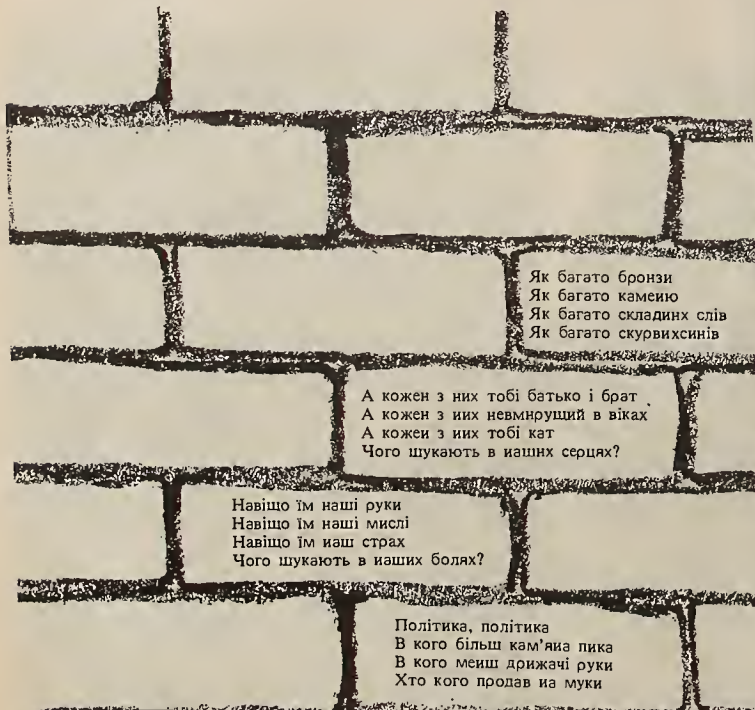


Ричить ціле товариство з патосом горилів.

НА МАРГІНЕСАХ  
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ЗАХОДУ

Юрій Онух народився в Люблині 1954 року. Вчився у Варшавській Академії Мистецтв, де був співзасновником та директором експериментального центру. Займається малюванням, фотографією, фільмом, інсталяцією та перформансом. Виступав у Східній Європі, в Західній Німеччині та в Італії.

— Громадяни! — горлав Ботомик. — Ми всі щасливі, бо ми всі, громадяни, завершили дурни!



В червні 1986 року був запрошений на міжкrajову конференцію мистців у Ванкувер, яка називалася «Strategies for Survival» (Стратегії Виживання), а відтак переїхав до Нью Йорку. Восени 1986 року, на запрошення Авангардного Українського Театру (АУТ), прибув до Торонто, де в Інституті св. Володимира представив перформанс «Луні/стріла/світло/exit/а». Згодом, разом із польським композитором М'ечиславом Літвінським, представив другий перформанс «Чорне сонце, золотий камінь» в галерії Artculture Resource Centre (ARC). Тепер живе й працює в Торонті, де недавно провадив організовану АУТ-ом серію майстерень, т. зв. «Зустрічі на маргінесах перформансу».

Мистецький перформанс Юрія Онуха можна зачислити до стилю ритуалістичного або символістичного. Його символи не є, однак, навантажені специфічними культурно-суспільними значеннями, але своєю простотою і чіткістю радше наближаються до універсальних архетипів людського пережиття. Його перформанси представляють неначе картини, іконоподібні образи, створені рухами, музикою та невеликою кількістю матеріалів.

Всі уривки ужиті з дозволом редакційної колегії журналу "Термінус"

ОСЕЛЕДЕЦЬ



# Can This Be a Theatre Review?

It was AUT. They did it again. They insisted on doing more performances. They want to be written about again. How much further can one go, after reviews like: The Rebirth of Ukrainian Theater! Wonderful Young Actors Breaching New Ground! At Last Something Interesting and Non-Syrupy on the Ukrainian Stage! We have lived to see Ukrainian Theater Catch Up with the Twentieth Century...etc. etc.

Yet the reaction's understandable. Reeling after first contact, audiences have been heard to remark: "And it was in Ukrainian and it was even interesting, oh my God, and there weren't even any vyshyvany sorochky..." Such first impressions can be distracting. Distracting from assessing AUT's performance on more stringent criteria than one'd apply to (amateur) mainstream-Canadian theater. To To the detriment of Ukrainian theater, people's expectations for it don't seem to be as high.

Not having seen the work of AUT since their premier of Marko Stech's "Duel" in 1985, the main impression is that the performances have become slicker, scripts more selectively chosen, improved casting - "more professional" seems to be the catch- cry.

The three plays began with the first act of Ihor Kostetsky's "Diia Vidbuvaetsia za Visim Khvylyn..."

The humblest, most inept reporter, Kostych, on the staff of a newspaper is sent to interview Nykodyma, the widow of the National Hero. Before she arrives, he encounters the Hero's sister-in-law, who expounds at length on the Hero's Ideals. During the course of the conversation, the sister-in-law, Kyska, encourages Kostych to actualise himself, to fulfill his potential, and to write about the Hero, the real man, not the caricature painted by sweeping newspaper phraseology...

The main actors were undeniably well-cast. Audiences readily empathised with Andriy Wynnickyj's bumbling Kostych; Nykodyma, played by Oksana Maryniak, was formal and reserved; and Motria Dnyshchuk portrayed a spirited Kyska.

Audiences were also quick to respond to the humorous vignettes of newspaper editors, who were seated on platforms in a hierarchical formation across the stage.

It was these moments, played for comic value, and strong performances from the leading actors that overrode some of the intrinsic difficulties of the piece.

To name one difficulty - there is a distinct feeling that some monologues could have been more closely edited, it is hard to see the reason for so much wordiness. One expects many ambiguities and uncompleted ideas to be resolved in a second or third act. For example, is it Kostych that becomes transformed, or is he a reincarnation of the Hero, as it is a flashback? Is the fact that the play is unfinished a reasonable excuse?

Another problem is that some speeches, especially those of Kyska on the theme of the Ideals of the Hero, were written in a rather moralising tone, and thus have an alienating effect. A contemporary audience does not expect to be preached at, and so those lines would be particularly difficult for an actor to deliver convincingly.

Although the set design was creative (I bet you didn't know what happens to left-over STUDENT's.) theater space was also used well - that is, when the action focussed more closely on the persona of Kostych, the actors moved smoothly into theater-in-the-round - but the lighting in the Toronto performances was besieged by gremlins.

And once again it was the gremlins that interfered with the lighting of Samuel Beckett's "Katastropha" during the Toronto performance. Despite this small flaw, performances achieved the essential effect - a chilling cold atmosphere, in the midst of which, the Protagonist conveys a wrenching pathos. And performances achieved (dare we be irreverent?) a healthy dose of Beckettian-initial-incomprehension.

Perhaps more detail would help: the creation of Art in a totalitarian society is exposed to its skeletal elements.

The three components: the Director (Marko Stech), who sadistically manipulates the Protagonist, dehumanising him, creating a programmed image, demanding a performance which an unseen audience mechanically applauds; the Assistant (Oksana Maryniak), who can not disobey, but can only execute the Director's barked commands; and the Protagonist (Andriy Wynnickyj), whose sole voluntary movement is to raise his head, then slowly turn it, and then drop. The pained gaze sweeps the room, probing the audience. That final moment shakes the audience with the consequences of the antecedent.

It is an ambitious work to attempt. Ambitious for the actors as well as the audience, which has to work on extrapolating abstractions.

The most successful play was Slawomir Mrozek's "Posered Moria". Three men - Big (Roman Waschuk/Marko Stech), Medium (Ihor Stech), and Little (Zenon Waschuk), are adrift on a raft in the middle of the ocean, their food supplies are exhausted. What to do? They decide they must eat somebody. For Big and Medium, the obvious choice is Little. No matter what arguments he proposes, there is no way that he can escape his fate. A wonderful allegory - the little person, for whom the system was created, for whom the ideology supposedly emanated, is now himself devoured by it.

The play is a typical example of Mrozek's wordsmithing, everything develops in a logical sequence from the initial "Ja holodnyi!" (I am hungry!) to its macabre conclusion. The ideas that seem straightforward and perfectly normal at first, twist and convolute with a life almost their own. develop to conclusions that are so absurd, they are funny. Yet the humor is shocking; shocking that such absurd implausible logic can mirror the reality of socialist and other political systems that "eat" people. It is so perfectly logical, perfectly human, and simultaneously perfectly-inhuman.

This play has been in AUT's repertoire for quite a while, and the three main actors feel comfortable with their roles, their timing is well developed and the three characteristics combine in a well-balanced whole.

The result of this was evident in the rapt attention of the audience, no matter on what level they understood the play. It satisfied the imagination of those that were listening for ideas and drew those that recognized the exchanges as basic dynamics of human negotiation and power struggle as well. And that is something all playwrights aim for.

Odarka Shkiraniuk

photography by N. Mykytyn

ACTORS: Eugene Duvalco, Luba Gavur, Nestor Gula, Adrian Ivakhiv, Oksana Maryniak, Ivan Naberezhny, Motria Onyshchuk, Andriy Pereklita, Adrianna Stech, Ihor Stech, Marko Stech, Roman Waschuk, Zenon Waschuk, Andriy Wynnickyj.

DIRECTION: Roman Hurko, Andriy Pereklita, Marko Stech.

MUSIC: DAdrian Ivakhiv.

MAKE-UP: Adrianna Stech, Tania Choma.

WARDROBE: Natalka Latsyshko.

LIGHTS TECHNICAL DIRECTOR: Andriy Pereklita.

STAGE DIRECTORS: Roman Hurko, Ivan Naberezhny.

Try Piesy (Three Plays):  
Diia Vidbuvaetsia za Visim Khvylyn, by Ihor Kostetsky;  
Posered Moria, by Slawomir Mrozek;  
Katastropha, by Samuel Beckett.

Avantgarde Ukrainian Theatre (AUT)  
Detroit, 30th Jan.  
Chicago, 27th Feb.  
Toronto, 5th and 6th March.





# ЦВІТ ВІДЛИГИ

Тарас Гула

Минулого числа, якийсь тиомик заліз у мою статтю. З закінчення вийшов жарт. Знаю, що цвіт папороті не можна купити — про курення його менше знаю. Тільки бачив у фільмі Юрія Ілсника, кінорежисера з України, що він горіти може — диму не бачив.

Недавно відбулася рідкісна подія. Торонтоńska громада мала нагоду оглянути українські фільми, в українській мові, вироблені на Україні. Насолодився я п'ятьма фільмами під час десятихвилинної екстраваганзи. Найбільше цікаві були фільми Юрія Ілсника.

Як у фільмі *Тині Забутих Предків*, де Ілсико провадив кінематографію, у його фільмах апарат мандрує постійно, немов дух, який плаває посеред ді і заглядає в кожний кутку, в кожне лице. Це спеціально було візчути у фільмі *Криниця для Спраглих*.

Фільм є важкий і умисний. Сценарій написав визначний поет, Іван Драч, а інтерпритував сам Ілсико, зобраючи з неї шкіру — в словах Драча.

Старий дід, сторож криниці, відчуваючи, що смерть його кличе, будде собі домовину. Криницею він кормив безліч людей і своєю родиною. Лишився самий, жінка померла, діти поїхали до міста. Прикликуючи дітє до себе на свої останні ді — але не вмирав.

Колн апарат йому заглядає в очі, він бачить його думки, де картини мнунулого спливають з сучасни-ми. В цім, і коли він відзеркалює почування старого, фільм набрас сурреалістичний характер. Молоді

хлопці, хіба його снии, ідуть пісками, тягнуть сітку за собою, нібито ловлять рибу. Старий сидить при столі, на відкритому крісел. Сильний вітер, перелету джета перевертас крісла, і обрус злітає з стола, замотуючи старого. Старий бореться з обрусом і вітром, але не дас собі ради.

Листі фільми Ілсника, які були висвітлені це *Вечір на Івана Купала* — фантазматоричний фільм базований на короткому оповіданню Гоголя, *Білий Птах з Чорною Ознакою* і *Солом'яні Дзвони* — фільми зосереджуються на дію підчас Другої світової війни на Україні.

Поза фільмами Ілсника, були ще Тимотея Левчука і в *Звуках Пам'яті Відгукнеться* — про життя Миколи Лисика і Бориса Івченка *Пропала Грамота* — базований на короткому оповіданні Миколи Гоголя.

Фільм про Лисенка мене досить розчарував, не тільки технічно, це можна пробачити, але своїм характером. Хоча були одна чи дві сцени відмінні, назалат фільм був наладований українськими кліше. Творив режисер для сентиментальної публіки.

Натомість, фільм Івченка дуже цікаво представив життя козаків. Мав він подібності до, так званних, Spaghetti Western, але з фантастичними елементами Гоголя.

Маю надію, що цвіт відлиги розцвіте жавао і здорово, і дасть українським, як і іншим, мистцям в Соевському Союзі висловити своє я.



# The Pressure Is On

Markian Hawryluk

In recent years there has been tension between the Ukrainian and Jewish communities in Canada and the rest of the world. At worst, the tension has escalated to abuse, threats, and other seeming acts of hatred. Perhaps, the tension stemmed from historical differences or perhaps from the more recent deliberation over the Deschenes Commission of Inquiry on War Criminals. Regardless of the source of the catalyst, the gauge on this intercultural pressure-cooker is steadily increasing and reaching a critical and dangerous level.

In the past few years, I have witnessed, read about, and heard rumours of outright cases of anti-Semitism and anti-Ukrainianism. The two communities have fought like children, pulling each other's hair and biting viciously like two politicians slinging mud at each other in a desperate attempt for media coverage and the accomplishment of their goals at any cost. Ukrainians blame Jews. Jews blame Ukrainians.

Is this the behaviour of civilized people? Is anti-Semitism and anti-Ukrainianism any different from apartheid or nazism? The prejudice that exists between these two communities is the same prejudice battled by Gandhi and Martin Luther King. Is not the persecution among our cultural groups the same sort still being experienced in communist countries?

Is this the behaviour religious people? Judaism advocates love for one's neighbour and compassion for fellow men. The Old Testament prophet Moses battled such discrimination with the power of God when leading the Israelites out of Egypt. Where is this sense of justice now? Christianity advocates not only love for one's neighbour, but even for one's enemy. Why do Ukrainians not follow the example of Metropolitan Sheptytskyj who aided many Jews and in particular many children to escape the terrors of Nazism?

The Jewish and Ukrainian communities have much in common. Both were denied for some time free existence in their homeland. Both have had their holocausts, which in fact, they shared. During the artificial famine in Ukraine in 1932-33, many

Ukrainian Jews undoubtedly died alongside the millions of Ukrainians who perished at the hands of the communist government of Joseph Stalin. In the concentration camps of Adolf Hitler during the Second World War, hundreds of thousands of Ukrainians were exterminated along with their Jewish counterparts. Both communities have been persecuted by the communist government for over sixty years, and even under the alleged "glasnost" occurring under the leadership of Mikhail Gorbachev. Both communities are battling the Soviet government to release prisoners of their own nationalities and to allow people to emigrate. With so much in common, why are these two communities battling each other instead of becoming valuable allies in the fight for justice and non-discrimination?

In Ottawa schools, a course entitled "*Man's Inhumanity to Man*" will deal with both the Ukrainian Famine and the Jewish Holocaust. This course could just as well deal with relations between the Jewish and Ukrainian people. Their combined actions could be labelled as nothing more than inhumanity towards each other and themselves. These warring factions should work together on common projects to achieve common goals. These projects would serve as a valve that releases the pressure of the pressure cooker in which both communities are sitting. Let's get the Jewish and Ukrainian people out of there and put the pressure on the Soviet government instead.



## Be a spy for Student

Travelling to Eastern Europe or the Soviet Union? If so, you could be of invaluable service to Student by informing us about little-known incidents or events that you learn about during your visit. Naturally, we're especially interested in heaving about anti-Soviet activities and manifestations of resistance to the state, but we'll accept anything that sheds light on what's really going on inside the Russian empire. We want stories about strikes, shortages, bureaucratic fuck-ups and violations of human rights, as well as the words to underground songs, political graffiti, or the latest Soviet joke. We'll share with our readers any interesting information that travelling Student readers share with us. Submissions can be in the form of articles or short items for our "Bloc Notes" and "KGB" columns, and should be either typed or neatly written (double spaced with ample margins) for convenience editing.

Note: Although we'll be happy to print contributions, either anonymously or under pseudonyms, each submission must be properly identified (full name and return address) so that we can verify the credibility of our agents.



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# СЕЗОН FORMULA 1

Наступає знов літо. Це має тільки одне значення — знов починається сезон Formula One. Перші перегони починаються третього Квітня в Ріо де Жанейро, Бразилія. Перегонні, разом зіспіциаліст, відбуваються на всіх континентах, окрім Африки і Антарктики. Цей рік знов будуть перегони в Канаді, в Монреалі, дванадцятим червня. Більше ніж 26 авт беруть участь у кожних перегонах. Водії цих авт походять з всіляких країн. Так само машинерія авт і мотори, продукуються в різних країнах.

Цей рік буде дуже цікавий. Це тому, що міняються правила відносно моторів. Авт тепер ідуть за швидко і водії непотрібно ризикують. Також найкращі мотори "турбо" мотори, які є коєичні, щоб приймати добре скінчити перегон, коштують понад сто п'ятдесят тисяч доларів. Треба прийнятише два нові, свіжі мотори для кожного авт на кожні перегони. До "турбо" моторів стосуюватимуться спеціальні закони, які послабшими їх. Деякі мотори перевищують тисяч п'ятсот кіських сил, а нормальні мотори (без "турбо" підалення) мають "тільки" понад шістьсот п'ятдесят.

Буде цікаво, бо знаємо, котрі будуть найсильніші "турбо" дружини і котрі будуть найсильніші "нормальні" дружини. Не знаємо тільки, чи авт з нормальними моторами будуть настільки сильні, щоб добре змагатися з автами з "турбо" моторами.

Є три "турбо" дружини, котрі напевно будуть сильні. Lotus-Honda з шоферами Nelson Piquet і Satoru Nakajima; McLaren-Honda з шоферами Alain Prost і Ayrton Senna; Ferrari з шоферами Gerhard Berger і Michele Alboreto. Nelson Piquet був першуним тамтого року з дружиною Williams, але перенісся до Lotus, бо у Lotus краший мотор цього сезону. З цих шоферів, найслабший є Satoru Nakajima. Це тільки його другий рік, і він ще не показався як добрий шофер. Останньо Michele Alboreto також слабо показувався. Він і його дружина Ferrari дуже довго нічого не здобули. Шойно при кінці останнього сезону, Ferrari виграло двох перегонів, завдяки Gerhard Berger, який показує всі ознаки на знаменитого шофера (другий Ники Лауда). Alain Prost буде мати дуже добру дружину і також знаменитого шофера Ayrton Senna як

партнера. На папері, це є найсильніша дружина.

Моя улюблена дружина, Lotus, має тільки одного шофера, який би міг виграти чемпіонат. Ця дружина також має active suspension, яка є найвищою технологією в Formula One. Ці ресори помагають шоферові їхати швидко по горбистих дорогах. Це становить великий плюс дружині Lotus.

Про нормальних авт багато не згадується заки відбудуться перші перегони. Коли відбудуться перегони в Канаді, буде легше про них дискутувати. Тепер, найсильніша дружина, це мабути Tyrrell, яка є слава, бо це мабути Tyrrell, яка є слава, бо це дружина, яка мала, в 1976-ому році, одинокое авто з шістьма колесами і також, бо Jackie Stewart для тої дружини їхав. Треба додати, що ця дружина ввирала окреме чемпіонство для авт без "турбо".

Якби не було, буде цікаво. Передбачаю, що виграве чемпіонство, шофер який керує автом з "турбо". Ім'я? Важко сказати. Конкуренція буде між чотирма, Nelson Piquet в Lotus, Alain Prost і Ayrton Senna в McLaren і Gerhard Berger в Ferrari. Також передбачаю, що це буде рік, коли авт без "турбо" майже дорівнятяться найкращим автам "турбо", і може навіть виграти в одних чи двох з перегонів.

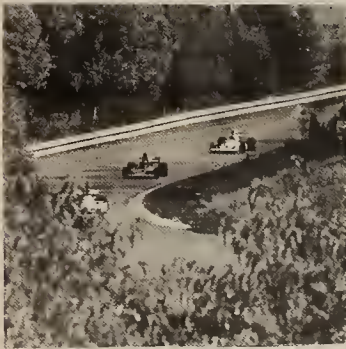
## Soviet Claims and Canadian Estates

Winnipeg — More than \$20-million in estates from dead Canadians has left Canada for the Soviet Union in the last 20 years. According to Serge Radchuk, former president of the Ukrainian Canadian Committee, the Soviet Government commissions lawyers in every major Canadian city to monitor obituaries bearing cast-European names. He believes that the volume of money flowing to the Soviet Union from Canada is the highest exchange of this nature than anywhere else in the world. As well, Soviet heirs are encouraged by the Soviet government to swap their inheritances for coupons redeemable at vnesheposyltorg stores. These exclusive outlets provide access to purchase cars, furs, perfume and jewelry which most Soviets cannot afford.

But Moscow's top Canadian lawyer, Robert Price of Toronto, told the Winnipeg Free Press on Feb. 27 that Canadians are also named in Soviet estates and that \$70,000 is forwarded to Canadian relatives on a per-capita basis. Price also estimates that between \$4 and \$5 million goes to the Soviets from the estates of dead Canadian relatives a year — one

quarter of this from Manitoba. Price cited Soviet heirs receive at least 80 per cent of the money left them. Radchuk, however, claims that Soviet heirs directly receiving an inheritance must exchange it into rubles. "I have dealt with three estates recently for which I obtained bank drafts for \$20,000 to \$30,000 (Cdn.) The Soviet heirs receive the cash but were required to exchange it into rubles in either Moscow or L'viv.

Radchuk is also concerned about the legitimacy of the heirs discovered living in the Soviet Union. As a result, the Manitoba Attorney-General's department is currently holding 12 estate files worth hundreds of thousands of dollars, some decades old. These cannot be paid until they are proven legitimate. The Free Press recently reported that the \$272,851.57 estate of Ivan Bewski, who died in 1967, was only released in 1974 by the Manitoba Court of Queens Bench after post-1945 documents were ruled admissible. However, Radchuk fears that such documents have the potential of being doctored to uncover "distant" relatives.



ПЕРШІ ПЕРЕГони

Перші перегони Formula 1 відбулися в Ріо де Жанейро 3-го Квітня. Виграв Alain Prost в McLaren-Honda. Вміло їхав і провадив перегони від початку до кінця. Ayrton Senna також добре їхав таким самим автом, але спускалось йому. Зразу спочатку перегон його трансмісія поспувалась, і перегони були затримані. Пізніше його викреслили, бо замість направити авто, він їздив запасним. Він добре їздив: почав в останньому місці, але добився до другого місця, коли був відкреслений. Nelson Piquet скінчив на третьому місці. З його Lotus-Honda йшло багато диму й тому йому так добре не пішлося. Gerhard Berger їхав знаменито в Ferrari. Він закінчив на другому місці, тільки десять секунд позаду Alain Prost. На четвертому місці скінчив Derek Warwick в Arrows-McGatron (McGatron — це мотори, які колись будували BMW). Це несподіванка тому, що він колись був одиницею найкращих шоферів, але вже давно не керував доброго авта і не кінчав добре в перегонах. Michele Alboreto — Ferrari і Satoru Nakajima — Lotus скінчили на п'ятім і шостім місці.



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A word about Glasnost's drive to curb excessive alcohol consumption. It used to be that when receiving pictures from Ukraine, the tables would be laden with bottles. Now these bottles do not appear. Does this illustrate the fact that Glasnost's temperance drive is succeeding? No. For photography purposes the ever wise citizens of Ukraine, and the rest of the Soviet Union, place the incriminating bottles below the table. The bottles reappear while the flash bulb is still cooling off.

The Soviet Union is apparently learning to implement capitalism very quickly. Kiev Dynamo, everybody's favorite soccer team, is sponsored by Commodore, a corporation which amongst other things makes the Amiga computer on which this is being written (solidarity with the motherland, you see). This is rather ironic since Soviet citizens are not able to, purchase, actually not even see (unless they are able to leave), any Commodore products.

Now for petty gossip: Radio station CKBY (the World Congress of Free Ukrainians) charges radio station (C)KYK (Ukrainian Canadian Committee), a network directly affiliated to it, 20 cents a copy for stuff done on its big bad XEROX. Meanwhile, CIUS and Vlad's charge any Uke off the street only 10 cents. Well, global-scale org, global scale prices.

Information concerning rock star, Billy Idol, and his infamous tattoo have recently appeared in the midst of the KGB files. It seems Billy was so enraptured by a mythical Soviet heroin that he had her image carved onto his flesh. This heroin is non other than Oktobriana. Her name is a play on the October revolution and she was created by a group of students in Kiev. They called themselves Progressive Political Pornography. Oktobriana was a character in their cartoon strip who combined the features and personality of Brigitte Bardot, Amazons, Mongoloid and other hero types. She travelled the world vanquishing foes of the spirit of the October Revolution. She did not side with any one side but worked for all states to fight, like typical superheroes, injustice. Most of the members of the PPP ended up in Soviet psychiatric hospitals except for one member, a Czech, who managed to escape to London, bringing with him the Oktobriana legend and many examples of the groups cartoons. He published a book dealing with the subject: Petr Sadecky, *Oktobriana and the Russian Underground*, London: Harper & Row, 1971



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# So How Did They All Get Here?

Nestor Gula

For Mr. Mykytiuk and the Canadian Ukrainian Immigration Aid Service (CUIAS - an organization he helped found), many problems exist in helping Ukrainians come from Ukraine, or Poland or wherever else, and settle in Canada. The problems are presented both by the Canadian government and the general apathy of the Ukrainian community.

Most of the problems stem from policies of the the federal government. One of the projects which occupies a great deal of time for Mr. Mykytiuk and CUIAS is their ongoing efforts to "pull out" Red Army defectors from Afghanistan and settle them in Canada. In this the Canadian Government is not at all cooperative. In December of 1986 the CUIAS were successful in arranging the release of five of these people, one of whom was Ihor Kowalchuk, a Ukrainian. The government made the process much more complicated than was necessary. "They flew a plane in there and made a million dollar effort out of it. They had big committee meetings. All you needed was five exit documents allowing

them to get on the plane and fly to Canada." Mr. Mykytiuk suggests that all that is really necessary, besides one meeting with Canadian officials, are travel and entry documents and an escort who would board the plane with the defectors. He notes that these Red Army defectors were all just normal foot soldiers and pose no risk to Canadian or any other state's security.

There are close to two hundred other defectors, about forty of them Ukrainian, presently in Afghanistan waiting to go to some safe western state. Mr. Mykytiuk is trying to set up a deal with the Canadian External Affairs department to have the American government (they have people in these border areas, and Canada does not) the CIA or another agency, extract the defectors from Afghanistan, process them. At that point, the CUIAS or any other Canadian organization interested in the defectors will bring them into Canada.

Another large part of CUIAS's and Mr. Mykytiuk's work are his dealings with Ukrainian immigrants from Ukraine and Poland. The latter



group generates the majority of immigrant applications passing through his office. Recently however he has noticed an increase in the number of people immigrating from Ukraine. He finds that encouraging immigration of Ukrainians is the only way to keep the Ukrainian community strong. It is here that his conflicts with the Ukrainian community begin. Mr. Mykytiuk says that "there is a misplaced priority in the Ukrainian community. It (the Ukrainian community) is spending millions of dollars by milking the celebration of the Millennium." This money, he argues, could be better spent by helping immigrants settle in Canada, setting up scholarship funds, financing ordination of priests, etc. The government does not sponsor Ukrainian immigrants, so the onus falls on the Ukrainian community; CUIAS to be exact.


To sponsor a new immigrant to Canada, the government stipulates that the organization provide the person with a place to live and financial support for one year. The costs to financially support a family, or individual, for a year are great and a big burden to CUIAS's budget, so CUIAS tries to settle the people as soon as possible. This is both beneficial for the immigrant, because he starts his life in Canada and integrates quickly, and for CUIAS because they are not drained of their precious funds.

Family reunification is another big headache for Mr. Mykytiuk. The Ukrainian community apparently does not understand how the system works. The person or family that wants to bring their family to Canada from an Eastern Bloc country must apply every year to keep their file open. At the present time, the Ukrainian community does not have lists of Ukrainians seeking to reunite their families who are in Eastern Bloc countries.

To encourage the community, Mr. Mykytiuk has decided to launch a CUIAS information drive and place ads in all newspapers and radio shows. The purpose of this drive is to help CUIAS compile a list of the family reunification cases and present this list to Brian Mulroney when he goes on his planned visit to Moscow in the fall.

Mr. Mykytiuk, through CUIAS, takes care of most of the immigration needs for the Ukrainian community, mostly in Toronto, but also in other cities throughout Canada. Although most new immigrants coming to Canada settle in Toronto he does not see this as a problem. "In Toronto there are large numbers of new immigrants and they can all support each other. They form their own organizations or revitalize other dying organizations, like the Lemko organization, revitalized by the young Ukrainians which came from Poland." This last example shows how important it is to support Ukrainian immigration to keep our culture alive and vibrant.

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## Oksana Meshko Arrives in West

LONDON, U.K. (UPA) - The External Representation of the Ukrainian Helsinki Group has reported that on February 24, a founding member of the Ukrainian Helsinki Group, Oksana Meshko, arrived in Australia on a 90 day visa for eye treatment. Oksana Meshko is 83 years old and a long-time inmate of the Gulag: 1947-1955, 1980-81 and internal exile from 1981-1986. A letter of hers was recently published in defence of the Ukrainian Culture and Ecology Club in Kiev's evening newspaper. Before leaving Moscow she met with the family of Lev Lukianenko, another long-term political prisoner.

Lukianenko has already served a total of 25 years in imprisonment. In letters to his family, Lukianenko is reserved, although his family note that he is suffering from the conditions that have been imposed upon him. Lukianenko has expressed the fear that he will not survive the five year term of internal exile under these conditions.

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# BLOG NOTES



Rumours are flying that Ivan Drach and Dmytro Pavlychko, two prominent members of the Ukrainian Writer's Union (the former is also a formerly brilliant poet of the 60s movement (Shestidesiatnyky) in Ukraine have been sacked from their positions because of their honesty and forthrightness during their visit to the Outside World.

On a similar note: according to Valerian Revutsky, a drama critic living in Vancouver, and confirmed by Boss and Captain Krawchenko of CIUS, the Molodizhny Teatr of Kyiv has been shut down for its efforts at being cultured, as opposed to propagandistic. Or perhaps for being Ukrainian rather than Russian. Or perhaps for being human in the face of an authoritarian edifice called the Soviet state. Or perhaps we should buy the line that it suffered from "internal difficulties."

Levko Lukianenko is a lawyer out of chambers (so to speak), who has been sent (or rather kept) out on a vacation (expenses unpaid) in the far-Eastern reaches of the Soviet holiday Gulag. Rumour has it that conditions there are not as convivial as those enjoyed by assholes of his profession who vacation in Crimea, Lake Baikal, Florida, the Bahamas, Switzerland, and other nifty resorts. Now that we've resorted to guilt trips, hear the following: When pressed recently on the issue of whether Ukrainian lawyers (or some Ukrainian lawyer) should take up Lukianenko's case, Bohdan Onyshchuk said that the Ukrainian community has been riding the same old legal horses for too long. "Sure, ask Chumak, Sopinka, Bottuk, Gregorovich, Onyshchuk... Well, what about all the other young Ukrainians who end up there? I'm booked up to my eyes until 1992." Mr. Onyshchuk seemed to infer that he doesn't have time to attend to various epidermal irritations, but he does seem to have issued a challenge. It is directed at those Ukrainians who either have return tickets from the places of warmth and skiage, or at those who have had the sense to stick around and look for opportunities such as this one to make a good name for themselves. Any takers?

## ROTTEN MUSHROOM KICKING СТАТТЯ

Чічі Модал

Гризла я, що в цій числі візьмемося до старих грівб українства на еміграції. Треба, бо в студентському дусі, треба нарікати, і треба на когось вини спихати. Треба, бо хтось винен, що теперішні українські студенти такі сіро-кашні. Шукаю трухлявих мухоморів, і коли уздрю одного: ФАХ! чоботом, і розлетяться по тиньку мотухи.

Лишилася тут в темряві серед архівів *СТУДЕНТ-а*, старалася розшукати спогадами статті (в числі 16, грудень 1971) Юрія Божника, "Багатокультурність і Українство — Міщанське Запроданство".

Ну певно, чую, що в статті гримить про те, що українці самовдівлені, вузколюбні, неспроможні себе критикувати, чи навіть уловити свої хибні (мimo того, що від очей до одулоку пупа не далеко). Чую навіть, що канадське суспільство усім заходами старається нівецьти ідентичність українців в Канаді, в атмосфері так званої "репресивної толерантності", і що урядова "багвокультурність" дещо пахне "інтернаціоналізмом" устрою, до якого багато українців не встигли призначитися, бо не дожили.

Треба було б мені іритуватися на те, що ще досі провідники української громади ведуть своїх

на-пів-підлеглих в тупик асміліції, що вони дали оцінюють культуру на базі вимог ринку.

Але виглядає, що дещо змінилось, відколює Юрій Божник писав свою статтю. Твердив він, що "провідники української громади вимагають від майбутнього квір'єрста приналежності до своєї етнічної групи, хоч в Канаді поступ в кар'єрі і етнічна приналежність, це суперечні поняття". Тепер, хоч ця суперечність ще далі існує, вимог щодо приналежності вже не ставлять, (порохняють, бракує енергії) і тому кар'єристи кар'єрують і мають українство в підсвідомості анатомічних бігунах.

Натомість старезні розм'якші гриби українства навіть не спроможні свого, Юрія Шинька (який висловив найбільш інтелігентне становнище щодо французької мови в школах, що я колинебудь чула в канадського політника) вибрати до Онтарійського Парламенту. Це в дільниці де, якщо йдеш головною вулицею і клешеш по-українському, на тебе махають пальцями. Поза тим, в політиці, українці далі дінозавують. Кинді підтримує страту як засіб суспільного порядку, Бойчук цідний день з поліцією і з будівельниками кондомініюмів танцює, Вітер пухне на очах...

## Ukrainian Defector in Afghanistan Circulates Leaflet

LONDON, U.K. (UPA) - A Ukrainian defector from the Soviet army in Afghanistan, Taras Derevyany, has written a powerful leaflet opposing the war which he has entitled "To Soviet Soldiers and Officers". He calls upon soldiers and officers to, "refuse to take part in this senseless and shameful war, stop fighting and annihilating the Afghan people".

As a former Soviet soldier who, "has gone over to the side of the Afghan resistance" he calls upon all Soviet personnel serving in Afghanistan to, "refuse to take part in this madness" and to, "let their land be free".

Derevyany does not believe in Mikhail Gorbachev's peace posturing: "the Soviet Union speaks out against the arms race and against war, and says that it supports peace, but then it itself violates these very same concepts".

The leaflet was supported by all those who have defected from the Soviet army and are now living in the West:

Switzerland: Yuri Povamitsyn

USA: Mykola Movchan, Aleksei Peresleni, Yuri

Shapovalenko, Sergei Zhigalin

Canada: Sergei Busov, Ihor Kovalchuk, Vladislav

Naumov, Vadim Plotkin, Nikolai Golovin

The following text is a telegram sent by Mykola Movchan on behalf of the Red Army defectors now living in the West to Mr. Robert A. Peck, Deputy Assistant, Secretary of State, U.S. Mission to Geneva, Permanent Mission of the U.S. :

We, former Soviet soldiers in Afghanistan, who no longer wanted to take part in the war, welcome your efforts to end this senseless bloodshed. After waging an exhausting battle for nine years, the Afghan people have earned the right to live quietly and to be free. But behind all of these truly momentous decisions which now face you, there is one problem, which bears on us directly, and has gone by unnoticed: the fate of Soviet prisoners of war and Red Army defectors in Afghanistan, of which there are several hundred. Remembering the tragedy that took place after World War II, when countless Soviet citizens were forcibly returned to the Soviet Union, we fear for these young men. We believe that each of them should have the choice of returning to the Soviet Union or going to some free country.

United States: Mykola Movchan, Aleksei Peresleni, Yuri Shapovalenko, Sergei Zhigalin  
Canada: Sergei Busov, Ihor Kovalchuk, Vladislav Naumov, Vadim Plotkin, Nikolai Golovin  
Switzerland: Yuri Povamitsyn

## Comment

Why doesn't anyone wish to contribute to *STUDENT*? Let me rephrase that question. Why is it always the same handful of individuals that have any time for *STUDENT*? (The word "handful," in all honesty, is a generous term.) WHY?! WHY?!q WHY?!

Let's take a closer look at matters. *STUDENT* is now being delivered directly to your door. It is reaching more people than it ever has (over one thousand). From one thousand potential contributors we can't even manage to get five! The reason for this might be that... *STUDENT* is being delivered to illiterates!

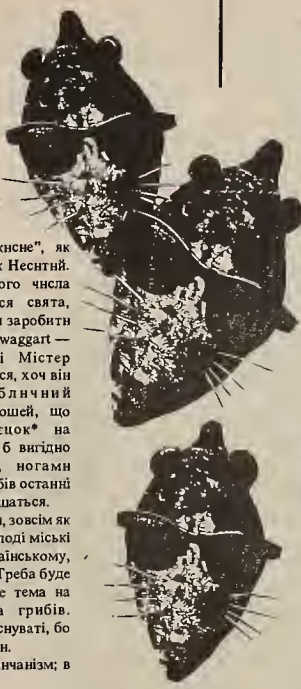
But wait one minute - we're talking about university students, aren't we?! - that section of the human species that always has something to criticize, something to complain about or something that may cause anguish or concern.

Then again, these are the eighties, not the 60's or the 70's. Today's student has many more important matters on his or her mind. True enough, being a "pan doktor" or a "pan advokat" and reaping the financial benefits and the so-called prestige that supposedly accompany these positions is also important. However important, it is unfortunate that the financial is all that concerns.

Much time and effort goes into publishing this newspaper. Only the writing of articles has been discussed, never mind the time and effort required for lay-out, advertising and distribution.

This is our newspaper - a newspaper intended to reflect the needs and concerns of the Ukrainian Canadian student - not the needs and concerns of three or four individuals.

There is only one word that appropriately describes the situation - DEPRESSING! *STUDENT* is only as good as you (yes, you - the reader) make it. So, cut the crap and get off your asses. Start writing. Solicit an ad. Draw a cartoon. If you put your mind to it, the possibilities are endless.



## UKRAINIAN CHAMBER

### ORCHESTRA

IVAN KOWALIV  
MEMORIAL CONCERT  
SAT. MAY 28 7:30

ST. ANNES A.C.  
270 Gladstone Ave. Toronto  
\$10.00 - Adult \$5.00 - Student