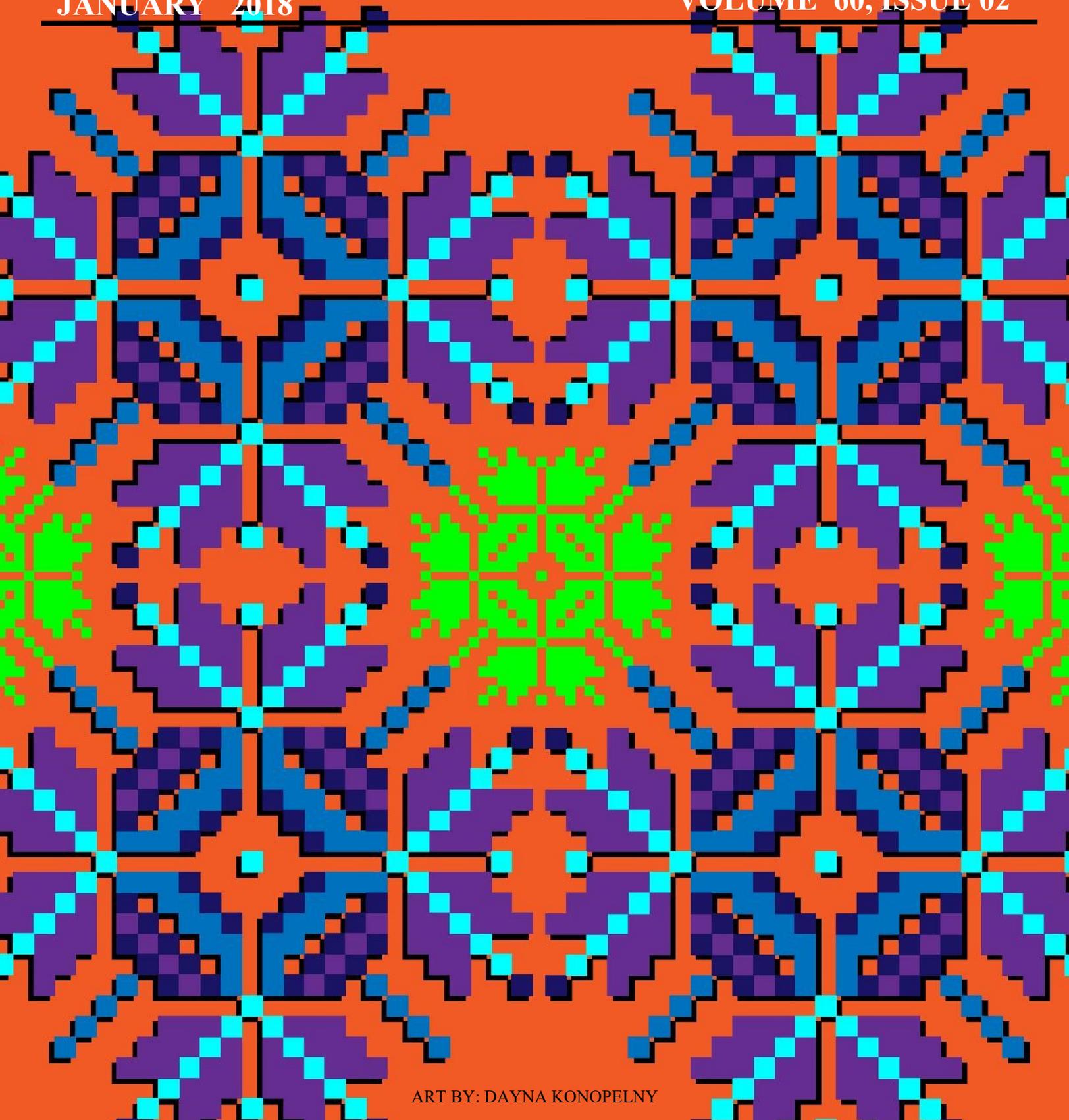


CRAFTS

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ART BY: DAYNA KONOPELNY

BLAST FROM THE PAST

A LETTER FROM THE *STUDENT* EDITOR

Ура, we are back with another issue of Student! It's been awhile, but we are happy to be back, and even more happy to have you with us!

Since we left off, exams of last semester passed us (and hopefully we them), we celebrated two Christmases, and rung in the New Year at least three times. Now that all the celebrating is done, it is time to take a breather and read Student.

This issue is an ode to Student in the 1980's. A time where big hair was on trend, gaming was done in the arcades, and MTV was a way of life. This month's cover was designed by Dayna Konopelny, a SUSK alum. It

meshes together winter, with a snowflake inspired pattern, and the 80's with bright colours.

Inside this issue, we have everything from information about Koladya and Rizdvo, to written papers and recipes!

So, as always...find a cozy spot, play some 80's tunes in the background, and get lost in this issue.

I'll be back,

Zenia Michno

Зеня Міхно

SOME TUBULAR 80'S TUNES

Hall & Oates - You Make My Dreams

Billy Joel - Uptown Girl

Bruce Springsteen - Dancing In the Dark

The Romantics - Talking in Your Sleep

Rick Astley - Never Gonna Give You Up

The Police - Don't Stand So Close to Me

Matthew Wilder - Break My Stride

Billy Joel - It's Still Rock and Roll to Me

Toto - Africa

Duran Duran - Hungry Like The Wolf

Journey - Don't Stop Believin'

Midnight Oil - Beds Are Burning

Eurythmics - Sweet Dreams

Rick Springfield - Jessie's Girl

Guns N' Roses Sweet - Child of Mine

Billy Joel - We Didn't Start the Fire

Dexy's Midnight Runners - Come on Eileen

A-ha - Take On Me

Whitney Houston - I Wanna Dance with Someone

Starship - We Built This City

Run - D.M.C. , Aerosmith - Walk This Way

David Bowie - Let's Dance

Whitney Houston - How Will I Know

The Outfield - Your Love

Tears for Fears - Head Over Heels

Eddie Money - Take Me Home Tonight

The Proclaimers - I'm Gonna Be

Men at Work - Overkill

Billy Ocean - Caribbean Queen

Crowded House - Don't Dream It's Over

Gar Numan - Cars

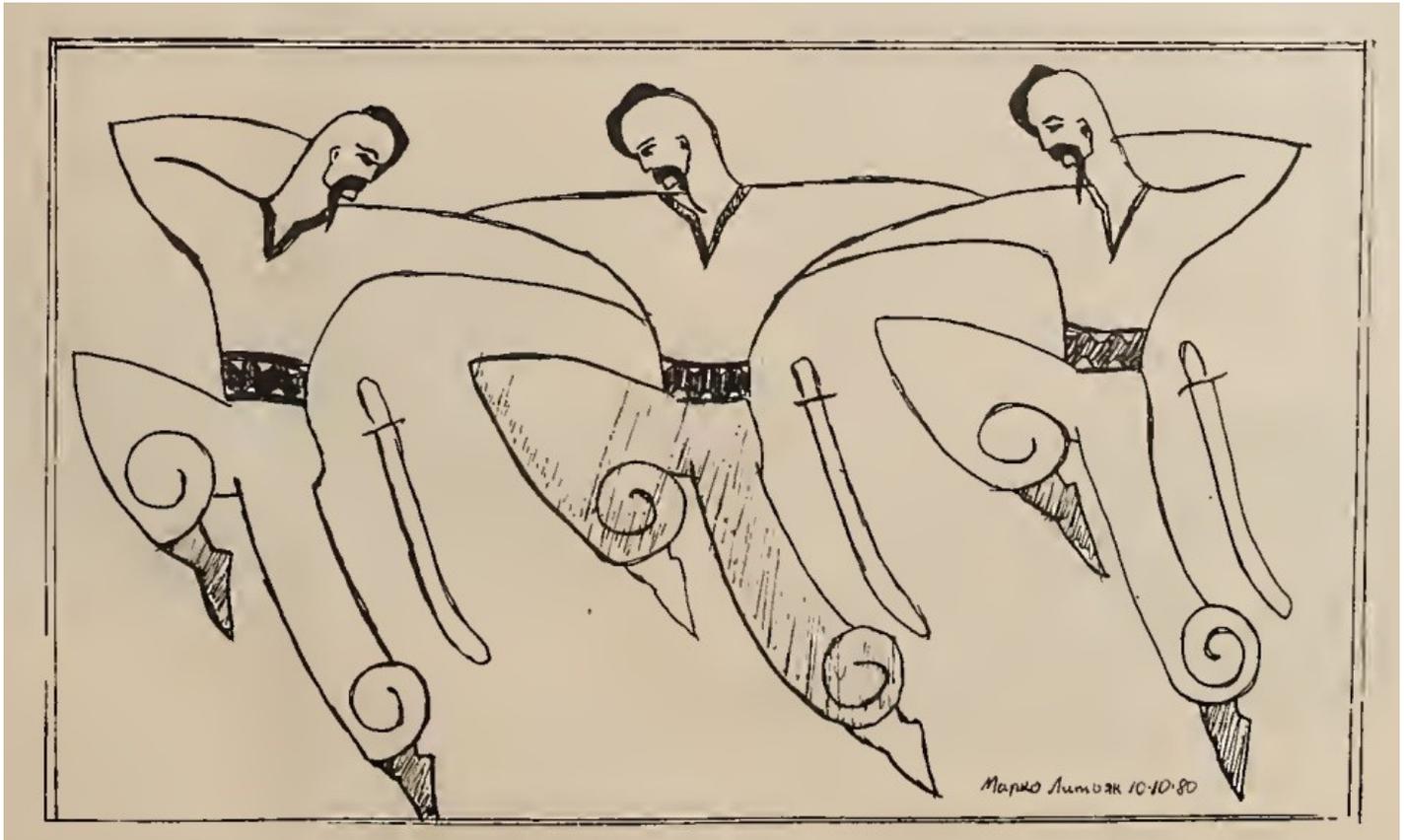
Wham! - Wake Me Up Before You Go

Dire Straits - Sultans of Swing

Bonnie Tyler - Total Eclipse of the Heart



80'S STUDENT



KOLUMN-EYKA



Kolumn-eyka is our newest column. This is the second month in which it has appeared, and we hope to make it a regular feature. Its purpose is to provide a forum for the discussion, review, and development of topics in Ukrainian dance. We call on all interested parties to contribute. Send all submissions to Student, #206, 11751 - 95 Street, Edmonton, Alberta, T5G 1M1.



СТУДЕНТ

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Вітаю!



Welcome readers to our second edition of *Student* of the 2017-2018 academic year! As 2017 comes to an end, I'd like to quickly reflect on some of the whirlwind of events we all went through: Trump took office and somehow (unfortunately) has still not managed to be impeached; the Kremlin is still doing what the Kremlin does by weaponizing disinformation and continuing the ongoing forceful invasion of Ukraine; and as always Ukraine is still fighting bitterly for freedom and independence. While these events might put us in a depressing mood, our Ukrainian Student Organizations (USOs) make the future seem just a little bit brighter.

Over the past few months, our USOs have been busy with small and large projects. From varenyky lunches, BBQs, and bake sales, to larger networking events, USOs never fail to impress us. This year, 13 USOs participated in raising awareness for Holodomor. Some created fantastic displays and information booths around campus, screened films like *Bitter Harvest*, held vigils, posted information cards around campus, and helped other community organizations hold commemoration events. Each year, we are confident that these efforts helped to reach out to the broader community.

We've also been grateful to connect further with other community organizations, such as the Ukrainian Canadian Congress — Ontario Provincial Council, where we hope to work together on some joint initiatives. We would also like to thank all other organizations that have reached out to learn more about how to further involve students in Ukrainian Canadian organizations.

Our Media Director and SUSK Editor, Zenia Michno of the University of Winnipeg, has also successfully overhauled and redesigned the look and feel of *Student* this academic year. With the different quarterly themes and beautiful imagery, SUSK hopes to make your reading of *Student* an even more pleasurable and engaging experience.

With other projects underway, we were also particularly excited to team up with the National Ukrainian Canadian Congress (UCC), to create one consolidated resource of parliamentary and legislative internships. From my time spent as a Page in the Legislative Assembly of Alberta, to later as staff in the Speaker's Office, I can speak to the immense value that these opportunities provide and I know that many people dream of internship opportunities like these. I'm still overly sentimental about my memories made under the dome. The list includes partisan and nonpartisan internships such as the UCC Parliamentary Internship Program to Liberal and Conservative internships. You can find the list through the link here: <http://www.ucc.ca/programs/list-of-parliamentary-internships/>

As our Ukrainian holidays and celebrations have really only just begun while others have come to an end, I hope that you all had веселих свят. The time spent with your family and friends is invaluable, and hopefully you took some time to rest too. Class, work, and other commitments keep us constantly busy, so don't feel guilty about taking some time off.

Lastly, stay tuned for the official release of the 2018 SUSK Congress. The planning has been long underway and we're excited to share the news soon!

Всього найкращого!
Stephanie Nedoshytko
Стефанія Недошитко
SUSK President





KOLYADA

WRITTEN BY: ADELIA SHWEC

The holidays are soon approaching, and with this exciting time of the year, many will gather together to celebrate Christmas and ring in the New Year. Along with Christmas comes many Ukrainian traditional activities such as, cooking delicious customary delicacies, installing the Christmas tree, and many others. One tradition that remains from pre-Christian times is called *kolyada*.

In pre-Christian times, *kolyada* was an activity where individuals would gather to sing a variety of songs for ritual purposes and to describe a natural phenomenon.

Yet, today *kolyada* is where groups of Ukrainians gather together to sing about the birth of Jesus Christ the Lord. These groups may also travel from door to door to

bring joy to various Ukrainians across different neighborhoods.

The aforementioned groups may include youth associations, student associations, churches, choirs etc. Additionally, they often collect a small donation to help upkeep their organizations. More specifically, these donations help keep the Ukrainian community alive.

What is great about this sort of activity is that individuals may keep some traditions going while having a jovial and merry time.

So, be on the lookout for Ukrainian groups who may come knocking on your door to spread the some Christmas cheer !



The winter cycle of rituals

The days grow shorter with each passing day. The sun is losing his ability to warm the earth. *Baba-Zyma* and *Did-Moroz* have come, flying over the land on the cold north wind bringing with them the snow and frost. *Baba Zyma* is in joyful bliss at having defeated the sun. During this time the people begin their preparations for the winter cycle of rituals and customs relating to the Ukrainian folk calendar.

The most important of the ritual festivities celebrated by the people during the winter cycle are *Kollada* and *Malanka-Vasyl*. These traditions have been passed down to us through time from the pre-Christian era of our people. Although Christianity has done much to try to absorb and change the focus of the traditions and beliefs of our ancestors, many of these deep-rooted traditions and beliefs have survived the onslaught and modifications of the church.

Originally the celebration of the festivals of *Koliada* and *Melanka-Vasyl* revolved around celebrations of the Sun's ascent towards summer — the Winter Solstice — signalling the rebirth of the Sun. These festivals took place at the end of December and in the first part of January with the lengthening of daylight, or the conquest over darkness and the grim winter goddess — *Baba-Zyma*. The church succeeded in changing the focus of the festival *Kollada* from the rebirth of the Sun to the birth of Christ, or *Rizdvo*, towards the end of the eleventh century.

There is much debate over the origin of the word *Kollada*. Essentially, there are three basic theories as to the roots of its inception. One is that *Kollada* comes from the words *Kolo Sontsia*, meaning near or beside the sun, or the sun deity *Svaroh*. Another theory is that *Kollada* is the name of the deity of winter festivals and peace. There are written references to a temple existing in Kiev honouring this deity during the early Kievan-Rus period of our history. The third theory is that the word *Kollada* came from the Greco-Roman word *Calandai-Calendae*. This is to have come about from the influence that the Greek and Roman colonies had in the fourth to the ninth centuries, when they had settlements in the Black Sea area.

Kollada has a double meaning in the Ukrainian language. First as I've already indicated, it means "the festival period." Also, *Kollada* is used in the context we usually associate with it, namely the carols we sing through the period of *Rizdvo*. *Koliedky* have their basis in pre-history, forming part of the tradition of oral literature that our people are so rich in. Many of these *Koliedky* portray the cosmogonic views of our people and contain deep mystical meanings, despite the substitution of the names of Christ, the Virgin Mary, St. Peter, etc., for those of the pre-Christian deities. In 1193 the church formally sanctioned the use of *Koliedky* as songs to commemorate the birth of Christ.

Kollada begins with *Bahata Kytia* (now known as *Sviat Vechir*) and continues through to *Malanka*. It is a time to get together with family, and to engage in social interaction within the community. It is also a period of mysticism and prophecy. People try to foretell the future using various methods, attempting to auger how the next harvest will turn out; divining prospects for the breeding cattle in the forthcoming year; and generally trying to determine what the fate of the household will be. Traditionally, girls try to

foretell if they will marry, and who the lucky young man will be. *Kytia*, as a food made to honour the Sun God *Svaroh*, plays a major role in all ceremonies that take place during *Kollada*. The other major symbol of *Kollada* is the *Didukh* (a sheaf of wheat), which means "old man." The *Didukh* represents the deity *Perun*, who is the god of thunder but also represents the souls of our ancestors; they live in the kernels of grain and return to the earth in the ceremony when the *Didukh* is burned on *Vasylia* (New Years Day).

Also within the Sun Circle of the Winter Cycle of celebrations is the festival of *Shchedroho Boha* (the generous god), which later took on the name of *Malanka-Shchedrivka*. Of the New Year festivals, *Melanke-Shchedrivka* and *Vasylia* are recognized as expressions of ancient pre-Christian beliefs, containing elements of the complete year's ritual cycle — winter, spring, summer and fall.

The cosmogonic legend of *Melanke* is one of the legends that has survived the purges by the church with the acceptance of Christianity in Kievan Rus. Until the acceptance of Christ and his doctrine, our people believed in *Praboha-Vsederzhytelia*, who had four sons and a daughter. Our mother earth was the daughter, who answered to the name *Lada*. The first of the sons was *Ad-Had*, and he was regarded as the serpent, the devil, the king of the underworld, and the enemy of his family. *Iar-Iarlyo* was the second son, and the third was *Rai*, whose name was later changed to *Ivan*. *Lad-Myr* was the fourth son and he later became known as *Dmytro*.

Praboha-Vsederzhytel's daughter *Lada* in turn had two children, a son, *Rado-Kniaz-Misiats* and a daughter *Vesna-Maianu*, who was later called by the people *Mylana-Mylanka*. The people gave her this name because she was always happy for the world was always covered with green leaves and flowers. Not surprisingly, *Ad-Had* the serpent, hated her for this. One day while *Rado-Kniaz* was away hunting, *Ad-Had* came and kidnapped *Mylanka*, taking her to his home in the nether-world. *Lada* was deeply saddened by this event, and in her sadness the earth became cold and covered with snow and ice. However, *Bezylichuk-Vasyl* came to her rescue, and they later were married. *Mylanka* then became the symbol of Spring for when she returned the snows receded and flowers bloomed once again.

On *Malanka* preparations are made similar to *Bahata Kytia (Sviat Vechir)*, with fortune telling and divining accompanying this mystical night. People sing *shchedrivky*, dance, play games and generally enjoy making merriment. In some parts of Ukraine the ritual called *Koza* is also acted out, and sometimes fires are lit around the village to purify the earth. The *pich* (oven) is an important symbol during this night, and it is not used for cooking on this special occasion. Whitewashed and cleaned in preparation, the *pich* represents *Malanka* who goes out to dance the night away with *Vasyl*.

But it is impossible to mention all the rituals and beliefs practised by our ancestors through the centuries during this festive time of year. Indeed, it would take volumes to simply describe all the facets of the winter cycle. Thus, one final thought will have to suffice as a conclusion to this brief summary: "*Veselykh Sviat i Shchashlyvoho Novoho Roku.*"

STUDENT ARTICLE
DECEMBER 1980



VIDEO GAMES OF YESTERYEAR

WRITTEN BY: CASSIAN SOLTYKEVCH

Nintendo Entertainment System, Sega Genesis, and the Macintosh Plus are but a few of the names you would hear when it came to the 1980's and technology. More specifically, video games. If you remember games like Arkanoid, Sonic the Hedgehog, Street Fighter II, Kirby's Adventure, or Oregon Trail, then you lived in a wonderful time period of video games. A time that was free of "in-app purchases" and "microtransactions".

Full disclosure: I was not born in the 1980's, nor did I own an original NES or a Sega Genesis. However - I did grow up with Macintosh computers in my house, even having a Macintosh Classic in my bedroom at the same time as I was learning English in kindergarten. With a whopping 1MB of memory and 40MB of hard drive space, I would play all sorts of games with my family, but never with a Cat 5 cable plugged into the back of the computer.

These were simpler times, with no internet connectivity. If you wanted a new game, you had to go ask your parents to get in the Oldsmobile and drive you down to Westworld Computers in -20 degree weather and fork out \$69.95 back in the early nineties (about \$130 now) for a single video game. There were no 99¢ games, no in-app purchases, and definitely no iPads.

Do you remember where you were on January 27, 2010? Probably not, but I do - I was watching the live release of the first Apple iPad. 3 months later, on April 5th, my iPad that I ordered from some guy in the USA (Canada wasn't selling them for a few more months), finally arrived at my door. I was in love. So simple, so elegant, it made my Hilroy notebook look like a stone tablet.

In the seven years since the iPad was first released, there has been an incredible increase in the use of tablets. However, while iPads and other tablets are indeed being used by medical clinics to review patient files, in shops as cash registers, and as something your mother uses to comment on your Facebook photos, one of the biggest users I've seen are children. Walk into that medical clinic, that car shop, that hair salon, and there's a good chance you'll see little Johnny playing a game on his iPad.

At this point you must be thinking 'what a hypocrite - he loved video games growing up and now he's just old and

out of touch and doesn't know what children of today play on'. Yes, it's true, when I had to wait for something as a child I would play on my Gameboy, or one of the two game options on my dad's first Motorola - snake or Tetris. I don't have an issue with video games and children: properly monitored with time limits, I think children should be allowed, even encouraged, to play video games. That said, iPads, iPhones, and android devices have created a shift in video games with children.

Parents have bills to pay, a mortgage, dance classes, swimming lessons, the list goes on, and when a \$249 device with almost unlimited options for games, apps, and self-entertainment for just a dollar or two is an option, it's not easy to say no. But those one-dollar games are designed differently. Game developers simply cannot make money with \$1 game purchases, no matter the volume. The \$1 games are designed with quick bursts of satisfaction, and lots of them. You can level up or gain armour, skins, or other items in the game quickly and frequently, but the more you play, the harder it is to reach the next level. Buuuut, if you pay just 99¢, you'll get to that next level right away. Come on. It's just a buck.

Games that cost \$75 and \$1 may both just seem like video games, but what you lack with a \$1 game are deep stories, beautifully composed music, and intricate gameplay that really make a child (or adult) think. Ask anyone to hum the song from the first level of Super Mario Bros and they'll go "tenen-ten-tenen-ten-ten" without skipping a beat. Tell someone you were moving at a "gruelling pace" and they'll think of Oregon Trail before they think you actually endured something difficult.

That's what makes the \$74 difference. Video games can impact children for a lifetime. The games they play should be challenging, thought-provoking, and should never ask you to pay to advance to the next level. It doesn't have to be Mario and Luigi, but there should be memorable characters, there should be complexity, and concentration and patience should be required - not a game you can pick up and play for 5 minutes.

So go on eBay and sell the iPad. With the tablet gone, spend some money on a great video game. Your kids will be glued to the screen - but this time they'll be thinking, not just tapping.



AN INTERVIEW WITH A GERMAN-UKRAINIAN STUDENT

WRITTEN BY: RAYA DZULYNSKY

During the winter break I travelled to the Austrian Alps and while there was able to meet with a German-Ukrainian friend. I decided to ask him a few questions about being a Ukrainian student in Germany.

Is there an Ukrainian student organization in Germany?

Ja. Den Bund ukrainischer Studenten in Deutschland e.V., kurz "SUS"

Yes. The organization is called "union of Ukrainian students in Germany- "SUS".

What is the main goal of the Ukrainian student organization in Germany?

Der Vereinszweck ist die Förderung von Völkerverständigung auf den Gebieten der Bildung, Wissenschaft, Kultur, Jugend, Umwelt, Sport und Soziales und die Förderung der Bildung sowie die Organisation finanzieller Unterstützung für Studenten.

The purpose of the association is to promote international understanding in the fields of education, science, culture, youth, the environment, sport and social affairs. It also works to promote education and to organize financial support for Ukrainian students.

What are some of the things you do as an organization?

Der Vereinszweck wird insbesondere durch die Durchführung wissenschaftlicher und kultureller Aufklär

ungsveranstaltungen verwirklicht.

Dazu gehören Infoveranstaltungen zur Bewältigung des studentischen Alltags, Austauschprojekte für deutsche und ukrainische Jugendliche und Studenten.

Dies geschieht vor allem durch die Organisation interkultureller Versammlungen und Diskussionsabende, sowie durch zahlreiche Veranstaltungen, Ausstellungen, Vorträgen zu sozialen, wirtschaftlichen, wissenschaftlichen, politischen und kulturellen Themen.

We mostly carry out scientific and cultural education events. This happens mainly through the organization of intercultural meetings and discussion evenings, as well as through numerous events, exhibitions, lectures on social, economic, scientific, political and cultural topics. We also organize exchanges for German-Ukrainian students and information events for coping with everyday student life,

"SUSK" publishes the magazine 'Student'. Do you have something similar?

Ja. Es erscheinen regelmäßig Veröffentlichungen zu verschiedenen Themen. Diese sind auf der Website des Vereins einsehbar.

Yes. There are regular publications on various topics. These are available on the website of the association.



80'S STUDENT

СТУДЕНТ

STUDENT January-February 1986 ETUDIANT

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

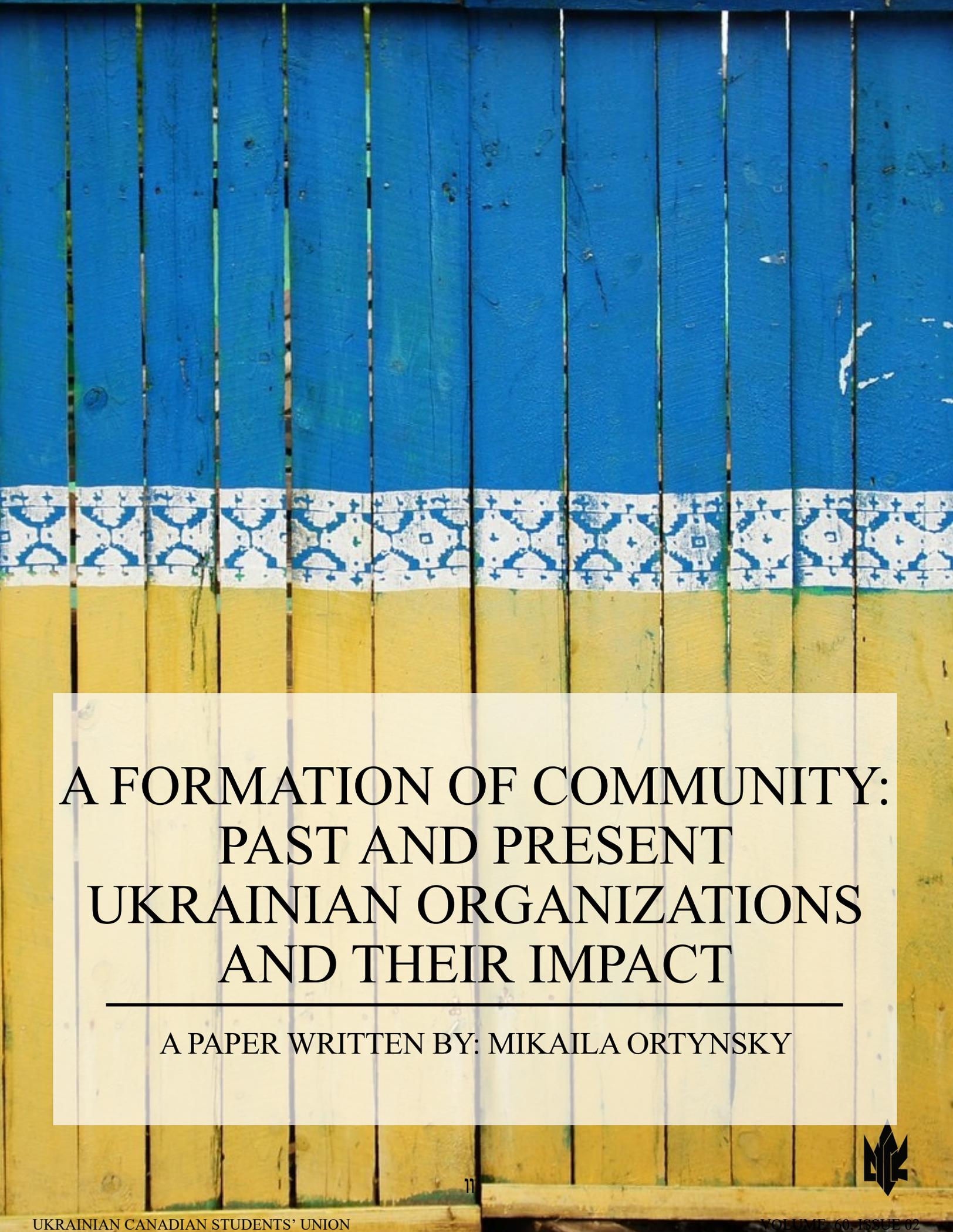


UKRAINIAN STUDENTS MONTH 1984

University of British Columbia	February 1-4
University of Alberta	February 6-12
University of Saskatchewan	February 6, 9
University of Manitoba	February 10-15
University of Western Ontario	February 5-11
University of Waterloo	February 23-26
Brock University	February 24, 25
Bridle College	February 21-25
York University	February 16-21
Ryerson	February 13-17
University of Toronto	January 23-26
Carleton University	February 12-18
Concordia University	March 14-16
McGill University	February 8-10

UKRAINIAN STUDENTS' MONTH



A FORMATION OF COMMUNITY: PAST AND PRESENT UKRAINIAN ORGANIZATIONS AND THEIR IMPACT

A PAPER WRITTEN BY: MIKAILA ORTYNSKY



A sense of identity is what drives many individuals, especially in the Ukrainian community. Throughout Ukraine's history Ukrainians have endured religious and political oppression, famine, and a desire for independence. In Canada, Ukrainian-Canadians were not allowed to practice their language and had to overcome significant hardships while immigrating and the early years of living in Canada. When moving to Canada, Ukrainians did not want to leave their entire life behind but rather create a new life of opportunity while not forgetting where they came from, Ties to Ukraine were strong, through community organizations that hosted Ukrainian interests, a need for belonging in a new land and overcoming many barriers Canada presented, immigrants found identity.

Early life in Canada for Ukrainian immigrants meant language and cultural barriers. Churches had a "definite organized expression in the homeland" and continue to until present time (Young, 1931, p. 154). With a new environment came new societal needs. Compared to Ukraine things were new and relatively unorganized. There was plenty of opportunities in Canada though it came with many hardships and problems. To address the new needs, new community organizations came about, in the early times usually sponsored by the church. With

these institutions, it served as a means by which immigrants "divorced from the Old World habitat, give birth to different attitudes and customs and provide new means of control in the Dominion" (Young, 1931, p. 155).

The evolution of 'community' from Ukraine to Canada for Ukrainian immigrants came with identifying a need. During this time, organizations like "reading clubs (*chytalni*), socialist circles, libraries, drama societies, choirs, cooperatives and national homes (*narodni dony*)" were formed. (Martynowych, 1991, p. 265). The means of these organizations were to further mobilize Ukrainian immigrants. These organizations were in great opposition from the church. Religion was important in Ukraine, it is no surprise that many of the "first public buildings were churches" (Martynowych, 1991, p. 265). Churches were a place of gathering in both rural and urban regions. To start a secular organization was a struggle.

More vibrant and active community organizations were in urban areas as well-educated, skilled, and ambitious immigrants resided (Martynowych, 1991, p. 265). The Ukrainian community was close compared to the geographically distant rural region. Rural community organizations were "often the only institution established in rural settlements before 1914 (Martynowych, 1991, p.



278). The urban and rural settlements were isolated in the organizations and involvements.

Education is a cornerstone of Ukrainian culture. In an excerpt of Myrna Kostash's book, *All of Baba's Children*, Charles Young, a second generation Ukrainian-Canadian states education in Ukraine as a "vicious cycle [where] in the old country, only minimal schooling was available to peasants and because the peasants had no schooling, they were always peasants, generation after generation. In Canada, there was the chance to break the curse of illiteracy" (p. 69). Canadian education was seen as extremely valuable, and a way make a better life. It is no surprise that one of the first Ukrainian Student Organizations was in an area where many Ukrainian immigrants came to Saskatoon, SK. In 1913, at least four Ukrainian students attended schools in Saskatoon; they gathered to discuss Ukrainian politics. By 1915, they established a formal club (*Ukrayinski Studentski Kruzhok*), and in 1916 they had 22 members (Migus, 2011, p. 34-35). The club was one of the most sophisticated groups of that time as members had scholarly backgrounds.

In November 1940, Ukrainian-Canadians formed the Ukrainian Canadian Committee, now known as Ukrainian Canadian Congress (Gerus, 1991). Today, Ukrainian Canadian Congress serves as an umbrella or-

ganization for Ukrainian community organizations across Canada. It also brings forward the interests of the over 1.3 million Ukrainian-Canadians in lobbying efforts (Statistics Canada, 2017). The youth organizations are no exception. In 1976, the USSR gifted a statue of Lesya Ukrainka, an outspoken Ukrainian poet, and activist of national rights. This gift was very controversial at the time as Ukraine was under strict rule from the USSR. The hopes she wrote of were the exact opposite of what was happening in Ukraine at that time. Additionally, her work was censored under USSR rule. Her statue, given by the same regime that oppressed her, gifted it as an offer of friendship. Many organizations, such as the City of Saskatoon and the Province of Saskatchewan rejected the gift due to "it being wrongly used by the USSR to advance and dignify its policies and to forget injustices done to the people of Ukraine." (Warner, 1976). The Ukrainian Youth Association (CYM) protested the unveiling of the statue and the repression in Soviet Ukraine (Murray, 1976).

Fast forward to the present day, Ukrainian Canadian youth groups continue to advocate for Ukrainians and Ukraine both in Canada in Ukraine. On a national level, Ukrainian Canadian Students' Union (SUSK) takes a strong stance on Russian aggression on modern Ukraine. With the most recent example being the support



of boycotting the World Festival of Youth and Students that was to take place in Crimea, illegally annexed territory Ukraine (SUSK, 2017). SUSK also encourages strong advocacy for their Ukrainian Student Organizations, SUSK encourages participation of the Ukrainian Canadian Congress's letter writing campaign to MP's to encourage a UN Peacekeeping Mission in Ukraine to reduce tensions (Ukrainian Canadian Congress, 2017).

Under the umbrella of SUSK lies the University of Saskatchewan Ukrainian Students' Association (USUSA). USUSA hosts a variety of social and advocacy events such as Holodomor Awareness week and Euro Maiden. The group has continually been recognized for being one of the largest and most active Ukrainian Student Organization nationally with in March 2017 being rewarded with one of four pre-screenings nationally of Bitter Harvest, an international film about the Holodomor.

In a world where in many countries freedom of expression or religion is not tolerated, the student group aims to celebrate that privilege. To a lesser extent in Canada, tradition is being lost among cultures from generation to generation. USUSA was not active for a large period of time, but with its resurrection, it served as a group

where those who maybe did not grow up full immersed in the Ukrainian culture but wanting to learn more informally could go. Each year the group does carolling in the Ukrainian Christmas season. In 2016, USUSA was featured in the Star Phoenix for their efforts of preserving the Ukrainian Christmas tradition of Koliada. In the article, Connor Moen, one of USUSA's members who restarted the club said that those who host the group for carolling are "inspired by that there are these people who are young that want to learn more and want to get engaged" (Modjeski, 2016). Young Ukrainian-Canadians are imbedded with a sense of pride when it comes Ukrainian culture. Through the awareness of Ukrainian issues and stories heard from relatives of their struggles to come to Canada for a better live many young people feel a sense of duty to preserve tradition and maintain awareness.

Across the country lies multiple Ukrainian national organizations including Ukrainian- Canadian Professional and Business Association (UCPBA, Ukrainian National Federation of Canada (UNF), and Ukrainian Women's Association of Canada (UWAC), to name a few out of hundreds. All of these organizations were founded on the basis of wanting to keep ties with Ukraine while creating a community, in modern times, creating an identity. The organizations show preservation of culture. The



youth organizations highlighted show the promise of a promise of continued preservation and ambition for a Ukraine free of oppression.

I chose to research this topic because of my involvements in Ukrainian-Canadian student groups; University of Saskatchewan Ukrainian Students' Association (USUSA) and Ukrainian Canadian Students' Union (SUSK). Though I was somewhat exposed to Ukrainian culture during my upbringing (attending Ukrainian Orthodox church and celebrating Ukrainian holidays) I felt there was so much more to know which led to being enrolled in Ukrainian courses and involved in organizations. I joined the USUSA in my summer going into my first-year university. Reflecting on why I joined the USUSA I could sum it up in wanted to belong and feeling like Ukrainian culture is a part of my identity. I feel grateful to belong to a strong cultural student group on campus, so part of my curiosity was those who and what led to where the group is today.

I was interested to see in my research that when Ukrainians first immigrated, active and vibrant cultural organizations were, for the most part, in urban areas. I would assume that these organizations would be most active in rural areas as many Ukrainian immigrants were farmers though it makes sense that urban areas were

denser, and immigrants were well-educated and ambitious. I was surprised to see how much hasn't changed in 125 years. Coming from Yorkton, SK to Saskatoon I see that Ukrainian organizations are so much more active and fulfilling than the Yorkton area. Though Yorkton would be considered an urban area (both in the past and present) compared to Saskatoon it is much more rural.



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UNQUALIFIED

BY: MATTAY DUBCZAK

Welcome to the second installment of Unqualified, where I comment on things in an unstructured and largely unqualified way. This edition, given that is the new year, I will be providing three political predictions for the upcoming year. I hope you enjoy!

1) 2018 will be the year for the next major geopolitical crisis

A. Against a weakening international backdrop, 2018 seems like it could be the year for the next large geopolitical crisis. Under President Trump's increasing attempts to isolate the US from its own international security order, we may see some attempts to undermine the liberal international order further. Whether it be in the form of cyberattack, a North Korean Missile Crisis, or a further escalation in the Syrian war by means of major power intervention, 2018 will not be a stable year for international politics or security.

2) In the wake of its incoming G7 Presidency, Canada will attempt to become increasingly relevant on the international stage and take a more active role

A. Canada will try and flex its mediation muscles as the world's predominant middle ground on issues. Trudeau's willingness to expand Canada's role in international affairs will likely evolve as the US' protectionist agenda grows, assuming it does. This is already being seen through Canada's hosting of a summit on the topic of North Korea in Vancouver this year.

3) Brexit negotiations will cool off, but not completely

A. Although initially Theresa May made it clear that her government will continue to pursue the UK's exit from the European Union, I feel that by year's end, the split may be much less popular, and potentially even sidelined. May is not exactly popular with the general British population, evidenced through a weaker hold on the government than before she called a snap election, and it remains to be seen if she can push through her agenda. If she does not finish the year as British Prime Minister, potentially via another election, the new PM may not take the same stance as her on these negotiations, and there may be some changes to the deal, or perhaps more major alterations.

Keep updated with *Student* to journey along with Mattay in his unqualified ranting!





IT'S UKRAINE, NOT "THE UKRAINE"

WRITTEN BY: ASHLEY HALKO-ADDLEY

Imagine the following scene. The Ukrainian community hosts an event, and invites important members of the campus, city, province, or country. One of these important guests gets up in front of a room full of diasporic Ukrainians and meaning well they make the statement, "We support the Ukraine."

It's likely that many members of the Ukrainian diaspora sitting in the audience at that particular moment would cringe, from three little letters: the. Ukraine is an independent and sovereign country, and as such, it is referred to as merely just Ukraine. It's been just Ukraine for 26 years now. By saying the Ukraine, you deny the country's independence, and deny its sovereignty.

I correct anyone who gets it wrong, and some people think I am just being overly sensitive, but it matters. Dropping it sends an important message, especially among leaders, because Russia still does not

acknowledge the sovereignty of Ukraine. The Ukraine is the way Ukraine was referred to in that part of the world during Soviet times. Now that it is a country, a nation, and a recognized state, it is just Ukraine. And it is incorrect to refer to the Ukraine, even though a lot of people do it.

There are plenty of times when sticking a 'the' in front of a place name is perfectly acceptable. When it is a group of countries or a geographic area, like the United Kingdom or the group of islands that makes up the Philippines, or a region of a country, like the Northeast. Plural names, like the United States or the Netherlands, get a 'the' too. Saying the Ukraine creates this feeling that it is part of another country, that it is still a territory of somebody else. Ukraine is not part of Russia, it is no longer a part of the Soviet Union, and it is time that the rest of the world acknowledges this and stops saying the Ukraine.



TOUR DIARIES: CHAPTER 1 - THE BEGINNING

BY: INGA BEKBUDOVA



I'M A REAL PERSON, GUYS!

Hello fellow SUSKites,

My name is Inga Bekbudova, I'm a past Media Director (2015/2016), Social Director for USC@Ryerson (Ukrainian Students' Club at Ryerson University) 2014/2016, and fellow Ukrainian-Canadian.

I recently took up a position as a stage manager at Cirque du Soleil, for the arena tour of Corteo, a show that will soon begin touring in North America. Just wanted to share a bit of my life with you and invite you all into the world of Corteo, Cirque and the performing arts.

A bit of background about the show – it's a story about a clown's funeral and the celebration of the clown's life and his circus years. It's a very baroque-like, traditional show that has been in Cirque's history since it's Big Top world premiere in 2005. The show is now being reformat- ted into an arena tour, with some new acts added, new music, new costumes, new artists, and so on – very excit- ing! It's been a very busy and challenging few weeks here at headquarters in Montreal. We are now just wrapping up week four (4!!) of staging and soon we transfer to Quebec City into an arena for more staging – which is essentially putting the show together, act by act, with transitions, and all of the production elements – live band, artists, cos- tumes, set, props, automation, rigging, and so on.



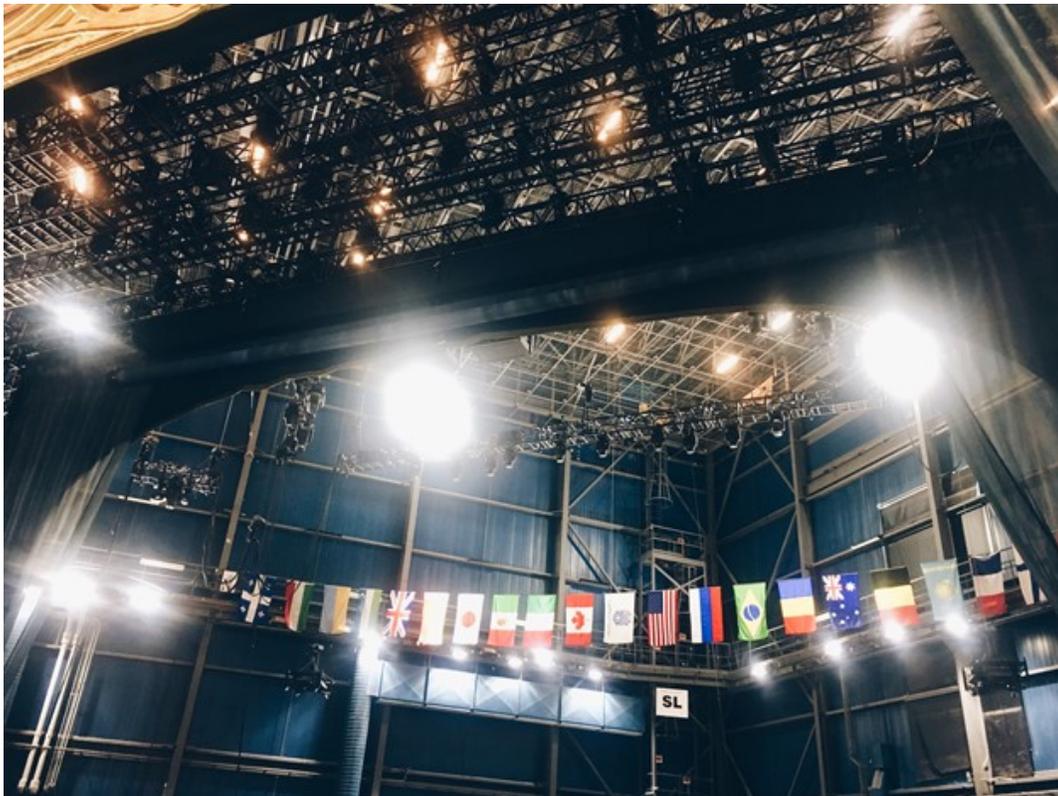
The show right now has about 54 artists, from all over the world – Canada, USA, France, Finland, Ukraine, Belarus, Russia, Kazakhstan, Uzbekistan, Japan, United Kingdom, ... and that's just artists! Our crew is just as diverse as the cast. The entire cast and crew is just over 100 people, so think of it kind of like an extended family that's v large (V V large).

Being Ukrainian, it turns out, is quite helpful in this crazy industry – I grew up in Kyiv, Ukraine before immigrating to Toronto, Canada, so I had learned both Ukrainian and Russian and still speak both. So, my job also sometimes doubles as a translator for some of our fellow Slavs (and there is a good 20 or so of them) in times when it's necessary – like onstage trainings, stagings, meetings and anything / everything in between .

I'm excited to share our journey from here in Montreal, to Quebec City, and to New Orleans, where Corteo will officially re-premiere to the world into arenas! I'm looking forward to coming to your city and inviting you to share with us the magic of Corteo and Cirque du Soleil, and I'm especially, super pumped to bring the show back home to Toronto! Stay tuned for the next update, and please don't hesitate to reach out to me if you have any questions, comments, or if we are coming to your city – I'd love to have some fellow SUSKites in the audience!!

For touring dates, arena information, ticket sales, and show information, please visit :

<https://www.cirquedusoleil.com/corteo>



just a little bit international here at Cirque du Soleil ...



80'S STUDENT

Чи Ви останньо
бачили
типічного
канадця?



Погляньте
у дзеркало.

Multiculturalism / The Canadian Experience.



Honourable Jim Fleming
Minister of State
Multiculturalism

L'honorable Jim Fleming
Ministre d'Etat
Multiculturalisme

Canada

STUDENT: May-June 1980, Page 11.



COOK WITH SUSK

recipes and more...



HOLIDAY SQUARES

BY: ALICIA SLUSARCHUK

As my sun-kissed hair fades and my warm, fuzzy sweaters make more reoccurring appearances in my wardrobe, I find myself baking during my spare time in preparation of the holiday season. That being said, I wanted to share one of my most favourite square recipes, so your holidays can be as sweet as mine when company comes over.

Almond Coconut Bars

From Wiltons

Ingredients:

Bottom:

3/4 cups brown sugar

3/4 cups butter or margarine

1 2/3 cups flour

Top:

4 eggs

1 1/2 cups brown sugar

2 tsp vanilla

1/4 cups flour

1 tsp baking powder

1/2 tsp salt

2 cups shredded coconut

2 cups shredded almonds

Directions:

Preheat the oven to 350 F

Line a jelly roll pan with parchment paper

Bottom layer: Beat the sugar and butter in a bowl. Then mix in the flour. You can do it by hand. Pat the crust into a jelly pan (greased or lined). Bake for 15 minutes then cool.

Top layer: Beat the eggs, sugar and vanilla. In another bowl stir the flour, salt and baking powder together then begin adding it to the egg mixture. Stir in the coconut and almonds. Spread the topping over the cooled crust evenly and bake it for 30-35 minutes.

Tip: Watch when cooking the top or the bottom layer; they are easy to burn.



ALLSPICE UP YOUR LIFE!

BY: CONNOR MOEN

... The Secret Ingredient for Your Rizdvo

*Dishes of the sviat
Allspice up your life
Every sauce and every borscht
Allspice up your life!*

For this Christmas season, I want to share a little bit about one of my favourite and most versatile spices - one that is often overlooked in your typical North American kitchen.

Allspice is the dried, unripe berry off an evergreen tree that's found in tropical climates (eg Jamaica, Mexico) with a distinct flavour profile. Some have described it as tasting like a combination of cinnamon, nutmeg and cloves - while it is in fact a unique spice unto itself. This is a versatile spice that can be used in savoury and sweet dishes, from meats to vegetables and fruits, to enhancing brines in pickles, to boosting fragrance and flavour in breads and other baked goods.

Ukrainian dishes, can also be enhanced by the presence of allspice. Its addition to borscht can help boost sweet, savoury and spicy (think peppercorn-spicy, not cayenne spicy) notes to the broth - making for a well-rounded and more complex broth. It is not an overwhelming spice and the wide majority of tasters would not detect it being in the broth (provided you remove the berries after boiling) - it more contributes to the big picture of the dish. There are other considerations to improving a borscht recipe (quality of ingredients, acidity, seasoning, regional variations), but the presence of this spice is still applicable.

Another one of my favourite uses for this spice is in white sauces - be it a cream sauce or a béchamel¹. In any of these dishes, one can steep the milk/cream in the cream sauce for 10+ minutes and incorporate the essential oils of the spice into the dish. This helps balance out the natural sweetness of the dish and compliment the savoury applications of the white sauces. A good bechamel/white sauce can serve as the foundation for dishes like *nalysnyky* (crepes), *pyrizhky* (baked buns - if your family serves them with a sauce), *beetniks/doughboys* (beet leaves stuffed with dough - a Western Ukrainian Canadian delicacy), and so forth.

Allspice can also be used in dessert dishes, such as *uzvar*². Though to be perfectly honest, I can not stand *uzvar* (especially the version with smoke-dried fruit) so I am not even going to go there.

Here's how you actually use allspice

Since ground allspice loses its flavour and aroma very quickly after being grounded, I prefer to buy them whole (available at most grocery stores, Bulk Barn, ethnic groceries, kitchen supply stores) and simply add 2+ berries to whatever liquid I want to infuse them in. Remove the berries before serving - it is a secret ingredient after all.

¹ A French mother sauce made from creating a roux (cooking a paste made from flour and butter) and incorporating milk, which is then emulsified and reduced to desired consistency. Though it is more work than just using cream, it is lower in fat and my preferred white sauce.

² A fruit stew made from dried fruits available (usually a permutation of prunes, apples, pears, sour cherries, and whatever else one would have locally available) and some spices/citrus depending on the family recipe. Some families just drink the strained liquid, others have with the fruit..

STUDENT ARTICLE

DECEMBER/NOVEMBER 1987

For the holiday season

Here's a list of the most popular drinks for the Christmas/Rizdvo, New Year's/Malanka season:

SLIPPERY SLYWKA

3 shots vodka, 1 shot prune juice. Serve chilled. (Caution: Ensure washroom facilities close by).

KOZAK KISS:

1 shot vodka, slice of kobasa, 1 clove garlic. Take bite of kowbassa, suck on garlic clove, down vodka shot.

SOCHI SURPRISE:

1 40 ounce vodka. Proceed to nearest open area. Lie down on back. Take vodka as per "do dna" method. Watch sunrise.

GALICIAN GO-GO:

1 26 ounce "pepper" vodka, red paprika. Take 5 nibbles red paprika. One munch of rye bread. Go, go . . . go get water - quick!

HOPAK HOCH

25 kilos new potatoes. Add water, sugar. Stir. Check every 2-3 months. Bubbles when ready.



На Згоров'я



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