

СТУДЕНТ

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

VICTOR MALAREK

Haven's Gate and Beyond

Nestor Gula



Photo: Nestor Gula

Victor Malarek - Author-journalist

Less than four years ago, Victor Malarek was featured in an interview in *Student* (May/June 1984, vol. 16 no. 82). The interview dealt with his first book, *Hey Malarek!*. The book was more of a critique on the child welfare system than a memoir of his childhood. Near the end of 1987, Victor Malarek's second book was released. Entitled *Haven's Gate*, it deals with the Canadian immigration system. It is not filled with, as Victor Malarek calls them, "anecdotal type stories" (boats filled with refugees landing on eastern Canadian shores, ex-terrorists with landed immigrant status living in Canada, etc.), stories which make front page headlines, or first news items on the television or radio news. Although it does contain some of these types of stories, the main focus of the book is the deep rooted problems in Canada's immigration system.

Victor Malarek moved into the immigration 'beat' inadvertently. After *Hey Malarek!* came out in 1984, he began looking for a new area on which to focus his attention. A few investigative pieces on illegal immigration led to a series of articles on the immigration-refugee issue written from a more general perspective. In 1985, he realized: that he was devoting his time almost exclusively to this matter; that immigration would become "a front burner issue with the flame turned on really high." Thus, he decided to concentrate his energies on exploring the Canadian immigration system and its problems.

The theme of *Haven's Gate* is simple, and its tone is suggested by its subheading, "Canada's Immigration Fiasco". Victor Malarek edges away from the "anecdotal stories", which take up much of the work he does for the *Globe & Mail*, examines the "deeply rooted problems within the Immigration Department". Victor uses the anecdotes to "highlight the incredible confusion in policy and in the actual delivery of the program that they have overseas and in Canada." However, the stories themselves, Victor explains, will not change anything in the Immigration department. Lack of good leadership is the single most important aspect missing in the immigration system.

In his book, and during the interview, Victor Malarek stressed that the lack of leadership hurts not only the Immigration Department, but also the refugees and immigrants trying to come to Canada. Due to the lack of strong solid leadership, the government's immigration policy is "policy by the seat of the pants". Instead of setting logical policy which deal with the refugees and immigrants, the government has adopted a "crisis management" approach to the problem. "They

(the government) go into every event as they see the media play it."

According to Victor the government needs to change the leadership and the recording structure of the Immigration Department. Victor contends that the front line workers are the objects of all of the criticism because they are forced to administer a disjointed policy. "He claims that this policy "comes in drips and drabs, piles of papers, piles of memoranda, new regulations and what not, to the point that they (immigration officials) now have a one meter high stack of regulations to administer a program that I defy anyone to understand." The confused policy and lack of leadership has made the Canadian public lose faith in the immigration system by. The government "needs to restore integrity to,

The only place they (immigrants) are welcome is in the preamble to the Immigration Act.

and public confidence in the immigration system." To achieve this, Victor Malarek suggests that the government hold a nation wide, open, public debate on immigration. This debate will ask the Canadian population what kind of immigration it wants. Each aspect of immigration, from the humanitarian acceptance of refugees, to family reunification, should be discussed. The debate should arrive at some conclusions, and the government should take these conclusions and restructure the immigration policy.

Victor denies that now is a bad time to have this open debate on immigration. In his book, he points out that there has never been a time in Canada's history where immigrants have been welcome. "The only place they (immigrants) are welcome is in the preamble to the Immigration Act." Victor Malarek notes that on arrival to Canada, Ukrainians were not welcomed at all. Ukrainians were "slandered, libeled, called the worst names by the Canadian press, by politicians, by leaders within various communities, by the unions. We were called the scum of the empire, told by various newspapers to be sent back to the Europe which vomited them forth. We were described as drunks, fighters, wife beaters, lazy and shiftless."

Ukrainians were not the only group to be treated in such a matter. The Irish, the Chinese (who had to pay a head tax of \$50 per person, later to grow to \$500), Japanese (immigration limited to 150 persons a year),

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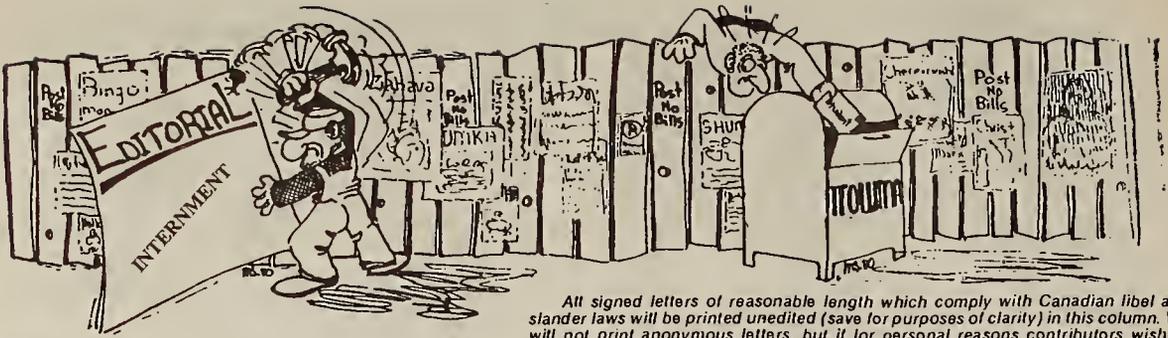
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СТУДЕНТ

STUDENT



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 January 15th, 1988 issue of the Globe & Mail an article appeared which stated that Ukrainian Canadians are seeking redress for the internment of Ukrainians during World War One. The article focuses on the historical evidence of the internment which was presented in a brief submitted to the standing Committee on Multiculturalism by Dr. Lubomyr Luciuk on behalf of the Civil Liberties Commission.

The historical facts are not in doubt. The questions which come to mind is whether the Ukrainian Canadian community needs to press the Canadian Government for redress (i.e. financial compensation). True 32,000 dollars (from valuables seized from the internees) was left in the Receiver-General's Office at the end of the internment period. The present day value of the money is estimated at \$1.5 million. As well other losses incurred by the internees would add up to a considerable amount. Although financial compensation would be the ideal "redress", it would be impossible to calculate an accurate and fair amount. The Japanese Canadian community has been negotiating with the Canadian government for redress for the World War Two internments but have not gotten far largely due to the financial figures. In the Japanese case the internments happened slightly more than forty five years ago and so the memory of the injustice still has first hand witnesses. The Ukrainian internment happened seventy four years ago. Very few, if any, of the survivors (8,579 were interned) are still alive today.

Financial compensation is not the proper redress which the Ukrainian Community should look for. This matter was even discussed at the SUSK Congress in 1986 and a resolution calling for financial compensation was amended to read that SUSK would seek an apology from the Canadian Government, not mentioning any financial compensation. The Ukrainian community can and should go further. Focusing on the 32,000 dollars, now 1.5 million, the Ukrainian community should demand that the Canadian government sponsor the creation of a book which would be exclusively devoted to the internment during World War One. This would be much better than a patronising monument built on the sight of one of the many camps which were located in the most remote regions of Canada.

Nestor Gula

ДОРОГІ РЕДАКТОРИ!

Вже досить довго не бувю студентом. Але все ж так мені цікаво як думє і що роблять наші студенти. Ну так то передплачую і читаю кожний примірник СТУДЕНТ-а.

Мушу ствердити, що дуже цікаві в ньому статті, але одна проблема існує. Дуже мало зі статей у вашій газеті написані по-українськи. В кожному примірнику вміщується, кобн, дві чи три малі статті по-українськи. Українська мова а ннх добра. Як добра мова, то чому так мало статей? Чи нікто до вас не прислав статей українською мовою?

Це, що я пишу, не критика вшої газети. Це до всіх студентів відноситься. В студентській газеті є помішані статті студентів. Як студент не пише по-українськи, то газета не має статей українською мовою. Хай краще, щоб всі студенти, зі сходу і заходу Канади, писали статті по-українськи. Тарас Швченко написав "І чужого навчається, свого не шурайтесь".

А б хотіа бачити цілого СТУДЕНТ-а в українській мові, впе рознімію реальність теперішньої доби. Робіть таку саму добру роботу, як до тепер, тільки побільше в українській мові.

На часі
Віктор Запригаїло

HI!

I know you are sick of hearing, writing and reading shit about the Deschenes Commission, its aftermath and all the connected crap. I know I am. However, I felt it pertinent to add my two cents worth.

These pennies are thrown into the ring because of a recent government statement. This statement, in effect, expressed the Canadian government's decision to go ahead and collect Soviet evidence for our homegrown versions of war crime trials

I thought we went through all this shit before. Obviously we have not, or else the government figured that we had such fun last time they'll let us do it again. We'll hear, see, read more acrimonious, racist, bigoted, just plain stupid remarks which will flourish in the news media like flies on fresh dog shit. Everyone will have a chance to call each other a war criminal. Won't it be fun!

Why does the government do such stupid things. We fought the battles in the past and now they are making us fight them again. Deschenes decided not to go get Soviet evidence. That was one of his recommendations in the report. Does the government ever read the fucking things.

No. Muster up the troops again SUSK. We must go to war and make a big stink out of this. We can't let our past glories be trampled under the pitter-patter of bureaucratic feet. The call to arms must sound NOW!

Polishing my rusted sword,
Yarem a Liudneliob



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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.

YEAH!



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MINDS ON!

IF we accept that two nations have been used over the years by greater powers, conscious of their mutual antagonism, and that therefore, individual acts of hostility or barbarism of one against the other were fostered or abetted by forces the individual was, perhaps, not directly conscious of, (otherwise s/he might have joined with the other to repel the common enemy)

and
IF we accept that these two nations have experienced greivous genocidal calamities

One who perceives the calamity as such and has not yet entirely convinced the rest of the world of its gravity;
The Other who perceives the calamity as such and has the sympathy of the world for having suffered it;

CAN WE NOT

Therefore infer that the two nations have something very definite in common (apart from a diasporic culture)

That the participation of individual members of the two nations in their respective holocausts are matters of particular individual responsibility

That evidence of such participation has been used, both in tacit policies of the ruling powers, and in the mythologies of the respective nations, in order to perpetuate the enmity between the two nations

That efforts should be made to counteract the pernicious effect of such expansion of particular and individual acts of hostility or barbarism into a general or national mythology

That individuals from both sides should undertake to confront the errors in mythology of their OWN side, then of the OTHER side, then of ALL sides.

NOW

That we have gone through the accepted motions of democratic petition and address, let us get down to the brass tacks:

IN

The course of the aforementioned debate, the following have had and have little that is more than occasionally informative to say:

The Soviet Political/Press etc. Apparatus
Slavophobe (including Ukrainophobe) wackos
Semiotphobe (not necessarily including those who fear Arabs) wackos
(Oddly enough) The Western Press

Now for some slogans:

**POWER BROKERS AND FALSE MYTHOLOGIZERS
FUCK OFF!**

EVERYBODY

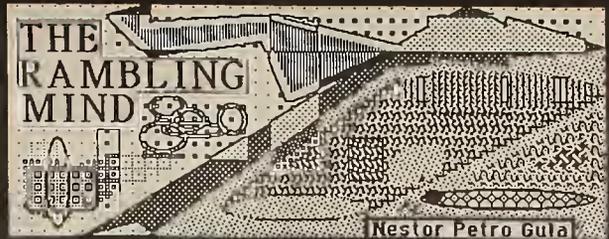
MINDS ON!

Back to earth for a thought:

I'm not interested in your perception of me or my position
I'm interested in your perception of yourself and your position,
and then, perhaps,
but only perhaps,
in terms of me and my position.

Thankya.

Meshty Meshtunos



I'm tired of being fed table scraps. Not long ago the Canadian Multicultural Act was announced. This "new" act was a simple rehash of the principles of Multiculturalism announced by Pierre Trudeau more than fifteen years ago. Although it is nice that the present government decided to firmly entrench multiculturalism in Canadian law, this single act does not prove to ethnic Canadians, who are the most concerned about multiculturalism, that the government cares about issues facing them. Surely in the last fifteen years or so the concept of multiculturalism has progressed a certain distance from the original concept proposed by Pierre Trudeau. Trudeau was willing to take the bold step and establish the policy of multiculturalism while this present government is not willing to take another bold step and expand on the original policy. Even the governments own Standing Committee on Multiculturalism favoured a great expansion of the policy of multiculturalism. Instead of building on these recommendations the government chose the "wimp-out" solution, took Pierre Trudeau's words and presented an act. As much as the actions of the government bother me, what bothers me most is the response to the act. The Ethnocultural Council, to its credit, did issue a negative statement. However the Ukrainian Canadian Committee (UCC), who were one of the leading groups fighting for and supporting the original policy of multiculturalism, gave the government a favourable reply. The UCC was not involved in submitting a report to the Standing Committee. It was only represented by the Ethnocultural council, of which it is a member and and its branch organization the Ukrainian Canadian Development Committee (UCDC). Of all the witnesses to present submissions to the Standing Committee on Multiculturalism, only one witness represented the Ukrainian community, Dr. Bohdan Krawchenko (UCDC). No doubt Dr. Krawchenko worked extremely hard to

produce a well thought out paper on multiculturalism. If this Dr. Bohdan Krawchenko is the same Bohdan Krawchenko that I am thinking of (who was the president of the Ukrainian Canadian Students Union - SUSK in 1969-70) then the submission would have been a labour of love for him because as a student he was active during the original formulation of the multiculturalism policy. Still one cannot approach the Standing Committee without putting in a substantial amount of work into the submission. Dr. Krawchenko must have been very pleased that the UCC responded to the Act favourably. Summing up the policy of multiculturalism Dr. Krawchenko stated that "a malaise, a lack of commitment and conflicting perspectives have characterized the multiculturalism policy since its inception in 1971." He, as all the other witnesses who appeared and presented submissions before the Standing Committee, urged that the Multiculturalism Act take the concept of multiculturalism further than it existed. The Committee complied and presented a comprehensive report to Parliament, which urged the government to modify its concept of multiculturalism. As stated before, the government reaffirmed the existing state of affairs and the Ukrainian Community, through its national organisation UCC, applauded the action. This recalls the original debate about multiculturalism, where the UCC and SUSK played a prominent role. The UCC, after playing a vigorous role in the initiation of the debate, became quiet and pleased with any of the actions which the government took. Meanwhile the students, through SUSK, played a very vocal role pointing out the defects in the original policy of multiculturalism. In two issues of *STUDENT* (November and December of 1971, No. 15 and 16) a two part article entitled "Multiculturalism and Ukrainianism - Middle Class Sellout", written by Yuri Boshky, pointed

MIND CON'T PG. 8



Staff this issue:

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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*.

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.

Voices in the Global Village : Whose Voice is Louder?

Adrian Iwachiw

Nestor asked me if he could reprint a copy of the letter below, which I had sent to The Village Voice in response to their 5-page article "In Search of a Soviet Holocaust" (January 12, 1988), and I agreed on the condition that I could write this short preamble.

The letter was written with a specific audience in mind -- that of Village Voice readers, and the various political references found in it could be seen in light of this fact. For instance, the word "progressive" carries a particular meaning within a particular community of readers (the broad American "Left"), and though I respect their use of it, I personally find the word sloppy and unfortunate (what kind of "progress" does it refer to?). With the second paragraph I meant to personalize the letter, and the word "anarchistic" was used partly in order to place me safely outside the reaches of the "right wing", as this would have discredited me in the eyes of the average Voice reader, and partly to qualify the "left-leaning" adjective that precedes it. But I use the word with conviction as well, as it characterizes an approach to life and a sensibility that respects the ability of people to decide things for themselves and to run their own lives, without the intervening coercive power of an external authority (whether state or corporate-industrial or whatever). This point of view may seem unrealistic in a pragmatic sense, but it serves me as an ideal with which to maintain a certain political sanity. It has nothing in common with its popular misdefinitions, such as "chaos", "disorder", and least of all "terrorism".

I could have chosen many specifics in Coplon's argument to take issue with -- for instance, by what right does he speak of "John Ivan the Terrible" Demjanjuk", when the man has not been convicted yet, or that the "OUN storm troopers... pulled the triggers at Babi Yar and Sobibor, ran gas chambers at Treblinka," and that "pogroms were the order of the day, in the spirit of their revered Simon Petlura." Or, better still, his description of the New York State school curriculum on the Ukraine famine, which "goes Conquest one better by referring to the region as 'Ukraine', with no article, in deference to a sovereignty that exists only in nationalist fables." (All bold mine.) Echoes of Ernst Zundel!

Coplon has, however, done his work, and done it well. The OUN documents he cites are incriminating, and though I understand that they were written in a particular social and historical context, I am content to let the Banderites defend their own past. Besides, any more citations would have made my letter too long.

Coplon writes smoothly and convincingly. It is the implicit, and therefore somewhat veiled, premise of his whole argument that is offensive, and it provides brilliant evidence of the contrived and misleading nature of what appears to be objective journalism. (Having worked in documentary film, I know that medium to be equally contrived and misleading, despite what viewers may often think.)

My own thoughts about Ukrainian-Jewish relations (from a Ukrainian perspective) appeared in the Nov.-Dec. 1986 issue of Student ("Questioning the Logic of Division: Deschene, Ecology and the Post-Industrial Blues") and don't need to be reiterated here. My main quibble about reprinting this letter in Student, however, is just that it is preaching to the already converted, and what we really need instead is dialogue.

Editor,
The Village Voice.

Dear Editor:

Disbelief followed by a certain disillusionment was how I greeted Jeff Coplon's "In search of a Soviet Holocaust", (Voice, January 12). A decent, progressive, non-establishment paper printing a hateful attack like this?

It pains and offends me to see that the Voice's definition of hate literature doesn't extend to my nationality. How am I to react -- I, who believe myself to be reasonably well-informed about world politics and modern history, whose left-leaning ecological-anarchistic sentiments allow me to see through the propagandistic one-sidedness of either side's Cold War rhetoric, who nevertheless sees a sliver of hope in Gorbachev's current repackaging of Soviet

reality, and yet whoknows that millions of my countrymen were deliberately starved in 1932-33 in Stalin's campaign to crush all national opposition?

Am I to suddenly renounce my parents and grandparents, as if they are wrong to believe in a free and independent Ukraine or to wish to continue practicing the religious traditions they had inherited? Have I been brainwashed by the Ukrainian nationalist establishment, dominated as it is in Canada by the Ukrainian Canadian Committee -- "spiritual descendant of the fascist Organization of Ukrainian Nationalists"? Where in fact, did Coplon get his information from? The U.C.C. was founded in 1940 in Winnipeg as an umbrella body that would unite Ukrainian-Canadian organizations in the war effort against Nazi Germany, and now represents the overwhelming majority of Ukrainians (i.e. excluding pro-Soviets) in Canada.

"The story is a fraud." These words plunge

into the reader's consciousness like the leaden word of God heaved from some authoritative mound of journalistic objectivity. Coplon mixes a very selective collection of facts and quotes with blatantly insensitive, barbed blows aimed at an entire nation of people. He seeks to discredit "The Film" on the basis of a lack of materials (they've been locked up in Soviet archives for half a century, and besides, Ukrainian borders were closed to all but a few willing accomplices of the famine, such as New York Times reporter Walter Duranty) and then "The Book" (as if it was the only one, and even then mainly by virtue of guilt by association).

He claims that in Soviet studies "rigour and objectivity count for less than the party line" (the party being the anti-Soviet nationalist bogeyman), while citing at length the words of pro-Soviet Communist Party writer Doug Tuttle, whose book is to be published by Toronto's Progress Books. Has Coplon

bothered to look for a relationship between Progress Books' party line and that of the Soviet state? (It is, in fact, the latter's Canadian publishing mouthpiece.)

He quotes Marco Carynnyk in his disputes with the Pamire Research Committee, but neglects Carynnyk's own well-researched writings on the famine (eg. "The Dogs that Did Not Bark", in the *Idler*, 1985), which present precisely the evidence Coplon so carefully avoids (incl. archival documents from Western government and embassy officials acknowledging the extent of the famine, evidence of a wide spread cover-up engineered by Soviet sources, etc.). Coplon's is the same argument as that with which the Soviet government has been trying to tear apart the emigre communities of its subjugated nations for so long.

And why all this effort? Coplon's premise is that the terror-famine "hoax" is a smokescreen to cover up Ukrainian anti-semitism. If Ukrainians and Jews have coexisted uneasily in the past, there have been causes for this. Neither side is blameless. But there is no reason to perpetuate the enmity, and still less to fuel it by denying any validity to a whole people's suffering.

Why must the recognition of any injustice compete with that of another? Are Guatemalan peasants or Palestinians or East Timorans any less human than black South Africans? Oppression is oppression, injustice is injustice, and their denial is their perpetuation. *It happened*, Coplon, as did the systematic murder of millions of Jews in Nazi Germany, as did and still do the daily denial of humanity to blacks and coloreds, to women, men and children of many races, nations, religions and political persuasions.

Coplon's attack allows me to experience a bit of humility, to empathize a little with all of those on the underside of the boot that crushes. I want to reel in anger -- it's either that or drop down in helplessness and deny my roots. But instead, I try to confront my anger, understand it, allow it to transform my understanding of others, and hope that tolerance and goodwill prevail (justice and even sympathy seem too much to ask for). If they won't in the community of readers of the *Village Voice*, where am I to turn to?

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VICTOR MALAREK

CON'T FROM PG. 1

East Indians, Jews, Sikhs, Tamils, Italians, Indochinese, and every other group of settlers who came over in large numbers, were subject to discrimination by groups that were already settled in Canada. The book points out a study, by Howard Adelman of York University, which monitored the Canadian public's reaction to the Vietnamese boat crisis, shows that general public opinion was against any Vietnamese people settling here.

Backed up by all of these examples, Victor Malarek can safely say that "there is no time. And there is no time like right now." The great breakdown of the immigration system; boats arriving on Canadian shores; people from western countries illegally claiming refugee status; and other new problems, all demonstrate the need for a Canada-wide debate on immigration. Victor emphasizes that the boat people, the scam artists and all others who stream into Canada, legally or not, jamming the process are not at fault. "What's at fault is our lack of leadership, our lack of direction in immigration. Who is at fault? The immigration minister. Who is at fault? The Immigration Department ... for dispensing absolute confusion."

Victor Malarek predicts that there will be many racist comments in this open debate. As well many pro-immigration and anti-immigration comments will be heard. Many myths surrounding immigration will also surface. In this open debate, negative and positive remarks are needed, in Victor judgement. The comments will show where Canadians actually stand when it comes to immigration.

Another sore point with Victor Malarek is the system's illogical regulations. One regulation states that no one is allowed to immigrate to Canada while inside Canada, meaning a potential immigrant cannot apply for landed immigrant status while inside Canada's boundaries; the person must do it outside Canada. This law, he points out is fine when dealing with "western" countries. But in Eastern Bloc countries, one is not allowed to emigrate. The person might be disenfranchised, lose his/her rights as a citizen, and/or be forced to wait twenty years for an answer from the government. The people who somehow get out of these countries and end up in Canada are put through an enormously frustrating procedure. Victor notes that the government knows full well that no one can emigrate from these countries officially and should facilitate their application procedure to immigration into Canada. However, he remarks that "they should stand in line, like everyone else." A new immigration policy, Victor adds, should be flexible to take various circumstances into account.

An entire chapter in his book deals with the Portuguese refugee scam. To refresh some memories, in 1985, many Portuguese citizens began to arrive in Canada, seeking refugee status. They stated they were Jehova's Witnesses, and were being persecuted in Portugal. This was shown to be a complete lie. The Portuguese "refugees" were organised by a few "immigration consultants" in Canada and Portugal. For a fee of three to five thousand dollars per case, the consultants told these people to claim refugee status, stick to the story and await acceptance in Canada.

The Portuguese are not the only ethnic group to commit this type of fraud. Turks, Brazilians and Jamaicans are just a few states from which bogus refugees have come from.



The government, after initially announcing that it would not give the illegal refugees an amnesty and permission to stay in Canada, they effectively did so, calling it "an administrative clearance". The government then denied that it was an amnesty. Victor stresses that this is one of the major reasons that the public has such little confidence in the immigration system. The Canadian public saw 23 000 people, who lied and cheated to get into Canada, rewarded with landed-immigrant status.

The general attitude the government has adopted towards immigrants and refugees has deteriorated in Victor's point of view. He claims that "the government deliberately encouraged the racist remarks... against the Sikhs who arrived here by boat." He mentioned that when the Tamils arrived by boat off Newfoundland, the government simply gave them a place to stay, without

And the rumour mill just paints these guys as terrorists, Sikhs who are out here to cause mayhem and to rape pillage and plunder Canadians

fully investigating who they were. This "red carpet" treatment angered many people who have been waiting to obtain landed immigrant status or were waiting to be reunited with family members.

When the Sikhs arrived in Nova Scotia, the government had them "surrounded with the Navy, our two tugboats. And we surround them with some of the Army. We guard them in this military complex ... they (the government) allow the rumour mill to start. And the rumour mill just paints these guys as terrorists, Sikhs who are out here to cause mayhem and to rape, pillage and plunder Canadians." By holding them locked up in Halifax without any outside contact, the government threw up an aura of mystery around the Sikhs, which was converted to racism by the media and public. The government later released all of the Sikhs because they had no incriminating evidence against any of them. As a result of the Sikhs landing in Canada, the government recalled parliament for an "emergency session", and introduced legislation would, effectively, turn back the boats like in the case of the Tamils.

This legislation was another contradiction in policy which the government has committed, notes Victor Malarek. A year earlier, after the Tamils arrived, Brian Mulroney and the immigration minister, Gerry Weiner, pledged never to turn back boats, referring to the *St. Louis* in 1939 which carried Jews from Nazi Europe.

Reading *Haven's Gate* and listening to Victor Speak on the immigration issues, one does not know what emotion to express. One could laugh at the ineptitude of the government, and the self defeating solutions it devises for the problems it faces. But this is not an issue in which one seeks amusement, knowing that the governments actions affect many lives. One can become angry and express one's full



Photo: Nestor Gula

rage and fury at the government's incompetence. However, anger has never solved anything (especially in dealings with the government). One may be persuaded to fall down in a weeping bundle of helplessness, but that again is self-defeating. Therefore, one is left seething and staring at the mess, sympathizing with the victims, unable to offer any concrete help. Reporters such as Victor Malarek can help the odd individual. Take for example the woman who was granted entrance to Canada as a domestic, saved ten thousand dollars in her bank account, successfully completed several night courses in college and then was denied citizenship because some immigration official decided that she would not fit in well with the general population of Canada. Only after the newspapers publicized her plight, had it scream from the morning headlines, did the government sit up and take notice. A ministerial permit was issued which gave her landed immigrant status.

But, as a reporter, Victor Malarek is powerless to do this for every person who is unfairly treated by the immigration system. He is even more powerless to do anything about people who cheat to get into Canada and get rewarded in the end. The most he can do is report on the abuses taking place in the immigration system, and hope enough people get frustrated with the system to force the government to do something.

What about Victor Malarek himself? He is leaving the immigration beat. He feels that staying in a certain area for too long gives one

a bias and makes one jaded. Occasionally when he monitors childrens issues and childrens rights he notes that there has been no change in the past four years. Neither has there been any change of the history of immigration issues. "There's no integrity in the system; there are monumental screw ups. There is very little happening that makes one feel good about it." He plans to start writing an new book soon. Victor says that he has an idea of writing a book on the underworks drug trade in Canada. He states that his idea approaches the subject from a different perspective. As for his researching and writing stories for the *Globe & Mail*, he shall be moving into a new area, again a social area. This time Victor Malarek shall be investigating the Federal bureaucracy and how it deals with the public.

While writing stories about immigration for the *Globe & mail*, Victor became well known as a foremost authority on these issues. Through his writings, his voice was always strong and passionate. He cared about the subject he wrote about. Perhaps this is why he is leaving this 'beat'. If one cares about a subject area as much as he does, one will get jaded and biased after a while. Judging from the work he has done in the past, one knows that the work he will do in his new field will be just as excellent.

BREAD

Jeffrey Stephaniuk

Food for thought
Of childhood memories.
The smell that makes
A house a home.
Fifteen loaves of bread
Twice a week
When the children
Were little.
Always flour
Under her fingernails.
Important routine
Always accomplished.
Now, as baba,
Easily teach
The daughter-in-law.
"Mix the ingredients well;
Always add salt.
Let the dough rise
Covered with a soft
Cotton cloth.
Massage each roll
Before you put them
Into the pans.
Don't be afraid
To be vigorous.
Use a toothpick
To poke holes
In the top.
Don't be afraid
As you perform this labour,
To sing or hum,
Or dream
Of those for whom this bread
Is intended".

Regarding Pseudonyms

Articles appearing in STUDENT under pseudonyms do so far a variety of reasons. Some authors request anonymity because their articles are of a politically sensitive nature and might jeopardize any future plans they might have to travel in Eastern Europe. Others use pseudonyms because they fear a backlash from elements in the Ukrainian community who do not 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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Second Volume of Ukrainian Encyclopedia Unveiled

Jeffrey Stephaniuk

Volume Two of a projected five volume *Encyclopedia of Ukraine* in English was unveiled in Saskatoon on Friday, January 22, 1988. Premier Grant Devine was present at the banquet to receive the first copy. The Government of Saskatchewan provided funds to print the manuscript.

War-torn eastern Europe of the 1940's saw the genesis of the encyclopedia project that has become a reality only in Canada of the 1980's. The late Volodymyr Kubijovyc, scholar, diplomat, and politician, initiated the project surprisingly soon after the war ended. He had "the ability to harness the available academic energies" despite the post-war conditions of the people, according to Professor Danylo Struk of the University of Toronto. Professor Struk is now the managing editor of the project.

"Insane" is Struk's summary of the task, looking back on the years since 1977, when Canadian Ukrainians assumed major involvement in the project. Substantial funding for the *Encyclopedia of Ukraine* has come from the Canadian Foundation for Ukrainian Studies in Winnipeg.

Dr. Bohdan Krawchenko, representing the Canadian Institute of Ukrainian Studies in Edmonton, and a major contributor to the encyclopedia, also spoke at the banquet. "Young Canadians of Ukrainian descent need to be reminded of the Ukraine's rich heritage. Dr. Krawchenko included in his remarks a challenge to Mikhail Gorbachev's policy of openness, or glasnost. "Glasnost without religious freedom", he said, "is a sham".

Premier Grant Devine acknowledged the contribution an encyclopedia can have on education, saying that the present project will "keep the flame of identity burning in Canada, (among Ukrainians)... and in Ukraine". The Premier concluded by reading from a proclamation from the Government of Saskatchewan officially recognizing the Millennium celebrations among Ukrainians in 1988.

Volume 1 of *Encyclopedia of Ukraine* appeared in 1984. Organizers hope to publish volume 5 by 1992. Information about Ukrainians outside of Ukraine is also included in each volume.

Opening of the Ukrainian Resource and Development Center

Nestor Gula

On October 14, 1987 the Ukrainian Resource and Development Center (URDC) was officially opened at the Grant Macewan College in Edmonton, Alberta. The establishment of such an institution was deemed a top priority in the Ukrainian Canadian Development Corporation's (UCDC) report, *Building the Future: Ukrainian Canadians in the 21st Century*. URDC will fulfill the need in the field of arts which the Canadian Institute of Ukrainian Studies at the University of Alberta fulfills in the academic world. "URDC will serve Ukrainian artists worldwide, the way the Banff School of Fine Arts serves artists across Canada."

URDC will be an important component part of Grant Macewan's new Multicultural and Native Affairs program. Mr. Andrij J. Semotiuk, the Endowment Chairman for the Implementation group which gathers funds for the URDC, in a speech at the opening reception expressed his pleasure for the adoption of a Multicultural program at Grant Macewan. He elaborated further and stated that multiculturalism is entrenched in the Charter of Rights. Section 27, Mr. Semotiuk stated, calls "upon Canadians to preserve and enhance their multicultural heritage." He sees the "multicultural framework as a cultural incubator where the various cultural groups can interact with each other while they grow". Mr. Semotiuk knows the potential of URDC's work will be of worldwide significance.

In concluding his speech Mr. Semotiuk outlined the future plans of the URDC. He added, that although some Ukrainians disagree with setting up such large institutions, he sees these institutions as beneficial to the Ukrainian community which can "go under" soon if the necessary institutions are not created and sufficient funding not collected.



Photo: URDC

Mr. Andrij Semotiuk and the president of Grant MacEwan College, Mr. Gerald Kelly

MIND CON'T FROM PG. 3

out how he felt that the community sold out by accepting a watered down solution to the whole multiculturalism question. In sum, the UCC and the general Ukrainian community do not demand much from the Canadian government. One occasionally hears ominous, well what seem to be ominous, rumblings from the Ukrainian community, but these can usually be pacified by a slight gesture by the government.

The UCC and the Ukrainian Community can try to defend themselves by saying that this is the first Multicultural Act and that now that we have it we can put pressure on the government to add to it and build it up more to our ideals. Once one has an Act it will be extremely complicated to modify it. Especially since the ideal "start up Act", the recommendations of the Standing Committee's report, was ignored. The ideal time to have modifications made to the policy of multiculturalism was while the Act was being drafted, not after. To significantly alter the Multiculturalism Act will be extremely difficult now that it is written.

Future governments will be able to insert small amendments, but these will only serve to pacify the "ethnics". To alter the Act substantially would mean to scrap it and redraft a new one. There is no government on the horizon which will place this as a high priority and possess the balls to do it.

With the UCC, which represents the feelings and thoughts of the general Ukrainian Canadian population, adopting a feeble position as to the actions of the Canadian Government towards Multiculturalism and other issues regarding the Ukrainian community, it places questions to the limit of involvement I should have with the Ukrainian community. In fact it probably alienates a large part of the Ukrainian Canadian population, which could become effective in supporting the various issues. To place a large amount of volunteer work into an issue or cause for your community and then have the national blanket organization subvert your work by taking a mild, arguably opposite, approach would only alienate you from the community. It will discourage your participation in any further work that the community needs.

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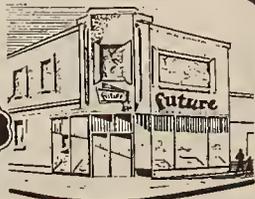
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BLOG NOTES



THE LVIV TRUST GROUP

LONDON, U.K. (UPC) - The Moscow Trust Group samizdat journal *Day by Day* in its ninth issue (September 1987) reported that another Trust group has been formed in the Soviet Union based in the western Ukrainian city of Lviv. The group, numbering between 30-50 members, consists of students, hippies, young workers, unofficial artists and musicians. The chief organizers are Oleh Olysevich, the author of the manifesto: "Ideology of Soviet Hippies", a folk-rock musician Dmytriy Tyshenko, whose music is based on Ukrainian national traditions, suppressed by the official Soviet cultural authorities, Oleh Salo, Inna Nikitina, Ludmila Shmutser, Nikolai Margoria, Evgeniy Vdovin, Ruslan Pupylin and others.

The group became known on the 20th of September on the day when the authorities were celebrating Lviv-city day. Members of the group had intended to hold a street demonstration in support for peace and democracy. However,

the 200 or so participants were prevented from attending because the militia visited each person's place of dwelling and threatened them not to attend. Despite these approaches from the militia, the demonstration took place as planned. As a result, many of the participants were detained by both the militia and Komsomol activists.

Members of the Trust Group are campaigning for the establishment of a Ukrainian Cultural Centre in Lviv, which would organize seminars on Ukrainian culture. Such a Cultural Centre already exists in Kiev (the unofficial Ukrainian Culture and Ecology Club, established in the autumn of 1987). They are also campaigning for the separation of a local Rock Club from under the auspices of the Komsomol.

The Lviv peace activists would like to establish contact with other like minded people in other countries, especially in neighbouring Poland where there exists the strong pacifist movement "Freedom and Peace".

OPEN LETTER TO MIKHAIL GORBACHEV

LONDON, U.K. (UPC) - *The following document was made public by the unofficial Moscow-based glasnost Press Club, after the author, a Ukrainian priest, issued a statement for Soviet radio and television and, on the same day, sent the letter to Gorbachev.*

Thousands upon thousands of my brothers have perished as a result of the criminal Afghan venture. Evidence of this can be seen in the cemeteries in countless towns, in the settlements and villages where their graves are to be found. Bidding farewell to their sons, their mothers prematurely mourn them. How much longer will they bring back our brothers and sons in zinc coffins; how much longer will they kill our youth? It would be better to use the funds allocated for Afghanistan to relieve the distress of our pensioners, abandoned virtually to the mercy of fate.

Mr. Gorbachev, you do not believe in God, but I ask you as the father of your children for the sake of everything that you

hold most sacred: have pity on the sons of many thousands of mothers, on those who have not yet been killed in Afghanistan. Have pity on the mothers of soldiers, wipe away their tears. Only then will I believe in your perestroika, as will your entire population.

I consider it a great embarrassment and sorrow that by living in the Soviet Union, I am a citizen of a state that violates basic human rights and is waging a criminal war.

In protest against the occupation of Afghanistan by Soviet troops, I am declaring a hunger strike. I am saying to the entire world: "Soviets, hands off Afghanistan". I believe that all people of goodwill and the Soviet people are on my side at this trying time for me. For the sake of justice and truth, I am ready to sacrifice my health and my life.

Deacon Viktor Mykhaylovych Prussky, village of Novogupolovka, Volynsky raion, Zaporozhe oblast, Ukraine

КАПЕЛЯ БАНДУРИСТІВ В КАНАДІ

ТАРАС ГУЛА

Жвє відіхали аїд нас Капеля Бандуристів з Києва. Парайхли вои майжа цілу Канаду, аиступючи у більших містах від Моитрагалу до Вивкувру.

У Торонті аиступали бандуристи 25-го і 26-го січня. Зала "Massey Hall" був у три чварті заловнаиа. Виступали вои з різними піснями і творами, від бивальних, ивприклад Чарвона Рожє Трояка, до більша скмпліквонних, як ивприклад уривок з опари Росіні "Barber of Seville".

Мав я иагоду зустрїтиса з двокотрими хлопцями и логоворити лїсла лршого коицарту. Розловдідали иам про їхні пригоди в Кавиді — як одии акусив гарячу свратку в ялоиському расторвнї, думаючи що цв иалисник, — дащо про їхне життє в дома.

В цьому аїдчувають трохи, алє є саїдомї того, що за тиждєнь можє вийти иова иагода і кїнаць.

Тому трєва, я гадаю скористати з иагоди і якосє иав'язати коиктакти з украинцями з України. Рїдко такв иагода трапляється і було сумно лобчити тїльки малу жмвню молодих иа прийняттю лїсла лршого коицарту.

Нама мови, що твкі зустрїті тїльки збвгачують иам життє, иу і їм. Між иаами стоять стїни, їхня очевидив, алє в иас також стоїть. Якщо люди ивзагал бїльш обдумвали справи, то могли би краща критикувати, алє и кращ розумїти життє людая і в Україні і в Кавиді.

Хоча ца иа було дужа часто видно в Кавиді, а України украинськє культура мє куди бїльш розвиватиса, иїж тут в Кавиді.

Не жалє виглядає, що иашї студанти иа мвють страшайного звїцкавлєннє у цїм. Думвють, що цїт лопоротї можив курити!



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FOR STUDENT TWENTIETH ANNIVERSARY ISSUE

Names and addresses of all ex-editors of *STUDENT* in the last twenty years, since '68 that is. Anyone who matches this description (i.e. not matching the enclosed photograph) should contact the given address. As well, anyone knowing the whereabouts of such people is encouraged to forward the party in question's address.

Send addresses to:

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Photo: Hryhriy Velyktoob

A photo published in a recent edition of an undisclosed Ukrainian Samizdat publication shows the fate of a couple thousand *Students*. These *Students* were holding their first annual meeting in Lviv when the dreaded KGB interrupted the peaceful meeting. Many of the *STUDENTS* show marks of beatings and many are tied up. The fate of the *Students* is as yet unknown. We at *Student* have learned through our "Be a Spy For *STUDENT* Inc." that roughly six hundred of the participants were unceremoniously smuggled into Detroit and abandoned there.

Since the first two issues of *STUDENT* in this calendar year featured Michelle Kowalchuk's Address, we felt it proper to include it in this issue. Treat the address with respect. After all she is the SUSK Multiculturalism and Culture person.

Michelle Kowalchuk
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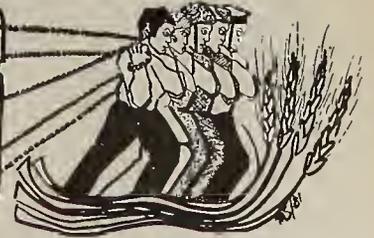
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BLOC NOTES



HIPPY INITIATIVE GROUP MILITIA ATTACK UKRAINIAN CATHOLICS

LONDON, U.K. (UPA) - A declaration by the "Hippy Initiative Committee of Moscow, Kiev, Lviv and other cities" was published in the Moscow Trust Group journal *Day by Day* in its seventh issue for July, 1987. They describe the growth of the Soviet hippy movement during the last twenty years.

The declaration states that from the very beginning the authorities were hostile towards them: they were arrested and beaten by the militia, a press campaign was launched against them accusing them of "anti-sovietism, dissent and submission to bourgeois culture . . . We were engaged in a continuous battle with the Komsomol (Communist Youth League), the militia and other security organs . . ." Despite this repression they expanded and hippy centres "sprang up everywhere" in the USSR.

The ideals of this hippy movement are "a society of equality and fraternity where differences between nations do not exist . . ." They opposed nuclear weapons and supported disarmament policies, which is why they were the organizers of unofficial peace movements in the USSR like the 'Trust Group' and 'Free Initiative'. They stood for expanded cultural links abroad, the right to free travel,

representation in local Soviets (councils) and public control of the security and repressive apparatus. Although the hippy movement, like other unofficial youth organizations in the USSR, have become "semi-official" under Gorbachev the declaration states that this merely means that "they allow us to criticize but not to do anything".

During the last few years the Soviet hippy movement has undergone a revival and today they publish various samizdat journals: *Urait*, *Smorchok*, *Roksi* and others. They have been attacked by officially backed groups of thugs such as the *Liuberty* (a working class group of fitness fanatics named after a suburb of Moscow) and *Afgantsi*, (veterans of Afghanistan). The declaration declares that they will struggle with these "forces of conservatism" and these groups who "remind one of the ideology of fascism". Finally they demand that: representatives of opposition groups be represented in local Soviets and in other organs of power, and that they should be allowed to pronounce their views, openly and freely. They should be permitted to publish their journals, appear on television and radio and be allowed to travel abroad".

LONDON, U.K. (UPA) - According to a report by Keston College a midnight mass being celebrated by 250 Ukrainian Catholics on Christmas eve was broken up in the village of Kalinovka, Lviv Oblast in Western Ukraine. The church in Kalinovka was closed down in 1960 during Khrushchev's persecution of religion in the late 1950's. It stood deserted for many years until the believers broke the locks and bolts on the doors and, without asking for permission, began to renovate the church themselves, where eventually they began to regularly celebrate Holy Mass. The church in Kalinovka belongs to the Ukrainian Catholic Church of the Eastern Rite (known commonly as the Uniate Church), which has been illegal in the USSR since 1946. According to various estimates there are 5 million Ukrainian Catholics in the Western regions of the republic.

During the Mass, the local Commissioner in charge of religion, local Communist Party leaders, a school teacher and Komsomol activists broke into the church. They began to shout loudly that the believers should immediately leave the church. The priest, Father Petro Zeleniuk, stopped the Mass.

Several of these individuals approached the altar, others started to forcibly push people out of the church.

As soon as somebody attempted to protest against this act of violence, the activists called the militia under the pretext that the "believers are opposing the authorities and are causing disorder". According to, as yet unconfirmed, reports some parishioners were detained by the militia and have not yet been released. Father Petro Zeleniuk belongs to a group of Ukrainian Catholic priests who have recently emerged from the underground, where they have existed since 1946. He openly declared that he was a priest from the Ukrainian Catholic church and demanded its recognition. He recently travelled to Moscow and attended a press conference organized by the Russian Orthodox dissident Alexander Ogorodnikov. According to the Keston College report, the attack on the parishioners of Kalinovka could have been the authorities revenge for the outspoken behaviour of Father Petro Zeleniuk.



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 hearing 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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V. Rev. Ihor Kutash

THE ART OF PYSANKY
INSTRUCTOR: Irka Sirant
Monday Evenings, 7:00 PM
March 7, 14, 21, 28
April 4

UKRAINIAN EASTER TRADITIONS
A series of evenings dedicated to the religious and cultural traditions of Ukrainian Easter.
TBA

TRADITIONAL UKRAINIAN BREADMAKING
The significance of the kolach, paska, and korvai; the art of making these traditional breads.
TBA

In Memory of Katherine Obal

As mentioned in a previous issue of STUDENT, Kathy Obal was killed in an automobile accident on September 13, 1987. Kathy was born on October 12th, 1964 in New Orleans, Louisiana. She is survived by her mother Natalie, three brothers, Michael, Taras and Stephen and her two grandmothers, Mrs. Rosalia Nestorowsky and Mrs. Mary Obal.

Kathy was an active member in the Ukrainian community. She was the assistant editor and later the editor of the University of Toronto Ukrainian Student Club's newsletter, "OBIZHNYK". She was working towards a Bachelor of Arts degree, majoring in Linguistics and Slavic Studies, at the time of her death.

The loss of Kathy is tragic and words cannot describe what her loss means. She will be forever remembered.

In her memory, the Obal family requested that a scholarship fund in Katherines name be set up to support students in the University of Toronto's Slavic Department.

Donations should be forwarded to:

Chair of Ukrainian Studies
(In Memory of Katherine Obal)
c/o St. Vladimir's Institute
620 Spadina Avenue,
Toronto, Ontario
M5S 2H4

