

СТУДЕНТ STUDENT

СТУДІАНТ ETUDIANT

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Ukrainian Canadian Students' Union

President's Message

Dear Readers,

Welcome to the third edition of "Student" newsmagazine for the 2012-2013 academic school year. This address comes to you from the magical city of Lviv, Ukraine. Diasporans from all over the Ukrainian world gathered for a week in March to re-constitute the World Conference of Ukrainian Youth Organizations (SKUMO). Incredibly, we saw representatives from places like Bulgaria, Romania, Spain, Serbia, Russia, and even Brazil. A little known fact is that though Ukraine is home to approximately 40 million people, an additional 20 million reside outside its borders.

SUSK has been active in the resuscitation of a Ukrainian world youth movement for over three years; having sent delegations to Ukraine three times for this purpose. The aim of SKUMO is to create a viable diasporan youth movement that is structured like the Ukrainian World Congress. In fact, SKUMO will be applying for formal

membership and seek statutory inclusion in the Ukrainian World Congress constitution at this year's Ukrainian World Congress triennial meeting.

Why is SUSK active in such structures and why is this important? SUSK breeds leaders for the next generation of organized Ukrainian diaspora life. As such, we have a responsibility to cultivate structures and organs that help this cause on a global scale. Further, we have a lot to offer our sister organizations in places like Brazil, Australia, and even various youth organizations in Ukraine. SKUMO can also build upon the deep legacy of organizations such as the Central Union of Ukrainian Students (CeSUS). CeSUS, which was founded in 1912 to act as a coordinating body between student organizations and to represent Ukrainian students and their interests throughout the world, was crucial before a free and independent Ukraine. Sadly, given the current political climate in Ukraine, a structured and coordinated youth organization is sorely needed.



In other news, you will find that this issue makes reference to the Canadian Museum for Human Rights. As many of you know, there has been some debate and controversy about the inclusion of the Holodomor in this museum, the nature and scope of its display, and the centrality of the Holodomor in relation to other human tragedies. SUSK will of course, in conjunction with community partners, continue to highlight our position. This is that a meaningful and centrally located exhibit is a must. Anything else will delegitimize what we consider to be, in principle, an extremely worthwhile project.

Finally, we have formally announced the location and dates of our next annual general meeting and congress. The 55th National SUSK Congress in Edmonton, Alberta hosted by the Ukrainian Students Society at the University of Alberta, will take place May 9-12, 2013. The SUSK congress will of course elect the new executive leadership, but students and other participants will have the opportunity to listen to unique speakers, participate in professional-development seminars, and even brush up on their Ukrainian dance moves during formal workshops. It is our hope many of you can join us!

З повагою - Regards,

Danylo Korbabicz
University of Ottawa

60 Years after Stalin

March 5, 2013, marked the 60th anniversary of the death of Soviet dictator Joseph Stalin. In some respects, Stalin's highly contested legacy seems to fit quite naturally with the interesting tensions and stark contrasts that mark his reign, a few of which are noted here.

Under Stalin, the USSR took on some of its most ambitious economic initiatives, attempting to catch up to the modernity of the West in a few, short strides known as the "Five-Year Plans". And although it did not quite catch up, the USSR did develop substantially. Yet while the name Stalin might be connected in some respects with the pride of industrial and economic productivity, for many others it does nothing but chill the bone. Alongside economic transformation, the inhabitants of the USSR experienced incredible political repressions, in the form of deportations, sentences to the GULAG, and the Holodomor. Somehow, the same name can instill awe in some and drive a shudder down others' backs.





Another striking contrast lies in the persona of Stalin himself. Quickly establishing himself as a leading figure in the Communist Party after the death of Lenin, he continued to acquire power throughout his political career. He used the GULAG and the Great Terror as tools to instill widespread fear. Despite this pervasive fear, many historians describe him as having been fraught by paranoia. Some claim that his paranoia is exactly what drove him to such repressive measures, resulting in the many purges of the Community Party and the collectivization of the countryside. And so, who was Stalin? A man plagued with insecurities or one who knew how to lead with an iron fist?

Stalin's period of rule is fraught with many interesting contrasts. Although celebrated as the victor of WWII, Stalin also arguably helped start it by signing the Molotov-Ribbentrop Pact with Nazi Germany in 1939 and then invading Poland. With respect to Ukraine, Stalin was the one who, after centuries, united the historical lands of Ukraine. While physically bringing together Ukrainians, he simultaneously destroyed much of the national-social fabric tying them together by subjecting millions to death in the Holodomor.

The tension surrounding Joseph Stalin lingers to this day, as the world continues its attempt to reconcile history. It seems that sixty years after his death, his legacy, just like his reign, and just like he, himself, remains a tense ambiguity.

Christine Czoli
University of Waterloo

The First Nationalist Party

It seems that it was just yesterday, but, in fact, almost half a year has passed since the 2012 Parliamentary elections in Ukraine. Now, after we have seen the results and the elected deputies have revealed their true faces, uncovered their lies and shown whether or not they will keep their promises, we can analyze the achievements and failures of the society, government, and political leaders.

This election was far from being democratic due to the massive falsifications and the use of administrative resources of the pro-Party of Regions candidates. However, there is one party that greatly benefited from this election. It is not the Party of Regions (Партія Регіонів), which has received the most votes, it is not even the opposition Bat'kivshchyna (Батьківщина) party nor it is the UDAR





(УДАР) Party lead by Vitaliy Klytschko. It is the All-Ukrainian Union Svoboda (ВО Свобода)!

First of all, it is the first party in the Verkhovna Rada, the program of which follows a very important for Ukraine ideology - nationalism! Throughout history we have seen that nationalism has been the main force behind the revival of Ukraine. Bohdan Khmelnytsky, Taras Shevchenko, Mykhailo Hrushevsky and Symon Petlura, Stepan Bandera and Roman Shukhevych - these are just a few of the leaders who have lead Ukrainians on the path for national liberation. All of them were nationalists. It was said by many experts that Svoboda will barely meet the minimum of 5 per cent, which is the amount of votes required to become elected to the parliament, the Verkhovna Rada. They have received 10,44 per cent! This result was achieved due to their strong political stance that has not shifted significantly since the party was founded in 1991. The young, vibrant politicians, such as Andriy Illenko and Yuriy Mykhalchyshyn, who make Svoboda the youngest political party in the Verkhovna Rada by age of its members, have met with their supporters and opponents at public meetings all over Ukraine. As a party Svoboda led several marches, and by

doing so has shown that their supporters are not alone. There is a tightly-knit community which helps its members and compatriots. The voter feels secure and reassured while the modern Ukrainian intelligentsia, such as Irina Farion, opens the eyes of many Ukrainians on the current issues that are getting worse with every passing year. Not a single riding was given up by Svoboda in favour of the pro-governmental candidates, who were so violent and ruthless in defending their falsified undemocratic "victory". They have fought for their votes and for the people that have faith in them every night and day on all disputed ridings. They have won. A determined, strong political party is what Ukrainian politics lacked in the past decade. The way Svoboda spearheaded the elections has lead to sympathy to their cause and the rise of nationalistic feelings among young Ukrainians. Svoboda has shown that the people should not fear the government. They have shown that it is possible to defend the people's votes and will. They have shown that they care.

Artem Chaplynsky
University of Western Ontario





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Immigration

In an assignment for my “Aspects of Canadian Art” class, we were instructed to write a fiction or non-fiction story inspired by a painting. I chose a piece by Ukrainian artist - Peter Shostak, titled “A three day blizzard was only one of the many hardships we had to endure”. This constructed narrative was inspired by Mr. Shostak’s work with the theme of a Ukrainian immigration story to Canada. Enjoy!

My father had been working in Canada twice before. This time he sensed a war was near and in 1936 decided to take my mother, myself (12), my two sisters Anne (5), Natalia (4 months), and my two brothers Roman (14) and Walter (16) to Canada in search of a better life, where work and land prospects were promised.

I remember leaving my little village in Ukraine and bidding farewell to my eldest sister Teklya (19), who stood alone, with her little girl Stephanie in her arms. I was told that they would come later. It was heart breaking to leave, but as adventurous as I was, I looked forward to the journey. The wagon ride to the train station was exciting as all the villagers waved on with wishful blessings. Gdansk, Poland was not far by train. Upon arrival, check points for medical approvals were tedious and tiring. I was diagnosed with a viral infection and was

almost sent back. Our voyage on the ship Batory that sailed for weeks across the Atlantic Ocean, was rough and conditions for sleep were poor. Many suffered from motion sickness. I was optimistic and hoped for better things to come.

Upon arrival in Canada, at Pier 21 in Halifax, Nova Scotia, my family boarded a train that first took us to Toronto and then across the prairies to Alberta. We arrived in May 1936 and the weather was comfortable. My father soon found a house with three rooms and a big wood burning iron stove. The family was offered 160 acres of land to clear and settle. We were familiar with large fields and gardens but this undertaking was massive. Our family worked hard and slowly met good people in the vast community.

By November winter came with a vengeance. In the prairies there was no mercy from the bitter - 30 C weather. It was so cold your spit would freeze in a split second and fall as ice to the ground. I had no boots, just rags for shoes and a feeble coat that I wore when I trudged through thick snow for 5 miles to school each day. Sometimes we got a ride in the wagon if the horses were up to it.

Little Natalia was crawling now and though our wood-burning stove served us well the floors were always cold. Natalia got very sick and developed a fever that she could not shake. In the hospital she was diagnosed with pneumonia. Her lungs were full of fluid and medicine was





not administered quick enough. I can still hear my mothers' painful wailing cries as she bared the death of baby Natalia. Our little angel had gone to sleep and was put to rest in the nearby church cemetery. Many more hardships followed too painful to speak of.

Canada for me was a cold and desolate land where families of new settlers laboured hard during spring and summer and then in the fall prepared to persevere the cold winters. Our family was among those pioneers that paved the way for those to come. Our house in Alberta still stands today desolate and unoccupied. The painting takes me back to a time when a vast unsettled land shattered the dreams of promises for a better life and brought unexpected reality to our family and our lives. I see ghosts from the past white laden and unspoken, cold and alone baring the pain that we persevered. They live in the vastness of this land and sometimes quietly come out when the pioneers, who still live, dare to speak of their experiences. A three-day blizzard was only one of the many hardships we had to endure but they were easy compared to the heartaches that came with them. When I look upon this snowy white canvas I see almost clearly our place as it stood on the prairie and memories come vividly to mind and I remember the journey and the hardships of the past.

Natalia Wityk
McMaster University

In the Darkest of Times, True Colours Shine

The very recent passing of my beloved grandfather, my Діда, as well as the passing of others' beloveds, has truly opened my eyes about the Ukrainian community. As we know all too well, working in the Ukrainian community, just like in any other, you are faced with maneuvering within and around the well-established politics and idiosyncrasies of that community, and quickly learn that it can be extremely difficult to live up to the standards set by that community as a whole. These standards have been set so high and sometimes it seems impossible to satisfy or even please all the members of our community. We realize only later why these standards are so high... the founders of our communities- our parents, grandparents, and in some cases great grandparents- were capable of greatness and achieved it in establishing the cornerstones and pillars of our community, in times much harder than those we currently live in. We are trying to live up to a legacy left behind by heroes and survivors.

Our community is built on these pillars, a foundation, supported by and held together by years of sheer work and dedication. One might wonder 'why





would anyone bother putting so much time and effort into just a community?" Why work tirelessly ensuring a strong base and community for others, for the future generations?" The answers slowly come when one isn't expecting it. They show themselves in little acts and in simple phrases.

A friend of mine had also recently lost her grandfather and as I offered my condolences and help, she said to me "... it's nice to know we Ukrainians stick together" the only words that came to mind as I replied were "We always do, *ти наша* (you're one of us)."

Beyond the politics, that often frustrate us, is a family, though not bound by blood that is stronger than any other. A family bound together by friendship that runs deeper than blood. My grandmother, my Бабця, taught me this. We call each other's parents Мама и Тато, and we always say 'треба жити по братерському', to live as brothers and sisters, as one big family.

It is often said that when there is something to be gained, people of all kinds, friends and acquaintances, new and old alike, come out of the woodwork to "share a piece of the pie". In my opinion truer words could not be spoken especially about friends near and far

coming in times of tragedy and trouble to do all they can for their fellow Ukrainian. Each life is mourned and celebrated as though it were a brother by blood. When a life is lost the entire community, our entire family, mourns. This family of ours bands together as one in the most difficult of times. *Біда, то єднає людей.* In times where it's hard to see the light, the Ukrainian family grabs hold of those who suffer and brings them forward, towards brighter days.

My grandfather was a simple man and never wanted anything extravagant. My grandfather had said that at his funeral he did not want long speeches telling people of where he was from or what he did and had accomplished. He said that his friends and family knew him, who he was, what he stood for, and the work he has done. His work was in the Ukrainian community.

A moment that will forever be engrained in my memory, because it took me aback, is the day of my Дідо's панахида, where people young and old came to pay their final respects. People came one by one until the room was filled and there was nowhere left to stand. This was all for one man. For a man, like many others, who has dedicated years to the Ukrainian





community, to KYK, to Пласт, and to his church among other organizations. He lived his life through the community, as countless others continue to do so today, and as SUSK and our Ukrainian student clubs have begun to do so likewise.

We volunteer and dedicate our time, like our ancestors have before us, for one common good, to continue to build and support this family. To create a community internationally where one of ours would be welcomed with open arms into a fellow Ukrainian's house, simply because they're Ukrainian. To build a place where any family member can go and immediately know they belong and are among friends.

So as we celebrate through the zabavas, the workshops, the tournaments, we must always keep in mind and give thanks to the older generations, to the Mamas and Tatos, to the Дідос and Баbas, and all others who came before us, who have built a community and a culture that we are so proud to call our own.

Tamara Caris

President USC Ottawa

Experiencing Culture through Threads & Sequins at the Ukrainian Museum of Canada, Ontario Branch

The Ontario Branch of the Ukrainian Museum of Canada which is located at St. Vladimir Institute in downtown Toronto has a rich collection of Ukrainian artifacts such as textiles, wooden objects, paintings and ceramics. The textiles in the collection alone represent a multifaceted and vibrant culture stretching from Lviv to Kharkiv. The Museum provides a great platform for its visitors to gain new learning and understanding of Ukrainian culture and people.

The Museum's rotating exhibits address various topics from religion, to famous Ukrainian Canadians, to textiles from different geographical regions in Ukraine. The use of temporary exhibits allows the Museum to display numerous artifacts in their collection over time. This enables the public to see new objects and learn about different traditions, ideologies, crafts and stories with each new exhibition. As a result, the Museum continually provides new information and narratives about Ukrainian culture to their visitors. This contrasts with other museums that





Small details like this heart decoration on a pocket can give hints to the relationship of the maker of this kyptar to the woman who wore it. (Photo credit: Christine Saly)

favour static permanent exhibits that never change.

The artifacts in the Museum's collection are beautiful examples of craftsmanship. The care and skill put into making each artifact are clearly evident. Each object is able to communicate stories of the people who made and used them. For instance, embroidered shirts identify the region of Ukraine where it was originally worn through the type of patterns and colours used. The size and style of the shirt can further indicate the age and gender of its original owner. Articles of handmade clothing in the collection can also tell stories of families and the relationships between people.

The type of materials used can also provide a glimpse into the lives of historical and contemporary Ukrainians. The predominance of leather and wool for outer clothing such as jackets strongly suggest access to domesticated animals such as cows and sheep. Even non-traditional combinations of designs and colours on items like wall hangings show the textile maker's interaction with other cultural groups.



Examples of embroidered blouses and a belt. (Photo Courtesy of the Ukrainian Museum of Canada, Ontario Branch)

The Museum is a vital educational institution that allows the visitor to make observations of culture through the exhibition of the collection. For



Canadians of Ukrainian descent, they are able to personally connect to their heritage through these artifacts and the stories they tell, providing an opportunity to also gain a better understanding of who they are and the rich culture they are part of.

The Ontario Branch of the Ukrainian Museum of Canada is open to the public Monday to Friday 10am-4pm. The next exhibit will focus on the Taras Shevchenko Bandurist Chorus and will be opening later in 2013. For more information on the Museum or to inquire about volunteer opportunities, please check out their website <http://umcontario.com/> or their Facebook page.

Christine Saly
University of Toronto

Taras Shevchenko: He's a Poet – Did You Know It?

Within the broad cross-section of notable Ukrainian poets and writers, there is little contention among those of Ukrainian heritage that Taras Shevchenko is the most widely renowned, if not the actual best. Anyone with a drop of Ukrainian blood in them would recognize the lines, “Учітесь брати мої,/Думайте,

читайте,/ І чужому научайтесь,/ Й свого не цурайтесь....”, or “Як умру то поховайтے...” The cacophony that resounds when Ukrainian school children rhyme off these words in unison is a common occurrence, at least in our community. These lines – and a select few others – have become part of the Ukrainian zeitgeist, engrained in our psyche as the consummate vignettes of Ukrainian poetry. Such high praise and eminence for Shevchenko is no doubt well deserved. What is most irksome is that, when it comes to the poet, that is just about where it all stops.



Shevchenko's legacy has developed into a cult of personality over the past number of generations, where people revere him as a symbol more than for his actual words. This sentiment began right from



Shevchenko's death; his eulogist Panteleimon Kulish pleaded with his contemporary Ukrainians to respect Shevchenko for his works, and not simply because of his substantial esteem. In the minds of Ukrainians around the world, his name inevitably became akin to lofty ideals like resistance over tyranny, and expression over oppression, while the underlying purpose of all that was forgotten. To a similar end, the now-defunct (or are they...?) communist force of the former Soviet Union lauded Shevchenko as one of their proletariat heroes; to them, he started as a serf boy wrested from the obscure hinterlands of the tsarist Empire, and became a personal thorn in Tsar Nicholas' side. (The fact that they gloss over the other 80 percent of the Kobzar, where Shevchenko incites his Ukrainian countrymen to fight for their country's statehood, among other things, is another matter entirely). In every case, blind supporters of Shevchenko throughout the years have chosen what they wanted to believe about the man, instead of taking him for what he was – a damn good poet.

How many know that Shevchenko took part in an expedition around the Aral Sea as the team's cartographer, despite a vehement hatred of sailing? That the

poem for which he was sent into military conscription, "Сон," depicted the tsar as vain and stupid, and his wife as fat and ugly? Or that one of Shevchenko's close friends, Mikhailo Drahomanov, was a teacher of Ivan Franko's, and uncle to Lesia Ukrainka? These are just some of the elements to Shevchenko's life and works that remain obscured by his aura. Each part of his life offers a small contribution to fully understanding who Shevchenko the poet was, and why he wrote what he did.

If I could bestow one piece of humble advice, from an amateur Shevchenko reader to aspiring ones, it is this – dust off the Kobzar you undoubtedly have buried in your basement, and read it. Just like I started out, you won't understand it right off the bat. In order to fully grasp what Shevchenko is writing about at any point in the Kobzar, you would need a relatively good idea of the political climate in Shevchenko's time, as well as what his personal circumstances were at that moment. Depending on which poem you decide to flip to, the tone may be vigorous, complacent, yearning, detached or even sacrilegious. At that first glance though, it is enough to realize that there is so much more





substance to Taras Shevchenko than expected.

With March 9th being Shevchenko's birthday, SUSK advocates its membership to pick up and read a Ukrainian work in this month. Honour Taras Shevchenko in the month of March - not as the celebrity figure that he reluctantly became, but as the poet he wanted you to know him as.

Zenon Ciz
University of Toronto

Students' Standpoint

The Canadian Museum of Human Rights is under construction in Winnipeg, Manitoba. Its mandate is "to explore the subject of human rights, with special but not exclusive reference to Canada, in order to enhance the public's understanding of human rights, to promote respect for others, and to encourage reflection and dialogue".

**If you could design the museum, what topics would you include?
How should the material be presented and organized?**

"Canadians are a fair minded and diverse people. They expect their Museums' to reflect their stories. If I

were designing the Canadian Museum of Human Rights, I would ensure that the displays were representative of the peoples of this country. That is to say, the Canadian Mosaic would be fully present and no one human tragedy would feature above another. Anything else would be uniquely un-Canadian."

"Each of the 12 CMHR galleries should include an equal portrayal of information from any thematically relevant cases on a permanent basis. No one case should receive a disproportionately larger or smaller share of a given gallery, nor should any case have a gallery devoted exclusively to it. In the case that there are more relevant cases than room within a given gallery, a rotating system should be in place with each case receiving an equal share of the rotation."

"It would be interesting to have themes for temporary displays. Focusing on a subject such as war or famine from at least each continent and presenting it in a display that really depicts the lives of individuals at the time."

"The Holodomor deserves a prominent place in the CMHR as much as any other exhibit. As many people of Ukrainian descent are aware, the Holodomor of 1932-33 was a targeted





genocide of the Ukrainian people by means of starvation, implemented by the Soviet regime. Despite this, knowledge about the Holodomor remains obfuscated by those that prefer its facts do not come to light. The Canadian Museum of Human Rights stands as an opportunity for Canada to reaffirm its commitment to Holodomor awareness, as it has consistently and honourably done in the past."

"As a country that supports diversity, opinion, and social rights, the Museum should equally depict the tragedies that have affected groups of people who have/had ties to Canada, human rights violations that have cost us lives, as well as the successes of human rights policy that have shaped Canadian and international history. Future generations need never forget humanity's dark past."

"I would design the museum to focus on the Canadian Charter of Rights and Freedoms. It should extend to topics including Chinese Head Tax, the *Komagata Maru* incident, First Nations and residential schools, WWI and WWII internment, racism of African Canadians, and Jewish immigration restrictions."

"They aren't showcasing enough Holodomor information. The Holocaust

has a massive permanent exhibit, but the Holodomor is going to be small sideshow to it. There's even word Holodomor might only be a temporary display."

"The museum could portray how human rights were established in different nations. It would be interesting to see what each nation had to endure to attain these rights. I'm sure each would have a significant story to tell."

"I think Dr. Roman Serbyn (Professor Emeritus of the University of Quebec at Montreal) expressed an interesting and convincing perspective on the controversy surrounding the Canadian Museum for Human Rights (CMHR). As a museum for (not merely of) human rights, the museum should be forward-looking and should teach Canadians about the importance of respecting human rights. Conceptually, the CMHR should have at its centre human rights, not human wrongs. According to Serbyn, human rights, unlike human wrongs, are universal because they are not tied to a specific group, time or place. He suggests that rather than focusing on exhibits of past human wrongs, the CMHR should have at its centre exhibits highlighting important human rights achievements, such as the Universal Declaration of Human Rights,





the Canadian Charter of Rights and Freedoms, etc. Instances of gross human rights violations can be organized around this centre, such as the Holocaust, the Ukrainian Holodomor and the unjust treatment of Aboriginal peoples, to name a few. As the only museum of its kind in the world, the CMHR should reflect its name and stand as a museum for human rights."

Answers compiled by Olena Kit

They are not killers

Lets take a look at the most well-known topic in Ukraine today. The Pavlychenko case. To make a long story short, a business centre was to be built in place of the house of the Pavlychenko family. Because they have refused to vacate, they were kicked out of their home and arrested. After some time, the judge who gave an order to evict them from their home was killed. The murder was blamed on Dmytro Pavlychenko and his son, Serhiy Pavlychenko, because it was said that they wanted revenge. At the time of the trial, none of the witnesses have identified them as the killers of the judge. This was not enough and the court sentenced Dmytro to life-time and his son to a 13 year imprisonment. A wave of massive marches and meetings in support of the

Pavlychenko family has swept across Ukraine. Tens of thousands of people in Ukraine and Europe have joined the cause in order to free the wrongfully convicted Dmytro and Serhiy Pavlychenko. What is more important is that it started without political banners and by young football fans. The revival of political life in our country is evident. The young 22-year old Ukraine is currently witnessing a change of generations of its citizens. More and more young patriotic voices are being heard on the streets and within the walls of the Verkhovna Rada. The old post-soviet nostalgic ideas are being forgotten in favour of Ukrainian nationalism and cultural revival.



Free the Pavlychenkos

-A week ago, they arrested my neighbor, but I don't care, I don't even know him.





-Two days ago, they arrested my friend, but what can I do... I cannot do anything by myself!

-Yesterday, they arrested a bunch of students for chanting: “Слава Україні! - Героям Слава!”, but I don’t do that, so why should I care?

-Today, they came for me... But there is no one left who could help me...

Issues such as the Pavlychenko case are uniting the Ukrainian society. The football fans have shown solidarity and strength in unity. Regardless of what language they speak and where they are from, they are standing side-by-side in the face of injustice. The time has come for us, children of independence (ровесники незалежності), to take back the future of our country in our hands!

Слава Україні!

Artem Chaplynsky

For more detailed information on the Pavlychenko case, please follow these links:

<http://www.youtube.com/watch?v=8DzhGe9D4cs>

[http://theyarenotkillers.com/main.php?
lang=en](http://theyarenotkillers.com/main.php?lang=en)

Challenges in a New Land

The closing decades of the 19th century saw a mass exodus of peasants from Galicia, Bukovina and Russian Ukraine due to the problems they faced at home. For most of their lives in the Austrian, Polish, Lithuanian, and Russian empires Ukrainians lived as serfs, working for their landlord with no hope of any upward mobility. Ukrainian peasants lived in a severely impoverished and land deprived state with the land reforms in Austria in 1848 and in Russia in 1861. The land reforms required landlords to sell their land to the peasants which were very small and became smaller with the tradition of equal division among sons. With this loss of land many peasants became landless and were thus lowered in social standing and ability to sustain themselves and their families. Beyond simple practical problems of living in their respective empires the peasants were also subject to political subjugation such as compulsory military service in Austria which accentuated the conquered status of Ukrainians. Ukrainians were discriminated against on an ethnic basis by other ethnic groups such as the Poles and Russians and by the lack of opportunities to rise in political or economic status. In essence, they were





looked down upon. As problems in their homelands were push factors, the prospects of a new life in Canada were part of the pull factors of their immigration. Canada's Western Frontier was mainly unsettled frontier land since Confederation in 1867 and the Canadian government wanted to protect this land from the United States. To do this the Clifford Sifton, minister of the Interior, decided to introduce a policy of what can be called "land grants" to immigrants who would settle the west. Canada's offer of 160 acres of land must have seemed like heaven to the land hungry Ukrainian peasantry. However, the Canadian government were not the only ones to encourage Ukrainian immigration to Canada. After some failed attempts to settle in South America. Joseph Oleksiw, professor of Agriculture at the Teacher's Seminary in Lviv, took the initiative from within by conducting a study of conditions in Canada and writing a pamphlet title "Pro Vilni Zemli" explaining Canada's more suitable situation than that in South America. His plan for controlled immigration and his acting as Official Commissioner of immigration between Canada and Austro-Hungary was not, however, accepted outright by the Canadian government and there were still many

obstacles to Ukrainian immigration such as the results of the opinions of other ministers which in one case led to the substitution of land grants in June 1899 for a monetary standard. Event from the very beginning the Ukrainians faced problems with settlement in Canada as the Government, so desperate for immigrants, were reluctant to allow in "too many" Galatians and Bukovinians.

William Pidzamecky
University of Ottawa

SUSK Holds Congress Banquet and Zabava in Edmonton

Edmonton AB - The Ukrainian Canadian Students' Union (SUSK) is proud to announce it will be holding its 55th Annual Congress Banquet and Zabava at the Matrix Hotel (10640 100 Avenue, Edmonton AB T6J 3N8) on May 11, 2013. Cocktails begin at 5:30, dinner at 7:00, with a keynote address, and the Zabava begins at 9:00 featuring music by Euphoria. Tickets are available online at www.SUSKCongress.ca, or by calling Sasha Vorotilenko at (780) 708-1500 or Adrian Warchola at (780) 446-4995. Everyone is welcome to attend!

*For more information, images, or interviews,
please contact SUSK Media Director Cassian*





Soltykeyvych at media@susk.ca or visit www.suskcongress.ca.

About the Congress

SUSK's 55th National Congress will be held May 9 - 12, 2013 in Edmonton, Alberta. Students from across Canada will come prepared to learn and further develop their leadership and functional skills that are needed to successfully execute their role in the Ukrainian Canadian community. Through networking and professional seminars, students will be challenged to think outside of the box and to help forge a new course for Ukrainian students in Canada.

About the Ukrainian Canadian Students' Union (SUSK)

SUSK is a national student organization comprised of Ukrainian Student Organizations at post-secondary institutions across Canada. It was formed in 1953 in Winnipeg, Manitoba. Though it fell inactive in 2001, SUSK was revived at the XXII Congress of Ukrainian Canadians held in Winnipeg, October 2007. SUSK's mandate is to advocate concerns relevant to Ukrainian Canadian students. SUSK serves as a national forum in which these concerns are discussed and acted upon. It is the

coordinating body for Ukrainian students' organizations throughout Canada.

For more information on the Ukrainian Canadian Students' Union visit www.susk.ca



Have something to say?

Want to get your opinion out?

*Send an article to
[student@susk.ca!](mailto:student@susk.ca)*

