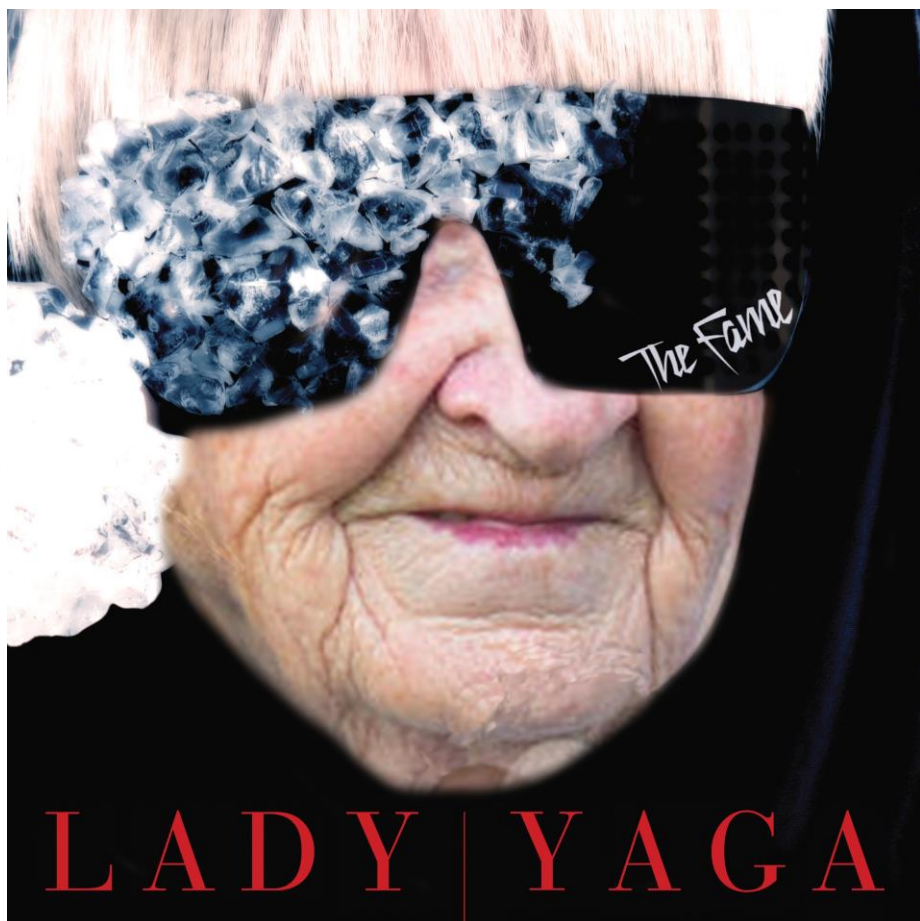


СТУДЕНТ & ETUDIANT

OCTOBER 2016, VOLUME 59, ISSUE 01

UKRAINIAN CANADIAN

P. CHYBAKO



LADY | YAGA

Halloween Edition



### About the Artwork

Thousands of years ago, before Hansel and Gretel, there was another witch on the block; her name was Baba Yaga. Baba (while many of us refer to our grandmothers as such, it can also mean "old lady") Yaga in Slavic Folklore is a wicked old creature often found in the forest. Baba Yaga is known for her distinguished chicken feet and can be found floating about in a large mortar and pestle, searching for delectable humans for nourishment. Children were (some still are today) advised not to go running off, or Baba Yaga would eat them. Growing up in a Ukrainian household, Baba Yaga is pretty much a standard go-to tale to prevent a child from committing nearly any vice.

In the Halloween spirit, we decided to have a little fun with this classic Ukrainian folktale and blend it with some pop culture.

### **Halloween: Holiday or the Devil's Magic?**

Some of our readers will be surprised to learn that Halloween is not even an officially celebrated holiday in Ukraine! There is a considerable number of people in Ukraine (often with religious associations) who view this holiday as a heretic pagan celebration imposed by 'Americans.' However, this is not the case throughout the entire country. Many younger Ukrainians are fascinated with this holiday, and some even have small-scale celebrations of the holiday. Regardless of your opinion on Halloween, we hope you appreciate the timely flavour of this '*Student*' issue, and our efforts to present Ukrainian culture to a younger generation in a fun and accessible way.

### **Give me another fun fact so this can actually be called a Halloween Issue**

Gladly! In Ukraine, a pumpkin ('гарбуз') historically meant one thing: No, I won't marry you. This tradition dates as far back to the Middle Ages and it is believed that Ukrainian men would only propose at night to avoid being publicly seen with a pumpkin if his plans went awry. While the tradition has largely disappeared from the mainstream, the symbolism is still used in the Ukrainian language. For instance, if you want to turn a man down, you could use "дати їм гарбуз" (give him a pumpkin) - or for any case that may warrant rejection.

### **Слухай!**

To a festive and Ukrainian playlist from *Жах перед різдвом* (Ukrainian Night Before Christmas), like the classic [Це все Гелловін](#).



## President's Message

Вітаю вас до 2016/17 року СУСЬК! Welcome to the 2016/17 year of SUSK!

I'm thrilled to have been re-elected President of the Ukrainian Canadian Students' Union (SUSK) and working with a National Executive comprised of student volunteers across Canada. Since our last issue back in May, SUSK hired a full-time National Coordinator, Connor Moen. Connor is based in Ottawa, working at the Ukrainian Canadian Congress (UCC) National office. Connor began his work in early September and has been working diligently on helping develop our local member organizations and grow SUSK nationally. I would like to thank UCC for their support in establishing the National Coordinator position, and acknowledge the Ukrainian Dragons competition, which has helped fund this position.



Since May, SUSK has been active both in Canada and in Ukraine. We successfully held our annual SUSK Congress in SUSKatoon in early May where the program included a historical tour to Ukrainian settlements, presentations on a recent experience of being a newcomer to Canada, and the video series about the Canadian First World War Internment Operations, Enemy Aliens.

SUSK also met with UCC community leaders and Ukrainian government officials in Toronto in June, including Minister Stepan Kubiv and Ambassador from Ukraine to Canada, Andriy Shevchenko.

In July, SUSK was part of the UCC delegation accompanying Prime Minister Justin Trudeau on his first visit to Ukraine, where he met with President Poroshenko, visited a number of sights in Kyiv, and signed the Canada-Ukraine Free Trade Agreement.

September brought a series of meetings with a number of Ukrainian Students Organizations (USOs). Over the course of a week and a half, SUSK met with clubs from: Macewan University, Western University, University of Toronto Mississauga, Queen's University, McGill University, Concordia University, Kitchener-Waterloo, University of Ottawa, and Carleton University. We later met with representatives



from the University of Saskatchewan, University of Regina, University of Alberta, and the University of Calgary at the UCC XXV Triennial Congress.

We also released our USO Toolkit at the end of September, which is a comprehensive guide designed to assist all of our 20+ student clubs across the country. Feedback regarding this initiative has been phenomenal, and SUSK has found that many non-student organizations are also finding the toolkit very useful.

The Ukrainian Jewish Encounter invited SUSK to participate in the 75th Anniversary of the human tragedy that occurred at Babyn Yar (Babi Yar) in late September. Our External Relations Director Stephanie Nedoshytko travelled to Kyiv, Ukraine to attend the commemoration.

SUSK also had a major role at the UCC XXV Triennial Congress held in Regina, Saskatchewan. SUSK sent 13 delegates from across the country, who advocated for student-related issues like youth engagement, and who met with senior political officials both from Canada and Ukraine. The Triennial Congress had one of the biggest turnouts of youth delegates from a number of different organizations in UCC history, and we are immensely proud that SUSK played a strong participating role.

Most recently, SUSK has seen a growth in the number of active clubs across Canada, including a new club in Regina and two in Winnipeg, and we are pleased to be able to support these clubs in numerous ways. We are diligently working on establishing more USOs in the coming months and growing the Ukrainian student community in Canada.

I hope you enjoy this first issue of Student for the 2016/17 school year.

З повагою,

Cassian Solykevych  
Касян Солтикевич  
SUSK President



## A Look Ahead for the 2016/17 Year

Learn more about our talented executive at <http://susk.ca/about/executive/>

### President



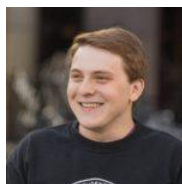
Cassian Soltykevych

### VP Exec



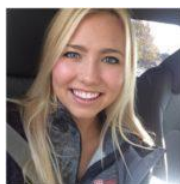
Danylo Moussienko

### VP Finance



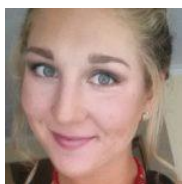
Andriy Katyukha

### VP East



Adelia Shwec

### VP Central



Oksana Kaczala

### VP West



Natalia Radyo

### External Director



Stephanie Nedoshytko

### Internal Director



Kimberly Gargus

### Secretary



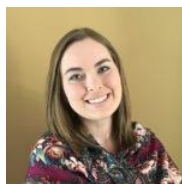
Ivanna Soletsky

### Media Director



Maria Boyko

### Alumni Director



Ashley Halko-Addley

### Past President



Christine Czoli

With our increased Ukrainian Student Organizations, the release of our USO Toolkit, increased USO communication, and full time staff support, we are anticipating our **largest** and most **SUSKcessful** year since our revival in 2007!

SUSK stands and continues to be *the* voice for the Ukrainian student community in Canada by:



- Advocating for Ukrainian student interests (via the Ukrainian Canadian Congress, politicians, other student groups & Ukrainian organizations, etc.).
- Providing resources for Ukrainian Student Organizations (USOs), through various initiatives like our club guides and the Project Fund.
- Communicating with Ukrainian students across Canada (via our staff, executive, and '*Student*').
- Delivering a medium for Ukrainian Canadian students from all sorts in our community to spur their passion for Ukrainian language and culture, and to develop a Ukrainian Canadian identity together with students from across the country through development seminars and community-based workshops (i.e. SUSK Congress).

Our first few months have been highly active, as outlined in our President's message, but we still have a great year ahead full of exciting projects and endeavours! Our last SUSK Congress ('SUSKatoon') introduced plenty of new, exciting resolutions that brought up crucial topics in our community, including:

- Engaging students who have recently arrived from Ukraine.
- Reaching out to youth/students in Ukraine, and undertake at least one actionable project with them.
- Increasing outreach to students from colleges and technical institutes in Canada to develop USOs.

[Our full list of resolutions are available upon request at [national.coordinator@susk.ca](mailto:national.coordinator@susk.ca)]

We are excited to keep the ball rolling, and get the word out as much as we can. We especially hope that you will enjoy this year's editions of '*Student*,' which we promise to be of high quality and relevancy.

- The SUSK Team



## EMPLOYEE OF THE MONTH



We would like to congratulate our new National Coordinator, Connor Moen, on being the first (and only) **Employee of the Month!**

Since starting his position on September 6, 2016, Connor has already:

- Ensured the completion of the USO Toolkit.
- Drafted a fundraising campaign.
- Reached out to all of our 20+ clubs across the country, meeting with over half of them.
- Connected with Ukrainian organizations such as CYMK and the UNF.
- Prepared the new SUSK Executive with their new roles this upcoming year.
- Began planning for the 2017 SUSK Congress (details to be announced shortly).
- Somehow also doing UCC work as well.
- Doing all of the above while managing to still be really, *really* ridiculously good looking.

Keep up the great work Connor! You have some stiff competition in the coming months.



## Babyn Yar 75th Anniversary Commemorative Symposium – My Time in Kyiv

On September 23 to September 29, 2016 I was able to attend the Babyn Yar 75<sup>th</sup> anniversary commemorative project and symposium in Kyiv, Ukraine hosted by Ukrainian Jewish Encounters on SUSK's behalf. The Babyn Yar is coined as one of the biggest single massacres of Jews, taking place over two days during the events of the Holocaust. This included approximately 33,700 Jews in the total of over 100,000 people killed which included Ukrainians, Roma, and the disabled. Babyn Yar is a ravine in Kyiv where the thousands of people were brutally murdered.

The event and symposium were well attended, with approximately 250 youth participants from various areas of the world from both the Jewish and Ukrainian diasporas. This included Canada, USA, Israel, Russia, and Ukraine. Many well known scholars spoke as panelists, and the Ambassadors of Canada and Israel were both present in addition to Ukrainian cabinet ministers. One of the aspects worth extra appreciation is the youth portion of the symposium which took place at separate times than the public symposium. This allowed for a deeper understanding of the subject in addition to touching upon other topics such as Russian propaganda, current and historical events in Israel, and the history of Ukraine.



The sentiment of the symposium was the memory of the Babyn Yar as a Jewish event, as the Nazi occupation of Ukraine and Eastern Europe, were directly related to the atrocities that took place during the genocide. Ukraine must of course take accountability of any involvement during this occupation, and through the official commemorative ceremony as well as the participation in the conference, Ukraine was able to show that they are ready and willing to take responsibility.

One of the most prominent scholars that I had the privilege of listening to and meeting was Timothy Snyder, who is currently a history professor at Yale University. He is well known for his publication "Bloodlands," which discusses the mass killings that took place in Eastern Europe by both the Soviet and Nazi regimes. He stressed that although the world is beginning to remember the crimes of Hitler, we cannot

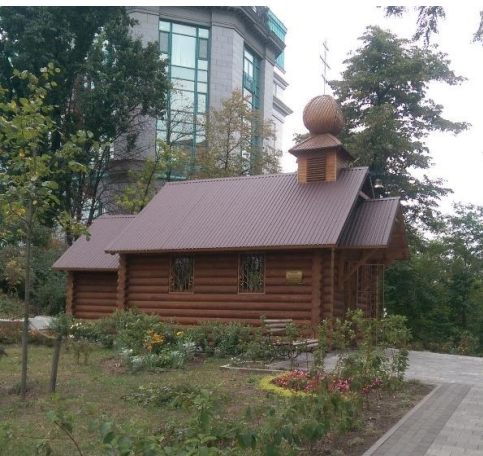




forget those done by Stalin. The Soviet Union deliberately covered up the secret of the Babyn Yar as a massacre and crime against Jews.

The biggest thing that stood out to me during Snyder's lecture was his concerns with statelessness and the deliberate efforts of taking away one's identity. Denied individuality was an important element of Snyder's discussion, and he cautioned the audience of blanket labeling ethnicities and cultures – a common factor of those acting discriminately towards a group of people. This of course, is something Ukrainians are familiar with and this makes an excellent topic of dialogue between the Ukrainian and Jewish communities. Additionally, Snyder remarked that despite Ukraine's suffering, Ukrainians still must remain accountable for actions taking place during the Holocaust. While many Ukrainians did help Jews, he claimed that this cannot be used as a defense. To conclude, Snyder compared Andriy Sheptytskyy and the parable of the good Samaritan. His assistance to the Jews during the Holocaust is a perfect example of the *love thy neighbour* principle, despite what others might label Sheptytskyy.

During the youth portion of the conference, I was able to listen to Vladimir Barbashov, a professor from Russia who is currently researching hybrid warfare. While a significant portion of his lecture was in Russian, a language I do not understand well at all, this part of the conference still stood out to me. He spoke



about the mass mental destruction and the linguistic manipulation methods that the Kremlin is currently using. He stated that the propaganda methods are different than those used by the USSR, especially with the increase of changes in technology. Misinformation, distortion, as well as indirect propaganda are commonly used by the Putin regime. Often, figures of authority are used to spread this misinformation because they are trustworthy figures within the community, and this forces society to interpret reality in a different way.

Barbashov is an established and published professor, and is still currently living in Russia. Given what had happened to Borys Nemtsov, Barbashov himself expressed that publishing his work is dangerous and at times he does feel unsafe. I had a special



appreciation for him and his lecture. While the conference did surround the subject of Babyn Yar, the youth portion of the symposium allowed for a deeper understanding of the workings and events of Eastern Europe. The also provided youth with a bit of a breather given the heavy topic of the Babyn Yar.

The jam packed schedule of the symposium left me with little time to spend walking around Kyiv, but I made sure to at least spend a few hours of the trip taking in my surroundings, especially since I had not visited Ukraine since the summer of 2013. I was able to befriend a fellow member of the Ukrainian diaspora from Chicago. I tagged along as he was dropping off a letter from the mayor of Chicago to the mayor of Kyiv, who of course is none other but the beloved Vitaliy Klitschko. Fun fact: Chicago and Kyiv are sister cities! I was able to stop into the Kyiv Miska Rada (Kyiv City Council). I was very surprised by the level of openness (and lack of security) post-maidan, and I had no issues entering the building. In my opinion, this is a huge positive to at least show somewhat of an image of governing transparency. Unfortunately, neither the mayor nor the deputy mayor were available to meet the gentleman from Chicago and we ended up having a quick chat with administration and went on our way.

Given our close proximity to Maidan Nezalezhnosti, I wanted to make a special trip to visit the memorial of the Nebesnya Sotnya. Some of the trees on the street near the maidan showed the aftermath of the tragedy with gunshot marks still visible. The entire street is lined with photos and memorials of those shot during the Euromaidan protest, and near the main area of the memorial a small church was built. It was almost surreal being in Kyiv, in the spot where many had been killed and where only a couple years earlier I had witnessed the chaos as I streamed Ukrainian news online. The atmosphere still felt heavy and somber, with the street itself was relatively quiet in contrast to the hustle and bustle of the main strip of Khreschatyk.

On one of my last days in Kyiv, I took a few Jewish-American girls from the US to the Andriyivskyy Uzviz market, as a majority of them spoke neither Ukrainian nor Russian and felt more comfortable purchasing items with someone who spoke at least one. We spent a pleasant afternoon together and grabbed a late lunch at Puzhata Khata, the Ukrainian fast food treasure to Ukrainian Canadians. As we walked back from the market, we ended up crossing the Holodomor memorial which I made sure to point out to them. Most did not know what it was, but became relatively familiar with it when I explained that it was a genocide of forced starvation of the Ukrainian people. However, one of the girls spoke up and nonchalantly said, "This is the event



that Ukrainians blamed Jews for, right?" She didn't mean any harm by it, but she was simply stating something she had heard. This made me start to think. Have we as a Ukrainian community done enough to spread more factual information of the atrocities faced by our ancestors? Have we diligently been working to make sure people know that this was a genocide by the Stalinist regime of the Soviet Union, and that this is who most Ukrainians blame?

Both the Jewish and Ukrainian communities faced horrible situations and both communities have histories of surviving genocide. This allows them to uniquely relate to one another over tragedy. However, in my experience at the symposium sometimes Ukrainians were afraid to talk about the Holodomor when the subject of genocide came up, as to make sure they did not look like they were trying to trump the topic of the event.

In my opinion, we shouldn't be afraid to talk community-to-community when discussing genocide. These events happened, they are factual, and millions of people were killed. We should respect these events and communities who commemorate them. We must acknowledge and commemorate the horrible atrocities of the Holocaust and the suffering of the Jewish people, but we must also acknowledge and commemorate the Holodomor and the pain and suffering of the Ukrainian people by the USSR. These were both genocides and these are simply facts.

To conclude, the most interesting part of the conference was meeting three individuals of the Pravyi Sector Dnipro Battalion army. The Pravyi Sector (Right Sector) has commonly been labeled as fascist or neo-Nazi, which most Ukrainians of course know that this is

completely fallacious rhetoric.

Three members of the army that attended the symposium were not Christian, and two were not even from Ukraine. One soldier was an orthodox Jew, and the two others were Muslims from Chechnya, one of which was a woman wearing a hijab. Perhaps these

might be token members of the army, but I feel that more and more often we are hearing about people from outside of Ukraine wanting to help the country. Some of





these individuals have no connections to Ukraine, but feel like contributing to Ukrainian nationalism. Ukraine is becoming more diverse and Ukrainian nationalists are not anti-Semitic, rather this is rhetoric from the Kremlin that is spread through their methods of misinformation. My hope is for Ukraine to continue on its journey and hopefully show the world that they are moving towards a culture of acceptance.

I want to thank Ukrainian Jewish Encounters for their tireless work organizing the Babyn Yar symposium, along with the TKUMA Ukrainian Institute for Holocaust Studies for their assistance, as well as all of the wonderful panelists and professors who spoke. I also want to thank SUSK and all other who helped make this opportunity possible.

Stephanie Nedoshytko  
External Relations Director, SUSK

### **What is worth more? Me or my Resume?**

My best friend and I were sitting in my car the other day, eating some ice cream and talking about the news in our lives and the extracurricular volunteer work that has been keeping us busy. This has always been a natural topic for us. As med school hopefuls, we are constantly seeking to better ourselves academically and to improve how we appear on paper through activities we can put on our resume. This got me thinking: What am I actually learning about myself through this process of looking good on paper? Am I friends with people due to academic and undergraduate circumstances? Or am I surrounding myself with people that genuinely make me a better person? I've realized this all stems from the constant shadow that looms over our med-school bound (hopefully) heads: competition.

What does competition do to people? I've seen the good, the bad and the ugly in my past years as an undergrad. It can motivate people to work hard and achieve their dreams. It can also force people to make unethical, illogical and hurtful decisions. The more scholars and professionals I've talked to, the more I realize the importance of collaboration and teamwork. If one person does well, it means nothing. Do I really want to mean nothing? These past few months I've really thought a lot about how I fit into this crazy maze of gunning applicants and have realized, I will get there through my own, genuine merit, but not without learning from others. The applications process for any professional school has really changed the dynamic associated to being the "ideal candidate." The times I have heard that someone is doing an activity or research project "because it looks good for med" is all too





common. Extracurriculars are becoming increasingly superficial and the idea of not needing to be the best person has proliferated. Being the best applicant is all the rage.

I think the biggest problem that a lot of people including myself feel is that competition can taint friendships. It's hard to be undoubtedly supportive of your friends when they're all vying for the same few med school spots, they are all super geniuses and spend all their extra time volunteering. The worst part is that so many conversations are founded by this journey to medical school. "how'd you do on your MCAT?", "What did you get for the question on that O-chem lab?", "but did you even research during the summer?" and my favorite: "Who's writing your reference letters?"

The competitive edge of having a stellar reference letter stems from who you know, not what you know. While it is vital to be able to present yourself in a clear way and articulate your knowledge, relationships with colleagues and superiors is going to help your success. Why does my relationship with my professor affect anyone else? Why can't I navigate my medical school journey without having to watch my back for someone that could compromise my hard work? Overall, competition comes with its cons and if anything, has made me more cognizant of being able to draw the line between helping a friend and being taken advantage of by a "friend". As I continue trekking through the year, more and more time with people spent outside of class consist of binge-watching Netflix and sharing funny pictures on Instagram, knowing that they are truly spending time with me and me with them because we enjoy the friendship rather than the benefits an "academic relationship" can provide.

But what I am most concerned about regarding competition is not how much I've done and how someone could mooch, but who I am as a person. Genuinely. Will I be able to one day vouch for my kids' success, knowing that I full well got by by someone else's hard work or hours slaving away at the lab? Or will I be able to tell them to pursue their passion, be kind to everyone around them and to do what they love, regardless of how it looks on paper. I want them to know they are enough and to not listen to what people tell them about their self-worth. I want them to know that any contribution they make in the world is a representation of who they are, not what they know, not how much success they came by and most definitely not what is on their resume.

Marissa Nahirney

President of the University of Calgary USS



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2016 has been a momentous year for Ukrainian Canadians: 125 years of settlement, 75 years of the Ukrainian Canadian Congress, and 25 years of Ukrainian Independence from the former Soviet Union. This year brought many reasons for Ukrainians all over the world to celebrate. One of the most creative and progressive interpretations has come from the UCC Regina Branch in Saskatchewan.

The *Year of the Saskatchewan-Ukrainian Festival* was held on August 13 in Victoria Park, in downtown Regina. This event, which was free for the public to attend, aimed to celebrate 125 years of Ukrainian immigration to Canada through an historic cross-cultural exchange between Ukrainian and First Nations people. As part of the event's vision, programming included many cross-cultural activities such as traditional and contemporary dances, instrumentation, a cultural crafts activities area, cultural displays, demonstrations and activities, a performer cultural exchange tent, a storytellers' exchange, and much much more. We invited SUSK alumna, Holly Paluck (former Regina club member and the event's Committee Chair) to speak about this unique and culturally distinguished event.



*Chasity Delorme (Indigenous Planning Partner, left), Elder Audrey Cochrane (Centre), &*

*Holly Paluck (YSUF Committee Chair, right). Elder Hazel was presented with an Ukrainian welcome bread for her participation in the historic event.*

## **What is the Year of the Saskatchewan Ukrainian Festival?**

“The Festival is a celebration of 125 years of Ukrainian Immigration to Canada. The Saskatchewan Ukrainian community was gifted with a special honour by the Government of Saskatchewan who had designated 2016 as the Year of the Saskatchewan Ukrainians in our province. Our festival was a reflection of that honour in name and unique programming that featured Saskatchewan-Ukrainian talent.”



## How did the programming idea for an Ukrainian -First Nations cultural exchange come to be?

“Essentially, these two cultural groups were guided by two very different federal policies that made significant contributions to the development of Canada. The Federal government’s goal was to expand and secure Canada, ‘coast to coast’. To do so, after a complex history, Indigenous people entered into Treaties with the federal government that would permit national expansion in exchange for certain securities promised by the federal government ‘for as long as the rivers flow’. In the Prairie provinces, the earliest Ukrainian immigrants were often assigned lands that neighbored with First Nations people, and from there, block settlements developed. During the First Wave of Immigration from Ukraine (1891-1914), a functional working relationship between these ethnic groups was established. We may not know exactly what these people initially thought of one another (ie., Did they see similarities in traditional clothing design? Did they have concerns for their safety?), but we do know they got along well enough for their mutual needs to be met through each other’s help, and in time, friendly social relations developed. For a number of families, the creation of Ukrainian Metis people further aligned these two cultural groups.



*Left: Participants Yars Lozowchuk and Ernie Paluck share stories with the O'Soop brothers (not pictured) about cross-cultural interactions as part of the 125 settlement and immigration session at the tipi. Right: a cross cultural fashion show featuring*





*Saskatchewan designers of Ukrainian and Aboriginal background, from left to right: Tracey George Heese, Natalia Kulichenko, Hillary Ryder, Joely Bigeagle, and Iryna Zhytaryuk who was also recently crowned Miss Ukrainian Canada 2016.*

The idea of cultural exchange seemed very fitting due to the shared cultural qualities and historic experiences of these two groups. People who come to Canada often do not understand its history, and similarly, their immigration story would most likely start, at least from their perspective upon their arrival, negating the Canadian history that led to them being welcomed. These cycles continue today with current immigration trends. Do newcomers know about treaties or waves of immigration to Canada? No. It takes time to enlighten others of these realities as they are often in 'survival' mode, much like the Ukrainian people of the First Wave, trying to care for their own needs in this new land. The festival provided a rare opportunity to explore both cultures and their expressions and customs.”

### **How did you go about planning this event?**

“In planning such an event, UCC Regina Branch requested of its Planning Committee that the celebration have special programming, defining it in such a way from other festival events it hosts. In reflecting upon this milestone anniversary, the Committee wanted to invite a non-Ukrainian group to join us in our celebrations, and further, it seemed to make sense to invite and recognize a cultural group who has had the longest historical relationship with our community in Canada. In many areas of our province, the first wave of Ukrainian immigrants were often neighbours with First Nations people, and so had many opportunities for interactions upon their arrival.

This invitation permitted us to also honour our Indigenous people through recognizing, for the first time publicly as a cultural community, treaty lands, our relationship with Indigenous people, our relationship to the land which unites us, and balanced and inclusive programming throughout the day.”



## **How did you envision the programming of the event?**

“The programming vision for this event focused on topics common to both cultures and exploring cultural expressions of that topic. As such, we chose: dance, singing, instrumentation, storytelling, clothing, cultural crafts, as well as dialogue on settlement and immigration experiences and displays. We did not want two groups interacting with the public and not with each other. We did not want groups engaging in isolation from each other, but instead went to great efforts to seek common areas. Although there are differences between the cultures, the day’s programming sought to build bridges of understanding between the two in common topical areas. This became an important vision for the project and the celebration itself. Like the ripple caused by a stone’s throw into a body of water, so too was the success of the project. Though organizers had anticipated a successful event through strategic planning, the festival turned out to be even more successful than anticipated, having achieved a number of unimaginable successes.”

## **How successful was the event?**

“Of course, with any new event that boldly embarks on ‘new ground’ one never knows how well such ideas will be received when breaking with popular practise. In addition to the approximate 200 participants, which involved our cultural talent and volunteers, the festival attracted incredible interest from the media that provided an abundance of free advertising that resulted in over 4000 people attending the event with line-ups at the gate of people waiting to enter since we were at maximum capacity for most of the afternoon. People in attendance, particularly those of Ukrainian heritage as well as those of First Nation, were impressed and intrigued with the programming, often noting that they learned some fascinating details because of the cross cultural exchange activities and encouraged organizers that another similar, follow up event be planned for Canada 150 next summer. This feedback was especially rewarding as we had hoped that both participants and visitors would leave the event ‘a little richer’ than when they came – and based on people’s positive comments, this turned out to be so on festival day!”



*“This event helps us reflect and reframe how we speak about our immigration and settlement history in Canada and our relationship to the land and prior history that unites us.”*

### **Where do you see these two seemingly different cultures converge?**

“Culturally speaking, the Hutsul people of the western Carpathian mountains in Ukraine seem to share the greatest amount of traditional culture commonalities with Indigenous people, some highlights include:

- traditional clothing with materials sourced from nature – from footwear to vests to coats
- complex, detailed and symbolic ornamentation, often following geometric patterning styles
- 8 pointed star – a symbol of hope to both nations
- circular community-building dances: kolomeyka & round dance

General commonalities shared with other areas of Ukraine include the following:

- Importance of symbolic ritual in daily and seasonal cultural life of the people
- a high value for ancestral homage, respect, and customs teachings passed from generation to generation and the challenge of practising them in a modern world with a different context.

Historically, Ukrainian and First Nations people share parallel, similar experiences.

Both groups lived relatively self-sufficient, meaningful cultural lifestyles with strong identities that comfortably addressed the needs of their people prior to imperialism impacting their lives. In Canada, the traditional lands and lifestyles of the First Nations people was changed through the depletion of the buffalo, treaty agreements that included among many other items, the introduction of the reservation system and residential schools that caused serious physical, emotional, and spiritual harm. In Ukraine, the traditional lands and lifestyles of the Ukrainian people and especially to those that lived in central and eastern Ukraine were changed by Russian expansion westward, the genocide-famine of the Holodomor, the confiscation of personal property, lands, and orphaned children, as well as the introduction of collectivized farms by the State. Ironically, in both cases, First Nations and Ukrainian people were prisoners on their own traditional lands: they were not permitted to leave the reserve



nor the collectivized farm without documentation that was nearly impossible to achieve by the authorities. Significant efforts to assimilate both culture's children resulted in very devastating effects.”

In Canada, First Nations and Ukrainian people also experienced racism from mainstream society. There are many stories within the Ukrainian community of how poorly our people were treated after being invited to Canada as they quickly learned that they were regarded as being among the lowest form of a European by those of Anglo-Saxon origin who held power and influence. A recent article that includes the Ukrainian and First Nations experience can be found at:

<http://thestarphoenix.com/news/local-news/a-long-way-to-go-healing-requires-admission-of-saskatchewans-racist-past-present>

Over time, local Ukrainian-First Nation relations grew socially and led to the creation of Ukrainian Metis people.

“We were surprised by the great numbers of people who self-identified at the festival. Many disclosed that they often felt they had to choose which culture they wished to belong. They shared that the festival provided them their first gathering space where they finally felt at home in a public event that brought two nations together. As a result, many came forward and proudly proclaimed their Indigenous or Ukrainian relatives. One of the most emotionally powerful disclosures came from a man from Calgary who approached one of the organizers with tears in his eyes, thanking them for such an event, saying “Without saying anything further, it’s about family for me and you have no idea what this day means for me after so many years...so many years....thank you.” He was profoundly moved with his day. The day was rich with many interactions such as these which showed that there were many more families with First Nations or Metis family lines than we had realized.”



*One such family who profiled the day's celebrations was featured in a wonderful article in the Regina Leader Post: Alina Hachkovska formerly of Ukraine, her Metis husband, Marshall Pelletier, and their first born son, 8 week old baby Gabriel provided their insight into the day's value and significance:*

<http://leaderpost.com/news/local-news/festival-brings-together-ukrainian-and-first-nations-culture-for-regina-family>

*For more information on this project, follow the UCC Regina Branch's Year of the Saskatchewan-Ukrainian Festival Facebook page at:*

<https://www.facebook.com/Year-of-the-Saskatchewan-Ukrainian-Festival-107748782616242/>



## Heart Attack Special

I think it's safe to say that Ukrainians have at least one family gathering a month, and let's face it: mama/baba wouldn't hate it if you took a load off her shoulders and brought a dish (are 10 *ever* dishes enough?). Anyhow, I'm sharing my mama's secret "heart attack special" version of nalysnyky with you, so you may as well use it!

### **Ingredients - Batter:**

- 3 eggs
- ¾ cup milk
- ¾ cup water
- ¾ cup flour
- ½ tsp salt
- 1 tbsp brandy
- 1 tbsp orange juice

### **Instructions:**

1. Combine all ingredients for the batter in a blender. Pulse until frothy.
2. Butter a heated 6" frying pan lightly and pour about 1/4 cup of batter into the pan, swirling the pan until the batter spreads evenly in the pan. Cook crepes on medium heat for about 1 minute or until lightly browned, then flip and bake the other side for approximately 10 seconds. Continue to cook the remaining batter. Place the cooked crepes onto a plate (note: parchment paper between crepes helps prevent sticking).

## Do we have more to offer than Perogy's and Borsht?

Here at the University of Alberta, our most successful, in terms of attendance, is our annual Perogy Barbeque. Once in the Fall and once in the Winter we brave the cold to stand out in freezing temperatures and cook some of the best Cheemo perogy's this side of Saskatchewan. I love the event, it's a great opportunity to meet members who want to get involved, say hi to passing friends, and to help remind the student body at large that we still do exist. As an indication of the events popularity, we typically we sell out before the day is done. With this event we can accomplish more than one objective, the first, to feed hungry students, the second to get our name out there, and the third, to serve some context with our cuisine.

An aspect that I'd like to iterate on for the Winter barbecue is the last point.

Context. While I love serving up the top hits of baba's table there are also other areas of food culture and staple production that Ukraine excels at, and would be interesting to explore in following semesters.

Such as, Ukraine ranks as one of the top five honey producers in the world, and is one of the top ten world sugar beet producers! It's production like this that has allowed for a great history of baking and sweets in the country. Dairy is interesting, while cheese may not be a major standout, there are notable fermented milk related beverages that at the very least come across as unique to



**Ingredients - Cheese Filling:**

- 1 cup cream cheese
- 1 cup dry cottage cheese
- 2 egg yolks
- ¼ tsp salt (or to taste)
- 1 tsp chopped dill

**Topping:**

Whipping cream (just enough to almost cover the nalysnyky)

Dill

**Instructions:**

1. In a bowl, combine all ingredients and mix well.
2. Separate and place 1 crepe with the darker side down on a smooth surface.
3. Spoon about 1 tablespoon of filling onto the crepe and spread. Roll and cut in half.
4. Place the finished nalysnyky into a lightly buttered ovenproof casserole dish in layers.
5. Pour warmed whipping cream and dill onto the nalysnyky- just enough to almost cover them.
6. Bake in preheated 350 F oven for 30 minutes

Smachnoho!

Natalia Radyo  
VP West, SUSK

Eastern Europe/Ukraine, Kefir and Ryazhenka to name a few. Even soups could be there own write-up, one of my favourites over the summer was Holodnik (tomato based cold-soup), while a variant of it's Russian counterpart, Holodnik differentiates itself with a lack of beet roots. What these points illustrate is that Ukraine offers far more variety than our easily associated staples, and that a little bit of exploration can yield a surprising bounty.

The nature of the Barbecues is iterative, we add a little bit something extra each year, new barbecues, more onions, better planning, all leading to a smoother operation. We also have the opportunity to inject some education, without lecturing of course, into our projects through a broadened display of cuisine. So why so much thought into a plate of perogy's? They are just starchy buttery goodness served up on a paper plate with a generous helping of sour cream after all. They're also one of the first foods that come to mind when discussing Ukrainian cuisine, and sometimes, the only food apart from borsht that gets brought up. Borsht and perogy's are great staples, but there is so much more to Ukrainian cuisine, and something that I'd like to work towards this year is to broaden an at times narrow perception of Ukrainian cuisine.

Zachary Trynacity-Popowich  
VP External, University of Alberta USS



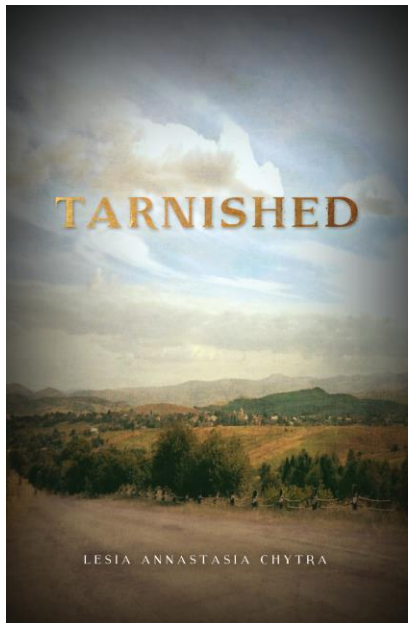
## Book review: “Tarnished”, by Lesia Annastasia Chytra

“Tarnished” is a multi-generational account of a Ukrainian family’s experiences of WWII. Although fictional, the story is based on the experiences of the author’s grandmother; the result is a beautiful novel, whose historical threads are adorned with intimate detail.

Many Ukrainian Canadians will find the book an illuminating and interesting read for several reasons. Given that hundreds of thousands of Ukrainian Displaced Persons were left scattered throughout Germany following the end of WWII, it is likely that one’s grandparents (or the grandparents of one’s peers) experienced events similar to those described in Chytra’s book.

Chytra builds off the familiarity of this story of post-war resettlement, deepening the reader’s understanding through very real, personified accounts of historical events and experiences. She elegantly captures instances of heartache, sacrifice, shame, deep sorrow, gratitude, and good fortune, in the context of a widespread struggle for survival.

In addition, the novel’s span of several generations allows it to explore the Ukrainian Canadian experience from many perspectives, granting the reader a rare opportunity to glimpse and understand the experience of immigration across time. A key theme in Chytra’s book is the formation of identity, reflected in the many instances of misunderstanding and conflict, as well as connection, experienced by her characters. Although the book’s primary focus is the post-war generation’s experience of WWII and the beginnings of a new life in Canada, its richness lies in its exploration of the challenges faced by subsequent generations, who must bridge the experiential gap between their parents/grandparents and their Canadian-born peers, each of whom have been shaped by vastly different contexts and experiences.







Although Chytra's portrayal of both village life in Ukraine and aspects of the Ukrainian Canadian community are, at times, romanticized, she provides her readers with a valuable opportunity to understand their familial and/or community history. Importantly, her novel is accessible in its style and the language in which it is written, particularly for younger audiences. Chytra's "Tarnished" makes an important contribution to the heritage of our Ukrainian Canadian community – one that I hope we experience more of in the future.

"Tarnished" is available on [Amazon.com](https://www.amazon.com)

Christine Czoli  
Past SUSK President  
University of Waterloo

Do you want to be heard? Do you have  
something you want to share? Submit it to  
[student@susk.ca](mailto:student@susk.ca) today!

