

# HERALD BICHIK

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## William (Bill) Harasym (1924—2017)



Bill Harasym died on January 26, 2017. In our next issue, the *Ukrainian Canadian Herald* will print a biography, and a report on the celebration of his life.

### The Next Issue

The next issue of the “UCH” will be dated April, 2017. Announcements of events in April, 2017, or early May, 2017, as well as articles for the April, 2017, issue should be in our office by March 10. Thank you for your consideration.

### We're not Interested?

According Prime Minister Justin Trudeau, we're not interested in reforming the electoral system, so he will not keep his promise to change from first-past-the-post.

It is quite possible that we are not interested in the change he was most interested in, which seemed to be some form of preferential ballot.

The reason is that we are not interested in changing to a system which would ensure that the two large parties would be guaranteed to win while smaller parties would be eliminated.

The larger parties, for their part, are not interested in a system (some form of proportional representation) which would require them to let smaller parties elect members.

We heard as much in the concerns expressed that parties with extreme views might be elected.

Whenever people have been given an opportunity to vote for a system of proportional representation, the big parties have set the bar impossibly high, ensuring that the proposed change would be defeated.

In fact, the thinking is even more narrow than that. Each party in power seems to imagine that it can continue to be re-elected without end. There is no interest in any change, lest it assist the main opponent..

While the Prime Minister preferred the preferential ballot, he was well aware that it would make the competition with the Conservatives much more complicated.

In fact, the Prime Minister could not keep his promise, at least not while maintaining a semblance of democratic process, because he ran out of time. That, too, was deliberate.

The Prime Minister wanted to appear interested in democratic reform, but he did not actually want to produce any reform. Instead of claiming a lack of time, which could lead to charges of poor management, he decided, instead, to

blame his failure on the easiest target — the electorate.

That is really shameful, but it is also typical. When the Prime Minister does not want something done, he finds a way to not do it.

After all, he thinks, we can't do anything about it until the next election, which is years away.

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## The Promise of Stem Cells

A few years ago the use of stem cells in therapy was a controversial topic but most researchers seemed to be quite excited about its promise.

Now ways have been found to eliminate the controversy, but it seems that some people are disappointed in what stem cell therapy can actually deliver.

Stem cells are, in fact, proving useful. They are allowing conditions to be treated relatively successfully and easily which in earlier days would have been very difficult, or even impossible, to cure.

So what is the problem?

Some medical conditions involve one kind of tissue; other conditions involve more than one kind. Stem cells can be developed into any kind of cell, but only one kind. Therefore, that can be very useful in treating conditions involving one kind of tissue, but not to ailments involving several kinds, which some people find disappointing.

Maybe it is disappointing, to a “half empty” sort of person. To the rest of us, what can be done with stem cells is pretty remarkable.

Besides, what reason is there to think that the limitations will not be overcome?

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## The Sixties Scoop

The Europeans came, and pushed the people off their land, relocating them to reservations where they were unable to maintain their traditional ways of life because the resources were inadequate.

On those reserves, the people were reduced to poverty as wards of the state, governed by the Indian Act. Those who did not choose to live in the reserves were reduced to poverty by the discrimination they faced in the search for jobs, in finding a place to live, and in accessing the goods and services available in the communities where they tried to live.

In the earliest days, they faced some practices that can only be considered genocidal. In later years, they were subjected to more “enlightened” practices which, nevertheless, had a similar purpose: to eliminate Canada’s aboriginal population.

One path taken to the elimination of the country’s original population was to remove the children from their communities and place them into situations where it would be possible to “take the Indian out of the child”.

Two initiatives in this direc-

tion were residential schools and the “Sixties Scoop”. Both programs took children away from their families and communities to remote locations, where they would be isolated from their heritage and forbidden to practise whatever they might know, such as their native languages.

The institutions and individuals who took the children did so with a sense of righteousness and, if not pride, then at least Christian duty. They were charitably doing God’s work by giving the children the “benefits of civilization” and removing them from the poverty of the reservations.

The harmful effects of the residential schools, run for the most part by Christian institutions, and the terrible conditions often experienced by children who were subjected to the philosophy of “spare the rod and spoil the child”, have been well documented and exposed by the investigations of the Truth and Reconciliation Commission.

The facts of the Sixties Scoop, based on an agreement between the governments of Canada and Ontario, have been less-well known. That, however, may soon change, as

a result of a judgement on February 14 by Justice Edward Belobaba of the Superior Court.

In 1965, as the residential schools were being phased out, the Canada-Ontario Welfare Services Agreement was concluded between the government of Canada and Ontario. Under the agreement, Canada (which had the responsibility to provide for the welfare of Native People) agreed to pay Ontario for the cost of extending some provincial welfare programs to “Indians in the Province”.

Native communities were assured that they would have a voice in the implementation of the program, but this appears not to have happened. The agreement was in place for some two decades, during which thousands of First Nations children were removed from their families and communities and were placed in non-aboriginal care. There are believed to be at least 16,000 survivors of the process, which often involved issuing death certificates for the children to cut away evidence of their roots.

The removal of the children under this program was as devastating as the residential schools experience had been.

The Justice found that the “loss of aboriginal identity resulted in psychiatric disorders, substance abuse, unemployment, violence and numerous suicides.”

In 2009, a class action suit was filed. In opposing the suit, successive governments of Canada argued that, at the time, policy-makers believed that adoption of indigenous children by white families improved their chances of escaping poverty, getting a good education and settling into a productive middle-class life.

Justice Belobaba said that the government’s submissions “missed the point”.

“The issue is not what was known in the 1960s about the harm of trans-racial adoption or the risk of abuse in the foster home,” according to the Justice. “The issue is what was known in the 1960s about the existential importance to the First Nations peoples of

protecting and preserving their distinctive cultures and traditions, including their concept of the extended family. There can be no doubt that that was well understood by Canada at the time.”

The federal lawyers also argued the Native communities would not have had any better suggestions for dealing with the children, but Justice Belobaba dismissed that argument, calling it “odd and insulting”.

If the assertion by Indigenous Affairs Minister Carolyn Bennett that the government would not appeal the decision is correct, the next step is to determine the damages the government is to pay. The suit asked for \$1.3 billion.

Though this suit involved Ontario, similar circumstances existed in other parts of Canada. Actions have been started in Manitoba and British Columbia.

## Inquiry into Missing Indigenous Women

In December 2015, weeks after being elected, the Government of Canada announced that it would launch an inquiry into missing and murdered indigenous women and girls.

Before establishing the inquiry, Indigenous Affairs Minister Carolyn Bennett, Justice Minister Jody Wilson-Raybould, and then Status of Women Minister Patty Hajdu heard from 2100 participants and received 4300 on-line submissions.

By September, 2016, an inquiry commission was established, with a budget of \$35.8 million. Chief Commissioner is B.C. Judge Marion Buller.

Since then, the National Inquiry into Missing and Murdered Indigenous Women and girls has done preparatory work: setting up its web site, contacting families who may testify, setting up a schedule

of hearings, and hiring health teams to support participants.

The Commission, which had not begun its hearings as of its first press conference on February 7, is expected to issue a preliminary report in November of this year, with a final report by the end of 2018. This stands in sharp contrast to the seven years taken by the Truth and Reconciliation Commission.

On its web site, the inquiry notes that 16% of all women murdered in Canada between 1980 and 2012 were indigenous, though they were only 4% of the country’s female population.

The Commission will hear testimony from men and boys, but will not investigate into missing males. Its mandate is limited to systemic causes of violence against indigenous females.

## Another Ontario Government Promise?

On February 13, a press release by Grassy Narrows A subpeeschoseewagong Anishinabek, titled “Grassy Narrows Chief welcomes Wynne’s clean-up promise and calls for swift results” noted that “Grassy Narrows Chief Simon Fobister is responding today to a new commitment made on Friday by premier Wynne to clean the English-Wabigoon River. The river has been highly contaminated since 1962 when a paper company in Dryden began dumping 9,000 kg of untreated mercury waste into the river – contaminating the fish and poisoning three generations of people in Grassy Narrows and two neighbouring First Nations. Until 1970 Grassy Narrows had near full employment in fishing businesses and fish are still a central part of Grassy Narrows’ traditional diet and culture.

“Premier Wynne clearly promised to me that she would clean up our river and the Dryden mill site,” said Chief Simon Fobister. “Premier Wynne promised me that Grassy Narrows would lead the clean-up and that it would begin as soon as humanly possible. I welcome this historic commitment and I am eager to work to make this promise a reality so that my people can enjoy our culture and our

homeland in health again without fear of an invisible poison. When our fish are safe to eat, we will know that this promise has been kept.”

“Grassy Narrows people have been calling for a clean-up of the river for over 40 years, and have been joined by activists, organizations, scientists, and individuals from around the world. Their spirited efforts have long been at the forefront of the growing movement for indigenous sovereignty, and for environmental and social justice.

“This commitment must be followed by swift action and results so that my people who have been thirsting for justice for 40 years can finally see improvement in their lives. I acknowledge our many family members who have suffered terribly from mercury, and our loved ones who have lost their lives to this preventable tragedy. Our ongoing resolve to see this through will honour their memory.”

“I thank the grassroots people of Grassy Narrows, and our supporters who have been tireless in their work to gain justice for mercury survivors at long last. We continue to call for a dignified Mercury Home for survivors in our community, a fair mercury compensation system, top quality health care, and a

permanent Grassy Narrows environmental health monitoring station.”

“Wynne has now committed to implementing without delay a clean-up plan that will be developed by Grassy Narrows’ scientists and approved by Grassy Narrows. The commitments were made in a face-to-face meeting with Chief Simon Fobister in Toronto on Friday (February 10 – Ed.).

“World class mercury experts report that Grassy Narrows’ river remains highly contaminated with mercury, but that it can and must be cleaned up. In May, scientists stated that the ongoing high levels of mercury in fish and sediment in the Wabigoon River indicate that there is an ongoing, but unidentified, source of mercury to the river. The experts have recommended that Ontario find and stop the ongoing source of mercury, while speeding up the natural recovery of the river by augmenting the processes that prevent mercury from entering the food chain.

“Mercury contaminated soil was recently found behind the Dryden mill where a former worker says he buried 50 drums of salt and mercury haphazardly in a shallow pit in 1972.

“Mercury is a potent neurotoxin that damages the brain and nervous system leading to loss of vision, touch, balance, and coordination as well as learning disabilities with life-long impacts.”

## Trudeau in Iqaluit

It appears that no place was too remote for mistreatment of local populations by outsiders. That includes Nunavut in Canada’s Arctic.

On February 9, in Iqaluit, Prime Minister Justin Trudeau pledged to take steps to address the mistreatment, including relocation, suffered by the Inuit in the 1940s, 1950s and 1960s, during a tuberculosis epidemic.

Mr. Trudeau and Inuit leaders signed a declaration committing to multiple future meetings. Issues to be addressed include land-claims health issues, housing, infrastructure and language and culture.

Also participating in the meetings in Nunavut were In-

igenous Affairs Minister Carolyn Bennett, Health Minister Jane Philpott, and Social Development Minister Jean-Yves Duclos.

Indigenous people face such serious health issues as high rates of chronic and contagious diseases, and shorter life spans than other Canadians. Compared to the general population, Inuit tuberculosis infection rates are 50 times higher.

The Prime Minister met with Nunavut Premier Taptuna, and made an impromptu visit to a women’s centre.

In the evening, a community gathering at a local high school was attended by dozens of people.



## Current Eclectic

### Employment Report

Is it just us, or are government-produced statistics becoming less informative and more opaque as time goes by?

For example, we recently consulted the Labour Force Survey for January, 2017, released on February 10.

The report said that employment rose by 48,000 in January. Not too long ago, that information would be followed by the number of full time jobs gained or lost and the number of part-time positions. This report, however, says only that full-time employment held steady (no number). It also says that there was little change in part-time job numbers. Where, then, was the 48,000 increase?

Perhaps it was in the self-employed, not mentioned at all in this report, unlike those of the past.

What this report did highlight was the year-over-year numbers, all of them positive. One interesting statistic

was that almost 20% of all employed people were working part time and numbers showing the increase compared to a year earlier. Hand in hand with this was the information that the number of hours worked was down, even though employment was up.

While it appears that the report is designed to highlight the positive and downplay the negative, one thing still shines through: the situation of working people as a group, continues to deteriorate.

### The Russians Again

As Canada sends its troops into Latvia to counter “Moscow’s aggression in Europe”, it will take measures to counter the “campaign of misinformation which Russia will unleash against the NATO activity.

The goal will be to make sure “that truth prevails”.

Our specific experience with this matter is that one full-time worker lost her job, and was replaced by two part time workers. In this case, employment doubled and human misery shot way up.

That’s the kind of stuff the employment reports are hiding more effectively than previously, by the simple trick of failing to report specific numbers of full-time and part-time jobs, not to mention ignoring the “self-employed”.

It is quite disappointing that the claims of greater openness in government, with scientists and other public employees given more freedom to speak with the public, are accompanied by increased spinning and obfuscation to reduce the information the public can easily access.

Evidence of the need for vigilance is what happened in Lithuania: a false report by e-mail from outside the European Union suggesting that German troops had raped a teenage girl. Who else could it be but the Russians?

Honestly, it sounds like fake news to us.

### Campaigning for Ukraine

As the “UCH” goes to press and the Canadian military mission in Ukraine approaches its best-before date (March 31), Canada’s government has given no indication whether the mission will be extended. With each passing day, Ukraine’s champions in this country are becoming more nervous with concern that Canada will find something else to do with its soldiers.

The Ukrainian Canadian Congress has launched an actual campaign to encourage its friends and supporters to put pressure on the government.

On February 16, the UCC posted a “Call to Action” which noted that:

“Canada’s military training mission in Ukraine (Operation UNIFIER) is scheduled to conclude on March 31, 2017. Currently 200 Canadian Armed Forces personnel are deployed to Ukraine to provide Ukrainian soldiers with tactical soldier training. It is of crucial importance that Canada continue its commitment to train Ukraine’s military and security personnel, **at current or increased levels of CAF personnel participation, through 2020.**” (Emphasis added –Ed.)

That’s what the UCC would like to see: a continuing long-term commitment of Canadian military assistance.

“The best way to ensure peace and stability in Ukraine and the region is to enable Ukraine’s defensive capability with a well-trained and outfitted military.” The UCC does not want us to stop to think about how well that has been working.

How well, however, is shown by the information that, “At the end of January, Russian and proxy forces began massive artillery and Grad rocket shelling of Ukrainian positions and residential areas of Avdiivka. During the week of 28 January - 3 February alone, 17 Ukrainian soldiers were killed and 96 Ukrainian soldiers were wounded in action on the eastern front.”

Whether one accepts that “Russian and proxy forces” launched an offensive, or believes that Ukraine and its right-wing terrorist militias unleashed the latest round of fighting, clearly Canada’s “meaningful military support” has not. As Ukraine’s armed forces and security personnel continue to defend their country against Russian aggression, Canada’s “meaningful military support”, which is “critical” has not “ensure(d) peace and stability in Ukraine and the region”.

Instead of seeking some other, more effective path, the UCC urges its supporters to “Please support the UCC’s call to advocate for the exten-

sion and enhancement (Stress added – Ed.) of Canada’s commitment to providing military training and resources to Ukraine.”

Unfortunately, the Ukrainian government, held hostage by Right Sector and other ultra-right groups, is in no position to reach a diplomatic solution.

Of course, the UCC is not the only voice in Canada calling for this country to dig itself deeper into Ukraine. Canada’s new cold warriors are all determined to stop “Russian aggression” on the battlefields of Ukraine.

For example, the *Globe and Mail* has been advocating that Canadian military personnel “continue with their training mission, and ... do even more by expanding the mission.”

“In this case,” the *Globe and Mail* said in an editorial on January 31, “more is better.”

If for no other reason than the high profile of Foreign Affairs Minister Chrystia Freeland, “who is partly of Ukrainian heritage and very interested in the region”, the paper appears to be confident that the mission in Ukraine will be continued at some level.

The UCC, at least publicly, is less confident, fearing that Justin Trudeau and his Cabinet will find Latvia, Poland, or even some place in Africa, more attractive.

Then, when Canada finally announces extension of the Ukrainian mission, the UCC will claim credit for the success of its campaign.

### A Settlement for Torture Victims

Their names were well publicized over ten years ago when Abdullah Almulki, Ahmal El Maati, and Muayyed Nureddin came back to Canada after being tortured in Syria and, in El Maati’s case, in Egypt as well.

Unlike Maher Arar, who long ago received compensation from the government of Canada, these three had their ordeal studied by a secret judicial inquiry.

They filed a lawsuit for \$100 million. It was reported in mid-February that the government, at long last, was going to settle. Included in the settlement would be apologies, removal of their names from no-fly lists, and multimillion dollar settlements.

Like Arar, these three men were arrested when Canadian authorities shared information with foreign agencies. Like Arar, too, their tortures were prolonged when the RCMP and other agencies colluded with the torturers by feeding them questions to ask the vic-

tims.

Mr. Almalki, arrested in May, 2002, at the Damascus airport, were held for 22 months.

Mr. El Maati was arrested in November, 2001, also in Damascus, and later transferred to Egypt. His ordeal lasted over 26 months.

Nureddin was detained in December, 2003, and was kept for 33 days.

The Iacobucci inquiry published its report 8 years ago, and the torture happened 13 to 15 years ago. Over four years ago, the United Nations Committee against Torture urged Canada to settle.

In opposition, the Liberals had urged redress and correction of errors in the records concerning the men. However, once in power, the Liberal government, as had the Conservatives, took the position that the identity of CSIS agents had to be protected. The court disagreed with retroactive application of a 2015 law.

### Another Viewpoint

**The Russian Congress of Canada issued the following message to Prime Minister Justin Trudeau, in an open letter dated February 3, 2017, over the signature of Igor Babalich, President.**

**We print it without further editing.**

The Russian Congress of Canada expresses its deep concern about the escalation of violence in the Donbass region of eastern Ukraine. Military actions have been re-escalated by the Ukrainian Armed forces beginning in the last days of January in blatant violation of the Minsk-2 ceasefire agreement of February 2015. Ukrainian Armed forces are shelling the city of Donetsk and neighboring villages and towns with heavy artillery, damaging residential areas and infrastructure. Six civilians have been killed and 34 more wounded during the past week. These are the latest casualties of a civil war launched by the government in Kyiv that has lasted nearly three years, claimed the lives of over 10,000 people and forced some two million people to leave their homeland in eastern Ukraine.

In the months and weeks leading to this escalation of attacks by the Ukrainian Armed Forces, the Ukrainian Army has been building up its military presence in the front-line zone. Ukrainian political and military officials have simultaneously beefed up their militaristic rhetoric. Ukrainian

forces have been conducting what they recently called a “creeping offensive”, seizing territory meter by meter in the “gray zone” between the rebel Donetsk People Republic and Ukraine.

The actions of the Ukrainian political leadership amount to sabotaging of the Minsk-2 agreement. It provides the only roadmap for the peaceful settlement of the armed conflict in eastern Ukraine. The Russian Congress of Canada calls upon the Canadian Government to live up to its declaration of supporting peace in the world and pressure the Ukrainian political leadership to end its murderous attacks on Donetsk. We strongly believe that Canada should engage in a peaceful resolution of the civil war in Ukraine by being an honest broker in relations between Kyiv and Donetsk.

Canada is an example of a multicultural country where respect for other languages and cultures prevails. Ottawa should use its close ties with the current Ukrainian leadership to educate this leadership about the values of multiculturalism, diversity and federal political institutions. It is time to stop the fratricidal war in Donbass and heed the will of the people there for distinct political, social and linguistic rights. We call upon the Canadian government to play a more active role in the establishment of peace in Ukraine.



UKRAINIAN CANADIAN

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## Be Careful What You Wish For

AN EDITORIAL by WILFRED SZCZESNY

As this is written, Donald Trump has been president for a bit over a month. Many of the people who voted for him are still happy with his victory in the election, but others are having some doubts.

Most of the growing unhappiness seems to be arising from a strange attitude toward Mr. Trump's campaign promises. Apparently some of the people who voted for the President liked the tone of his campaigning, but did not believe his promises. In fact some people actually said that before the vote, like the poor Black woman who did not believe that he would actually do away with so-called Obamacare.

Thus, we read that farmers who voted for him are worried about his attack against undocumented workers. Their question is, "Who will gather our crops?"

Moslems who voted for President Bush had no idea that Islamophobia would have such consequences for them, from preventing their family reunification to locking them into the country lest they be kept from re-entering the USA. Then, of course, there is also the freedom that racists seem to feel, taking the lead from their President, to harass, and even attack visible minorities.

How many people who voted for President Trump are now disappointed, and fearful, because he has created a Cabinet of the privileged, who in their aggregate are as homophobic, racist, Islamophobic, chauvinistic, etc., etc., as a group can be?

Some voters are disappointed because President Trump now seems to be in favour of a bigger, stronger NATO, rather than withdrawing from military engagement around the world.

There are many other reasons why people who voted for him are not happy about President Trump.

That may be the least of the President's problems. More serious for his survival the conflict between the President and such institutions as the media, with which he has established an adversarial relationship. More dangerous for him yet is the possibility that the civil service, the experts whom he has slighted, insulted, and contradicted will undermine his work — there is some suggestion that that is already happening.

If he makes enough people unhappy, President Trump will endanger the re-election efforts of Republicans in the midterm votes. That could result in his being dumped. But Spence is next in line.

## COMMENTARY

### The New Cold War

On January 9, *Winnipeg Free Press*, on its opinion page, carried an opinion piece by Denys Volkov titled "Fake news the latest weapon of a new kind of war".

The author was identified as: *Denys Volkov holds a master's in public administration degree from the universities of Manitoba and Winnipeg. He volunteered as director of communications for Canada's Elections Observation Missions to Ukraine in 2014.* It was not mentioned that Mr. Volkov is a committee chairperson with the Manitoba Provincial Council of the Ukrainian Canadian Congress, surely information no less relevant.

Mr. Volkov, up to his elbows with the UCC, not only stresses the danger of Russian influence in the USA (and raises fears about Russian activity in Canada), but also asserts that "western democracies seem to lack an adequate response."

Hitting all the high points, Mr. Volkov takes a swipe at labour unions ("some of which are still sympathetic to the ideals of Karl Marx"), the Canadian Radio-television and Telecommunications Commission for allowing "the state-funded RT news channel (formerly known as Russia Today) into the homes of millions Canadians", the then current Foreign Affairs Minister Stéphane Dion (who "has reopened more channels of communication with Russia that had been closed by the Harper government"), and former prime minister Jean Chrétien (who dared to travel "to Russia on business after the Ukraine-Russia conflict began"—who knows "what kind of advice Chrétien provided to newly elected Prime Minister Justin Trudeau on Ukraine upon his return").

In the midst of his attacks on those institutions (we have not mentioned all of them) which are not adequately right wing, and innuendo against

Liberal politicians, Mr. Volkov does not forget to sing the praises of former Prime Minister Harper who, among other fine things, "was one of the strongest supporters of Ukraine".

Now that we know where he is coming from, we are not surprised that Mr. Volkov also takes a swipe at the AUUC and peace organizations.

"The new propaganda (a reference to 'the reality of fake news being broadcast legally in Canada', which Mr. Volkov would like to shut down) is visible in recent forums at the Ukrainian Labour Temple in the North End in Winnipeg and the writings by Peace Alliance Winnipeg, which has bought into the Russian propaganda narrative that 'extremists' came to power in Ukraine in 2013."

Of course, everyone knows that didn't happen.

The AUUC responded with an article by Glenn Michalchuk, AUUC Winnipeg Branch President, challenging the philosophy underlying Mr. Volkov's scatter-gun attack. The "WFP" printed the response, sent on January 12, as a letter to the editor on January 20. The newspaper deleted the two sentences which are indicated in the text below.

"Mr. Volkov's article 'Fake News the latest weapon of a new kind of war' is reminiscent of the Cold War more than 60 years ago. The beginnings of the Cold War were accompanied by the fanatical witch hunts of Senator Joseph McCarthy when everybody who did not fall in step with Cold War ideology was subjected to persecution.

"The present period resembles the Cold War and it is fitting to describe it as the New Cold War. This New Cold War is manifesting itself in the fight over Ukraine and other countries of the former Soviet Union. Canada, Britain and the United States have taken the lead amongst NATO coun-

tries in deploying troops and equipment into Eastern Europe to confront Russia. Our mainstream media dutifully beats the drums of war with reports about the dangers posed by Russia to "western democratic values".

"Mr. Volkov believes the forums held at the Ukrainian Labour Temple are a source of disinformation and fake news on the Ukraine situation. In fact our position is that the people of Ukraine are caught between the geopolitical manoeuvrings of Russia and the Western powers. Neither side can guarantee Ukrainians peace, freedom and security, as long as they practise the politics of control and domination. Those in Kiev who promised democracy through neoliberalism have failed. They have split Ukraine along the lines of "East" and "West" and opened space for the emergence of fascism and reactionary nationalism as political forces.

"Mr. Volkov urges confrontation. However, Canadians should be gravely concerned when our government aligns itself with a Ukrainian government that pursues incitement of Russia as a goal. This approach will not lead to national rights, freedom or democracy for Ukraine. Rather it represents the fault lines of a new and potentially catastrophic confrontation. The danger reaches from Central Europe, through the former Yugoslavia, Georgia, Syria, the Middle East and Central Asia. Ukraine is but one pressure point in this geopolitical wrangling.

"Perhaps Volkov should consider the role of the mainstream media as the purveyors of fake news. ~~They report on the Ukraine in the same manner they reported the 'weapons of mass destruction' in Iraq, slavishly accepting the narrative of the New Cold War. It is important for Canadians to take a stand against this manipulation.~~ Canadians should seek out new sources of information including those available on the internet. Even with its incidence of 'fake news' it offers many sources of informative and balanced journalism."

## SEE US ON THE WEB!

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auuc.caEdmonton AUUC, Trembita Ensemble  
www.ukrainiancentre-edm.caRegina AUUC, Poltava Ensemble  
http://www.poltava.ca/Taras Shevchenko Museum:  
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# The Shevchenko Heritage in Ukrainian Music

Taras Shevchenko was born in the month of March, in 1814. Therefore it has become traditional to pay homage to him in that month. On this page, we reprint an article from one of the earliest issues of *The Ukrainian Canadian*.— March, 1969. We also present a chronology from the July/August issue of that magazine

It was the late Maxim Rylsky who said "It would be difficult to name a poet who had such meaning in the life of his people as Taras Shevchenko." For truly, the spirit of Shevchenko was all pervasive, leaving an indelible imprint in literature, art, music, as well as in the social and cultural development of the Ukrainian people. Born at a time when his people had already written glorious pages in the history of their liberation struggles, and traversed through centuries in the development of Ukrainian culture, his was the task to synthesize in his writings all the finest that had been achieved by the democratic Ukrainian culture, awaken the self-awareness of his people, elevate their material consciousness, and to show to his people and the world, with all the beauty and strength of his literary resources, the immense spiritual wealth of his people, their limitless creative potential.

"His poetry was born as poetry of struggle, truth, humanism, a poetry of great hope in the future," characterized a great Ukrainian contemporary writer Oles Honchar. "His word is simple and necessary as heaven and earth, bread and water, it is captivating and nourishes many generations, speaking about life, love, hate, native country, peace," adds M. Tikhonov, an equally renowned contemporary Russian poet.

Shevchenko laid the foundation for the modern literary language of the Ukrainian people. It was this language, this literary heritage, infused with love of one's people, love of all downtrodden humanity and hate of oppression, that nourished a pleiade of writers and thinkers, beginning with Ukrainian classical writers Kotsiubynsky, Panas Mirny, Marko Vovchok, Lesya Ukrainka, Ivan Franko, Vasil Stefanyk and continuing to such Soviet Ukrainian writers as Rylsky, Bazhan, Tychyna, Malyshko, Sosiura, Voronko, Pavlychko, Drach and many others.

But this nourishment, this captivating spirit and beauty, served not only the men of letters. Music, too, was to revitalize and feel the impact of the democratic spirit of his legacy, so deeply rooted in Ukrainian folk character. He showed the direction for artists to take: the path of their people, always maintaining the closest connection with them, dipping ever deeper into

their folklore in which can be found the people's soul, finding new forms to express some of the great wisdom found therein, as well as the people's hopes and aspirations.

The meaning of Shevchenko to his people, their love for him, was already evident during his lifetime. He was hailed by progressive thinkers in society. Chernyshevsky and Dobrolyubov paid great tribute to the Bard, stating that with his advent, Ukrainian literature needs favours from no one; for here is truly Ukraine's poet. His people paid him, perhaps, the highest tribute: his poetry was accepted by them and returned in the form of songs that were extensively sung throughout his beloved Ukraine. Among those were such songs as "Tyazhko, vazhko v sviti zhyty syroty bez rodu", (How difficult to Live for an Orphan Alone), "Dumy Moyi" (Thoughts of Mine), "Yest na sviti dolya" (In the World There's Fortune) and many others. With the passing of time, more and more such folk songs were created to his lyrics, the most famous one, of course, was his "Mighty Dnieper", or "Reve ta stohne, Dnibr shyrokiy."

Some of his works were also used by workers in their political struggles. An example of this is brought to light by a great Ukrainian musicologist Mykola Hrinchenko. In 1905 the workers of Kharkiv, during political demonstrations, sang a song to the tune of the Russian folk song "Stenka Razin". The lyrics were based on Shevchenko's "Jan Hus". Instead of talking of the "apostolic throne" as in Shevchenko, the workers changed it to "a well fed pig sits on the Russian throne." Further, in keeping with Shevchenko's "Jan Hus", they speak with confidence that truth will prevail, freedom will come and thrones will be no more.

Recent findings have shown that composers commenced setting music to Shevchenko's *Kobzar* as early as 1858, while Shevchenko was still alive. Documents show that in 1858 there existed a "Ukrainian romantic opera 'Katerina' by Shevchenko." Unfortunately the music has not been found. Only mention of it was found in a collection of librettos issued at the time.

But it was Mykola Lysenko (1842-1912), the founder of the Ukrainian classical school of music, that was the first great interpreter of Shev-

chenko's *Kobzar*. From childhood young Lysenko studied Shevchenko's poetry and knew it exceptionally well. This knowledge served as a never-ending source of inspiration and material for his future works. It is also significant that Lysenko's first composition was written to the Bard's "Testament", in 1868. From that time on he kept returning to the *Kobzar*, creating over 80 compositions — ranging from songs and romances to monumental cantatas. Among them are such outstanding compositions as "Jan Hus" for male chorus, "Ivan Pidkova", "Dream", "Rejoice, O Wilderness", "To The Everlasting Memory of Kotlyarevsky", "Hamaliya", "Haidamaki", and many others. He was most successful in capturing the character and spirit of Shevchenko's poetry.

After Lysenko followed a host of others — Zarembo, who wrote 30 songs and romances, Nischinski, with his music to Shevchenko's "Nazar Stodolya", Arkas and his opera "Katerina", Stetsenko with his numerous romances and choral selections, Stepovey, Synytsia, Yavotsky, Vakhnyani Demutsky, Vorobkevich, as well as such Russian composers as Chaikovsky, Rachmaninov and Moussorgsky.

A number of compositions written by Soviet Ukrainian composer Liudkevich belong to this period: his cantata "The Caucasus", an indictment of tsarism, war and colonial conquest, as well as the cantata "My Testament", both written for chorus, soloists and symphony orchestra.

While these compositions live on, the greatest number of musical works based on Shevchenko's lyrics, as well as compositions dedicated to him, were composed after the Socialist Revolution. Among the reasons for this, of course, is the fact that education became available to the widest masses, to sons and daughters of workers and peasants, thereby enabling new talents to advance and develop as they had never done before. New composers were born. Today the list of Soviet Ukrainian composers is a most impressive one, both in number and in stature: Revutsky, Liatoshinsky, Shtoharenko, Verekevich, Kozytzky, Dankevich, Zhukovsky, Nadenenko, Maiboroda, Svychnikov, Meytus, Dremliuha, Homolyaka, Kos-Anatolsky,

Kolessa, Kereyko, Kolodub and Skoryk, to name but a few.

Throughout the course of their creative activity all the above-mentioned composers, as well as others, turned to the greatest genius of their people, Taras Shevchenko. They found new meaning in his poetry, understood him better after having experienced the dawning of the new era in their socialist society. They continue receiving "nourishment" to this day, and are as captivated by his prophetic and beautiful words as were his contemporaries.

Over 150 composers have created close to 1,000 compositions to Shevchenko's lyrics. They range from simple songs to great choral and symphonic canvasses, operas, ballets,

touching every musical genre imaginable. This is a great tribute to the Bard by the composers of his beloved Ukraine, and can be multiplied many more times if we venture into other sections of the arts, and into society as a whole, for the same can be witnessed there.

Shevchenko will continue to have an honoured place among Ukrainians and among peoples of the Soviet Union as they march forward in their quest for new horizons. He will also have an honoured place among all people that are fighting against oppression, for freedom and humanism. They will continue in their tributes as he will continue to inspire mankind.

— Eugene Dolny

## CHRONOLOGY

### IMPORTANT DATES In the Life of Taras Shevchenko

All dates are according to the Julian calendar, which was used in Russia until 1917. To change from the Julian to the Gregorian calendar, add twelve days.

#### 1814 February 25.

Taras Shevchenko was born in the village of Morintsy, Zvenihorod District, in the province of Kiev.

#### 1816 Spring

The Shevchenko family moves to the village of Kirilivka, Zvenihorod District, which belonged to the landowner V.V. Engelhardt.

#### 1822 October

Shevchenko begins to study reading and writing under the tutelage of the church deacon.

#### 1823 August 20

Shevchenko's mother, Katerina, dies.

#### 1825 March 21

Shevchenko's father, Hrihory, dies.

#### 1826 — 1827

Shevchenko tends sheep and does farm chores.

#### 1829 Early in the year

Shevchenko becomes the *kozachok* (servant boy) of Pan Engelhardt.

#### 1829 Autumn

The Engelhardt household, including Shevchenko, moves to Vilna with the son of V. V. Engelhardt, who succeeded his father upon his death.

#### 1837 February

Shevchenko (with the other servants) arrives in St. Petersburg.

#### 1832 — 1837

Shevchenko is apprenticed to the guildmaster Shiryaev. He also begins writing verse during this period.

#### 1835 July

Shevchenko meets the Ukrainian artist Ivan Soshenko in the Summer Gardens. Soshenko is instrumental in introducing the young apprentice to writers and artists in Russia's capital (V. P. Hrebinka; V. A. Zhukovsky; and V. J. Hrehorovich.)

#### 1838 April 22

Shevchenko is ransomed

out of serfdom for 2,500 roubles. The money was raised in a raffle of the portrait of Zhukovsky by the famous Russian artist K. P. Bryulov. As a free man, Shevchenko begins his studies at the Academy of Arts.

#### 1840 Spring.

The first collection of Shevchenko's poems is published under the title *Kobzar*.

#### 1841 September

Shevchenko receives a silver medal for his painting "Gypsy Fortuneteller".

#### 1843 April 13.

Shevchenko and Hrebinka leave St. Petersburg for Ukraine.

#### 1844 February

Shevchenko returns to St. Petersburg.

The complete text of Shevchenko's major poem, "Haidamaki" (Rebels), the socio-satirical "Dream", and other poems, are published. The first series of his etchings for *Pictorial Ukraine* are also published.

#### 1844 — 1847

Shevchenko writes more poems under the general heading, *Three Years*.

#### 1845 March.

Shevchenko graduates from the Academy of Art and leaves on his second trip to Ukraine. He plans to remain in Ukraine.

During the year he completes his poems, "Heretic", "The Caucasus", "My Friendly Epistle", and "Testament".

#### 1846

Shevchenko participates in the meetings of the Kirilo-Mefody Fraternity — a secret organization of professors and students in Kiev. Commissioned by the Archaeological Commission, he travels

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## Regina Celebrates Malanka 2017

The 19<sup>th</sup> annual Malanka, hosted by the Regina Branch of the Association of United Ukrainian Canadians and supported by the Poltava Ensemble of Song, Music and Dance was held on January 14, 2017. Over 300 guests partook in an evening of good food, beverages, fine performances and plenty of dancing. By all measures, the evening was a tremendous success that was enjoyed by all in attendance.

Sasha Lapchuk, as Chairperson of AUUC Regina Branch, started the evening by bringing greetings on behalf of the Regina AUUC and

the Poltava Ensemble.

The evening began with the guests enjoying cocktails and appetizers (pickled herring, Kiev garlic cheese and kutya). This was followed by an incredible meal catered by Joe's European Deli and Catering with help from the AUUC *varenyky* crew, headed by Gerry Shmyr and Emily Laslo.

All tables were adorned with helium-filled balloons.

The evening's activities were conducted by Masters of Ceremonies Ken Lozinsky and Dave Wilson.

The Poltava Ensemble of Song, Music and Dance, un-

— Story photos: Kris Wanner



Over 300 people gathered in Regina on January 14 to celebrate the Malanka hosted by AUUC Regina Branch.



Celebrants bid on four theme baskets offered in the Malanka Raffle.

der the direction of Dance Director Lisa Wanner and Orchestral Director Vlad Osatiuk, presented a 45-minute program.

Also appearing, from the Poltava School of Ukrainian Performing Arts, were the Pre-Poltava and Lileya dancers, under the direction of Emerry Millette and Daniel Hebert.

In all, some 80 performers graced the stage, delighting all in attendance.

The evening continued with the distribution of door prizes, and the Malanka Raffle. After purchasing raffle tickets, one would place the ticket or tickets in the box(es) in front

of one's choice(s) of four theme baskets — those that one would like to win. Basket themes were "Happy New Year", "Body and Soul", "What a Girl Wants", and "Toys, Toys, Toys". The raffle was extremely popular last year and proved to be a hit again this year.

Of course, no evening in Regina would be complete without a dance, and at this Malanka it was to the music of Slow Motion Walter. The music had young and old on the dance floor all night. Later in the evening, the traditional kolomeyka brought the crowd out to participate and to witness the boundless energy of

the younger (and some more experienced) dancers as they showed off their best moves.

The assembly all counted down to, and then rang in, the New Year, with colourful hats and noise makers.

The Regina AUUC is grateful to all the volunteers and sponsors who facilitated an enjoyable evening, and in particular the Malanka Committee: Cindy Greschner, Sasha and Wanda Lapchuk, Shawn and Jennifer Swicheniuk, Zoya Shmyr, Erin Stepenhoff, Dion Tchorewski, Dave Wilson, Jennifer Wilson, Lynne Lapchuk, Renee Boyd and Noah Evanchuk.

— Sasha Lapchuk

## Ukrainian Labour Temple Tours

For about five years now I have been conducting 1919 General Strike tours. I always start at the Ukrainian Labour Temple (ULT) in Winnipeg's famous (some think infamous) North End. More recently, I have been doing more extensive tours of the ULT for the Association of United Ukrainian Canadians (AUUC), the custodians of the Ukrainian

Labour Temple.

For a number of years, the tours were conducted by Myron Shatulsky, Lily and Brent Stearns, and Nolan Reilley, who knew a great deal about the Ukrainian Labour Temple from personal experience and extensive knowledge of Canadian history. There is now a team of presenters, including Glenn

Michalchuk, Tim Gordienko and me.

Every time I meet a new group, I find so many are surprised that the ULT exists. And at the end of the tours, I consistently find the participants leave with not only a base knowledge of, but a passion and respect for, the building and what it stands for.

First, there are so many people, particularly from Winnipeg, who say they did not know of the ULT or drove by it often but did not know anything about it. Even young people who live north of the CP railyards admit they knew nothing of it until their professor told them about the tour or they came to a community event at the ULT. This partially speaks to the limited publicity done for the ULT. It also reflects how little many Winnipeggers know about their social and political history.

Each tour starts with the basics: when, why and how the building was constructed. Considering it is almost 100 years old and was built by poor Ukrainian immigrants for about \$74,000 in 1919 (estimated at \$5.2 million in today's dollars), there is immediate astonishment and appreciation.

When I mention that the building was the preeminent educational and cultural facility for decades, and that every night there were plays, concerts, poetry readings and dances held here, the tour par-

ticipants start to get excited about what the ULT contributed to the life of the community.

As much as possible, I try to get the visitors to the ULT to imagine themselves taking part in these activities or attending any one of the many weddings, socials or funerals that took place here. Not only does that give them a chance to internalize the meaning and value of the ULT to the community but they then start to link the past to the present. Young people especially are able to bridge the time gap and see either the parallels in their lives today or the differences.

After the last group I toured this month, the students noted they don't have the social meeting space they would like, and that social media does not provide the same spontaneous and intimate communication they often want.

In the discussions during and after the tour, we will often discuss other themes like immigration and the affect on Canada, what social democrats and communists do for our community, and how governments selectively support different ethnic groups. I can always count on someone to raise the point about why indigenous people were excluded from society before, but today are creating their own cultural spaces similar to what the ULT provided Ukrainian immigrants.

Being in this huge beautiful building helps make real the story of Ukrainian immigrants,

their struggles, and what they are contributing to Canada. Standing in the middle of the building, hearing the echo, smelling the dust, touching the building stimulates their imagination. Then when I go into the history of how the Temple was built, when I relate some of the ghost stories or put names to some of the people involved, there is an instant empathy and, in some cases, sympathy with those who are the driving force of the AUUC today.

A particular story that gets solemn attention is the raid on the ULT in June, 1919. To learn that the police raided in the middle of the night, damaged the printing press that was getting information out to the community and the strikers, and arrested the people printing a newsletter, they get a different perspective on how the strike was handled by the authorities. Participants then start to think about their existing perceptions of immigrants, activists, strikers and politicians and many start to question their understanding of Winnipeg's history.

When we leave the ULT, I hear so many comments about how participants will now think of the building, the people and the purpose of social organizations. Not only do they have a new knowledge, but there is an emotional connection. That emotional relationship can then lead to the motivation to inform and educate others about their shared

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## Winnipeg Celebrates Malanka 2017

— Photo: James Carey Lauder Photography



The Yunist Dance Ensemble hosted a Malanka celebration in Winnipeg.

On January 14, the Yunist Dance Ensemble of AUUC Winnipeg Branch threw its annual Malanka Celebration at the Winnipeg Ukrainian Labour Temple.

The event featured a local DJ, a silent auction, door prizes, a bar and a late night snack including perogies,

kubasa, pickles and bread. The Yunist Dancers performed a Ukrainian kolomeyka to welcome the New Year.

The Yunist Dance Ensemble thanks all the volunteers, and those that attended, for making it the best Malanka on record since 2007.

— Justin McGillivray



## Revolutions Conference



A conference on revolutions is being planned at the University of Manitoba in Winnipeg for September 29 to October 1, 2017. The Revolutions Conference is being organized by the Geopolitical Economy Research Group, an institute based at the University. Its Director is Radhika Desai, a Professor in the Department of Political Studies at the U of M.

The Winnipeg Council of the AUUC was approached to support the Conference and agreed to do so.

Information distributed about the conference says:

“In the 100th anniversary year of the Russian Revolutions, which inaugurated the series of revolutions that marked and defined the twentieth century, our conference focuses on the theme of revolutions. We want to speak to

the widespread and widely varying causes, contexts, conditions and consequences of modern revolutions.

“There are many types, of course, but we are primarily interested in the often-spectacular *political, social or economic* events that confront particular institutional, social and ideological regimes and the unfolding consequences and actions in the days and years that follow.

“The revolts of colonized, enslaved and indigenous peoples from Tyrone, Toussaint, Tupac and Tecumseh, through the revolutions which defined the West like the English and the French to today’s Bolivarian, Arab Spring, and colour revolutions, revolutions have transformed politics, state structures, economies, cultures and societies. Revolutions require imagination:

ideologies motivate actors and, events confound them - prompting new explanations.

“By some accounts, we are still living in an age of revolutions; others question their possibility today.

“Revolutions share a fraught history with the broader democratisation of life in the modern world. They reshape the structures of colonialism and imperialism, patriarchy and racism. Theorists from both the left and right—a distinction, in itself, revolutionary in its origins—have made the promotion of, or reaction to, revolutions a central part of social and political thought.

“Attempts to contain or spread revolutionary ideologies and forces have played, and continue to play, pivotal roles in geopolitics.

“Within this broad framework we invite considerations of past and present revolutions, their causes, characters and consequences. We will consider revolutions beyond those primarily within the political, social and economic spheres (Scientific, technological, artistic etc.) in terms of their association with watershed moments in social, political or economic life.

“We invite proposals for papers, panels and streams of panels on any theme related to revolutions thus conceived. (The initial deadline for proposals, February 15, 2017, was changed to March 15, 2017. -Ed)

“Possible themes include:  
• Revolutions and counterrevolutions in comparative perspective;

• Revolutions in political, social and economic thought;

• The political and geopolitical economy of revolutions;

• The interaction of revolutions with gender, race and class

• Discussions of particular revolutionary events or related ideologies or people, and

• Whether revolutions are possible today.”

As the “UCH” was going to press, announced keynote speakers were Julia Buxton of the Central European University, Centre for Policy Studies, Ruslan Dzarasov of the Plekhanov Russian University of Economics, Department of Political Economy, Domenico Losurdo of the Università degli Studi di Urbino Carlo Bo, Departments of Philosophy, History and Politics, and Gong Yun of the Chinese Academy of Social Sciences, Department of the Development of Marxism.

Julia Buxton has authored many books and articles on contemporary Latin America and has focused, in particular, on Venezuela under Chavez and since. She has gone beyond ideological rhetoric to document empirically the human impact of rapid social change and gain a deeper appreciation of the popular experience and understanding of revolution.

Ruslan Dzarasov has writ-

ten extensively, in English and his native Russian, on the Russian Revolution and its legacy, political, economic and social, for contemporary Russia, as well as on the distinctive form of capitalism that has emerged in post-Communist Russia.

Domenico Losurdo is a leading critic of right-wing and counter-revolutionary theory. His *War and Revolution: Rethinking the 20th Century* outlines the way in which current trends toward ‘revisionist’ history attribute, unjustly, contemporary instability to historical revolutionary movements. His *Liberalism: A Counter History* destroys some of the most enduring illusions about liberalism and traces its roots in the long and complex history of capitalist domination over classes and peoples.

Gong Yun researches the history and construction of the Communist Party of China, Chinese modern history, and the trend of historical nihilism in contemporary China. A significant part of his body of writing has been devoted to the Sinicization of Marxism and the future of Chinese communism.

The conference has tremendous potential, and is garnering considerable interest worldwide.

Communications should be directed to Radhika Desai at [contact@gergconference.ca](mailto:contact@gergconference.ca). The web site for the conference is:

[www.gergconference.ca](http://www.gergconference.ca).

## ULT Tours

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history and what the ULT and the AUUC stand for. I think it is a safe assumption that, when tour participants find themselves in discussions among family, friends and colleagues of Winnipeg’s history, we will have informed and sensitized allies.

As the centenary of the General Strike approaches I predict we will get more requests for tours of the ULT.

Already we are being included in local history events such as MayWorks, ‘Festival of Labour and the Arts’ and Heritage Winnipeg’s ‘Doors Open’ being held each May. And as we lead up to the centenary there will be more opportunities to profile the ULT and build support for its success. Not only will there be more people interested in exploring the building and its history, but we are going to get crowds out for the dance, music and other social events held at the ULT.

To make the most of these opportunities we will also have to be prepared and organized. We need to make improvements to the building. We can publicize events and the ULT better. Where and when possible we should support other community organizations and events so we are genuinely seen as part of the north end community into the future.

Tours can be arranged at almost any time by sending an e-mail to [auucwinnipeg@gmail.com](mailto:auucwinnipeg@gmail.com)

— Dennis Lewycky



On February 17, AUUC member Dennis Lewycky conducted a tour of the Ukrainian Labour Temple in Winnipeg for a class from St. Boniface University. A stimulating discussion in the balcony of the hall followed the tour.

## Love and Laughter in Toronto

AUUC Toronto Branch celebrated its annual Love and Laughter event on Sunday, February 12, at the AUUC Cultural Centre.

While everyone was consumed with which joke they would share and from which love song would they sing a few bars, Mother Nature herself had a joke up her sleeve, dumping about 20 cm. of snow. This made for precarious driving conditions... thus a very small crowd.

Keeping the spirit of celebration and frivolity going in

spite of the numbers, the intimate group enjoyed a light lunch of sandwiches, vegetables with dip and sweets for dessert.

While the traditional love song challenge was put aside for this year, the beautiful background music during the meal created an ongoing atmosphere of lightheartedness.

The luncheon was followed by the annual joke contest. The comedians who received a Valentine gift for their prize-winning jokes were Natalka

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— Photo: Jerry Dobrowsky, George Borusiewich and Photoshop



Snow, 20 centimetres of it, kept the numbers down at the AUUC Toronto Branch Love and Laughter, but the spirit remained high.



## AUUC Celebrations

The Association of United Ukrainian Canadians is now in the first phase of its three-year celebration, as plans have been launched for the celebration of the centennial of the Ukrainian Labour Temple in Welland

The central feature of that event will be a concert and banquet, featuring a Welland AUUC orchestra augmented by musicians from Winnipeg and perhaps other parts of Canada.

The second phase of the AUUC celebration, in 2018, will focus on the 100th anniversary of the AUUC, which started with the decision in 1918 to build the Ukrainian Labour Temple in Winnipeg. The Ukrainian Labour Temple Association, established for that purpose, found that it had support across the country, with many institutions wanting to provide financial support and seeking to affiliate with the ULTA.

The ULTA soon became the Ukrainian Labour Farmer-Temple Association, a powerful presence within Canadian society. In the decades which followed, the ULFTA and its successor the Association of United Ukrainian Canadians had major sociopolitical and cultural influence.

A committee has been formed to work on the celebration, and some exciting plans are being undertaken.

The plans will include the third phase of the celebration, when the AUUC role in the Winnipeg General strike will be commemorated, as well as the many other movements of which the AUUC has been a part.

These celebrations will not be the only part of what prom-

ises to be a busy AUUC calendar into the future. The National Committee and the National Executive Committee, have been considering how best to promote the development of AUUC performing arts, how to increase the effectiveness of AUUC communications (both internally and with the broader public), and the ways to strengthen the community presence of AUUC Branches.

It is anticipated that the dance seminars and other initiatives in the performing arts which the Branches have been requesting will soon be on the agenda, and so will skills-building projects in other areas of AUUC life.

To encourage development in this direction, a Grants

Committee has been re-established, and has been laying the grounds for its work. It is anticipated that the first grants will be approved before the end of this year.

New technological capabilities are being established in the AUUC national office, and preparations are under way to modernize the operation of Kobzar Publishing. This will include, but not be restricted to, making the "UCH" available on line as well as in hard copy.

Following the last AUUC National Convention, more attention is being given to the question of archives, both in safeguarding original documents, photos and other archival materials, and in digitizing materials for easy access.

## CHRONOLOGY

(Continued from Page 5.) through Kiev, Poltava and Volyn provinces.

**1847 April 5.**

Shevchenko is arrested by the tsarist police as a member of the secret Kirilo-Mefody society.

**April 17.**

Shevchenko is brought to St. Petersburg for lengthy police interrogation.

Shevchenko is exiled as a conscript to the special Orenburg corps, with an order in the tsar's handwriting forbidding him to write and paint.

**June 9.**

Shevchenko is brought to Orenburg. Within days of arrival, he is sent to Orsk Fortress, where he serves as a rank-and-file soldier in the fifth battalion.

**1848 July 25.**

As a member of Lieutenant O. J. Butakov's expedition, Shevchenko leaves for the Aral Sea.

**1848 — 1849. Winter.**

The Butakov expedition stays on Kos-Aral Island. Shevchenko becomes acquainted with the Kazakh people, draws and paints and writes a new cycle of poems.

**September.**

Shevchenko is transferred to the Novopetrovsk Fortress by the Caspian Sea.

**1849 November.**

Shevchenko returns with the expedition to Orenburg. He continues to write poems in small notebooks which he hides in his boot-top. (Hence they became known as "boot-top notebooks.")

**1850 April.**

Shevchenko is arrested for violating the tsar's personal order forbidding him to write and paint.

**1853**

Shevchenko paints a few pictures and writes some novels in the Russian language.

**1855 January-March**

The new tsar, Alexander II, rejects the petition of Count F. P. Tolstoy, vice-president of the Academy of Arts, and his wife, beseeching the freedom of Shevchenko.

**1857 January 17**

Shevchenko receives news

that he will be freed.

**June 12**

Shevchenko begins to write his diary.

**August 2**

Released from the army, Shevchenko leaves Novopetrovsk.

**September 20**

Shevchenko arrives in Nizhny Novgorod. Stays in Novgorod awaiting permission to proceed to St. Petersburg.

Writes a new poem, "Neophytes".

**1858 February**

Receives permission to live in St. Petersburg.

**March 10**

Arrives in Moscow.

**March 26**

Leaves by train for St. Petersburg.

**1859 May**

Shevchenko receives permission to visit Ukraine.

**June 28**

Visits his family in Ukraine.

**July**

Shevchenko is again arrested and compelled to leave for St. Petersburg.

**November 28**

Shevchenko receives permission from the censor to publish a collection of his poems under the name, **Kobzar**.

A collection of poems entitled, *New Verses of Pushkin and Shevchenko*, published in Leipzig, Germany. Forbidden publication in Russia.

**1860 January**

Shevchenko's *Kobzar*, the third edition during his lifetime, is published.

**November**

Shevchenko receives permission to publish a primer for Ukrainian peasants.

**1861 January**

Shevchenko's primer is published.

**February 14-15**

Writes his last verse.

**February 26**

Shevchenko dies.

**February 28**

His body is buried in St. Petersburg.

**May 10.**

Shevchenko's body is disinterred and taken to Ukraine, where it is buried on Chernecha Hill near Kanev by the Dnieper River.

*We extend best wishes  
for a successful meeting  
to all the participants  
at the  
Annual General Meeting  
of the Taras H. Shevchenko  
Museum and Memorial Park  
Foundation  
as you gather at the  
AUUC Cultural Centre in Toronto  
on March 4.*

## On the Side of the Road

In November, Israeli filmmaker Lia Tarachansky was in Winnipeg to present and discuss her documentary film *On the Side of the Road* at Canadian Mennonite University. The screening and discussion were hosted by the CMU Peace and Conflict Transformation Studies department.

*On the Side of the Road* examines Israelis' unwillingness to look at the impact of the 1948 founding of the State of Israel on the Arabs who lived there, and who were expelled as Israel was established.

To the Palestinians this expulsion is known as The Nakba (The Catastrophe). Central to the film is the Nakba law which prohibits Israelis from discussing the expulsion.

The screening of the documentary was sponsored by Independent Jewish Voices – Winnipeg, Peace Alliance Winnipeg, Mennonite Central Committee Manitoba, United

Jewish Peoples Order, Conference of Manitoba & Northwest Ontario – The United Church of Canada, St. Paul's United Church – Morden.

It was also promoted by AUUC Winnipeg Branch to its members.

Lia's web site includes the following information:

### **Nakba/Denial**

"More often, historical denial is less the result of a planned campaign than a gradual seepage of knowledge down some collective black hole"

— Stanley Cohen

For most in Israel-Palestine, the roots of the conflict trace back to the 1940s, when Jews were being slaughtered across Europe. When many survivors of the Holocaust were forced to become Palestine's reluctant colonisers, they joined the then-nascent Zionist movement that sought to create a national home for Jews.

After tensions with the indigenous Palestinians erupted into civil strife in 1947, and full-out war in 1948, two thirds of the natives were driven out, and never allowed to return. The Palestinians call this The Nakba (The Catastrophe), referring to their dispossession and dispersal around the globe to this day.

In Israel, discussion about the events that transpired is still a major taboo as Palestinian displacement, their very reason for struggle against Israel, is rarely mentioned. Its striking absence from Israeli textbooks, media, art, and politics stands in contrast to the surviving memory of the victims and perpetrators, many of whom are still alive today.

This collective denial is the subject of the reports below, and of Lia Tarachansky's feature documentary *On the Side of the Road* (2013), a Naretiv Productions film.

*On the Side of the Road* is available at <http://www.naretivproductions.com>.



## Ukrainian Miscellany

### Economy Growing?

In its daily briefing from Ukraine on February 8, the Ukrainian Canadian Congress reported that, at a meeting of the Cabinet of Ministers on that day, Ukraine's Prime Minister Volodymyr Groysman, had stated that statistics are showing that Ukraine's economy is growing, the unemployment rate is gradually decreasing and wages are rising.

Mr. Groysman stated, "Today I want to assert: Ukraine's economy starts to recover. This is an extremely difficult process.... I want to stress that this is only the beginning.... The economic upswing is the result of the hard work of millions of Ukrainians. This is a joint work of all employees and all the people in our country."

In its daily briefing from Ukraine six days later, on February 14, the Ukrainian Canadian Congress cited a Bloomberg report that agriculture was the "new 'locomotive' powering Ukraine's economy."

The Bloomberg report was based on statements during an interview by central bank Deputy Governor Dmytro Sologub, who said that "The numbers are really stunning."

The article continued by noting that, "Agriculture's ascent may only be starting. Irrigation projects could help

boost the grain harvest to 100 million metric tons from 66 million tons, according to Agriculture Minister Taras Kutovyi, who hasn't provided a time scale for the increase."

The article suggests that another potential future driver of the agricultural upswing was cancelling a ban on selling farmland. Allowing sale of farmland is a requirement of the nation's \$17.5 billion bailout from the International Monetary Fund.

The article says that agri-

culture has been key to Ukraine's recovery from a two-year recession. The economy surging 4.7 percent from a year earlier in the fourth quarter of 2016, the most since 2011.

The article notes that, "the government is lagging behind in some reform efforts," (presumably on the sale of land) but cites Tetiana Adamenko, head of the National Weather Centre's agriculture department to the effect that "favourable rainfall in the fall and winter mean there could be another record harvest this year "

### Increasing Arms Trade

In its daily briefing from Ukraine on February 13, the Ukrainian Canadian Congress reported that Canada's Ambassador to Ukraine had discussed opportunities for civilian and defence industries cooperation with Ukraine's Ukroboronprom.

Roman Waschuk, Canada's Ambassador to Ukraine, reportedly met with Roman Romanov, the Director General of Ukroboronprom, Ukraine's state defence concern, to discuss increasing cooperation between Canada and Ukraine.

Ambassador Waschuk stated, "Ukroboronprom has accomplished an achievement, re-arming the Ukrainian

military in a short time frame, and has proven itself on the international arena."

Director General Romanov stated, "Considering the successful cooperation between Ukroboronprom and Canadian companies, we are interested in increasing cooperation in both the military-technical and in civilian spheres with the Canadian side."

Ukroboronprom has several joint projects with Canadian companies, most significantly in the aviation sphere.

Lviv-based zik.ua reported that, "In addition to arms supplies, Canada will take part in the development of Ukraine defense (sic) industry.

### Ultra-Right Militia in Ukraine

Usually reports of ultra-right forces in Ukraine are labelled as pro-Russian propaganda or irrelevant details in the fight against purported Russian expansionism. Therefore it was a bit of a surprise to learn that, on February 13, *The Washington Post* had run an article titled "Ukraine turns a blind eye to ultrarightist militia".

The article was written by Jack Losh from a place called Marinka, Ukraine, and suggests, as it starts, that the author is riding in a jeep with three militiamen.

The jeep bears the flag of the Right Sector, one of the internationalist paramilitary groups banned from the battle front. When they reach a Ukrainian army checkpoint, instead of being stopped, they are waved through, "to join other members of Ukraine's secret army".

One of the group says, "We're Ukrainian partisans. Politicians are scared that, once the war ends, we'll return to Kiev (sic) and turn our guns on them. And we should. We need to."

The article notes that most of the "volunteer battalions" which were "difficult to control, with some committing heinous abuses" have been "incorporated into Ukrainian state forces."

That was well-publicised at the time. Less well publicized was the information that Right Sector "refuses to submit".

The article notes that "Analysts say Right Sector has .... hundreds of armed men deployed alongside Ukrainian government troops."

Furthermore, "It's generally understood ....(t)heir every step is coordinated with Ukraine's commanders."

Mr. Losh says that Kyiv accepts these guerilla units, because they are highly motivated and low maintenance (no state pensions). However, they do exact a cost: their "existence undermines Kiev's (sic) standing within Europe".

In addition, there is the threat that they will turn their guns against the government, rejecting any compromise reached in a peace process. One "rogue militant" is quoted as saying, "We need another revolution," he says. "Politicians steal and steal. We cannot trust them. This is our land. We will fight to the end."

The group's media officer says, "We don't get on with civilians here. We don't have time for winning hearts and minds. There's a war to fight." However, the article suggests that the group will be allowed to operate, "... admired for their fierce dedication, ..."

### Ukraine Tolerates Terrorists

In its daily briefing from Ukraine on February 16, the Ukrainian Canadian Congress had a report that the Ukrainian government had, on February 15, introduced "temporary emergency measures" to deal with a shortage of coal in the country created by a blockade of railroad lines by one of Ukraine's right-wing militias.

The blockade, which was several days old by that time, "caused an artificial shortage of anthracite coal, being the material for the production of one third electricity volumes in the country" (sic).

The Cabinet of Ministers of Ukraine decided that thermal power plants for which anthracite coal is essential would switch to energy-saving mode. Output would be increased at nuclear power stations and those thermal power plants that use a different sort of coal.

The report said that the "Government will spare no effort to minimize any negative consequences for Ukrainian citizens. Rotating power cuts in Ukrainian houses are possible in extreme cases and the

Government will inform the population about that in advance."

As for the gang imposing the blockade, "The Ukrainian Government counts on the national consciousness of the initiators of the so-called 'coal blockade', on their understanding of the consequences of such actions. As further blocking of railway networks poses serious economic and social threats to Ukraine."

The effect of the blockade extended beyond coal; shipments. "...located in the temporarily uncontrolled territories of Ukraine, (are) steel companies as well that pay into the State budget of the country (a) significant amount of taxes, being the source of wages and pensions."

The government reported said that the "military aggression of the Russian Federation" was no justification for "creating additional stressful situations for people...."

Appealing once more to the patriotism of the right wing terrorists, "(T)he Government that works primarily in the interests of Ukrainian citizens to ensure their homes (are)

provided with heat and electricity, once again appeals to the initiators of the blockade with the demand to act (sic) with good sense and think about the economic and social consequences of such actions for Ukraine."

Another item in the same briefing, the UCC notes that the US Embassy in Ukraine had expressed concern about the disruption of the coal supply.

"The relevant parties need to come together to find a way forward in the short term that allows legitimate goods from Ukrainian companies to transparently cross the Line of Contact in order to prevent hardship to the people of Ukraine on both sides of the line," the Embassy reportedly said.

"Further, we strongly encourage the Government of Ukraine to accelerate much-needed reforms in the energy sector to better meet the needs of the Ukrainian people," the Embassy added. "Executing a plan to diversify Ukraine's coal supply, enhance energy efficiency, and

minimize the role of government in the energy sector would reduce opportunities for corruption and increase energy security."

These reports are interesting in several ways, not least among them the failure of the government to stop activities which are disrupting the Ukrainian economy and, in the dead of winter, leaving Ukrainians without adequate energy supplies.

In Canada, under the Harper government's Bill C-51, which has not been repealed this would be a clear case of terrorism and the authorities would be expected to react strongly.

In Ukraine, this is not the first such action. A similar action by extremists happened some time ago, when terrorists cut the power supply to Crimea, causing hardship to people whom Ukraine claimed as its citizens. That led to an accelerated building of superstructure to provide electricity from Russia.

It is also interesting that the American Embassy does not counsel decisive action, and also takes the opportunity to press for accelerated privatization of the power industry.

Zik.ua, based in Lviv, reported on February 16 that the blockade started on January 25, when the volunteers and several Rada lawmakers (mainly former army volunteers) blocked a major railway from mainland Ukraine to Donbas.

According to zik.ua, in a statement on February 16 issued by the Headquarters for the Blockade of Occupants (organization including serving and ex-army volunteers) declared that the on-going blockade of roads and railways leading to the separatist-occupied territories will go on.

"The blockade will be continued. All the threats levelled against us by the corrupt power (reference to the government -Ed.) prove that we are on the right track and encourage us to cut the ways of funding terrorism and occupants," the statement said.

The HBO appeals to Ukrainians having registered weapons to join the campaign.

Ex-CO of "Aidar" battalion Valentyn Lykholit is mentioned as a participant, as is "Donbas" battalion CO Anatoly Vynohrodsky, who said the "many war volunteers and servicemen are ready to join the action."



## Lia Tarachansky Interview

Lia Tarachansky was born in Kyiv. When Lia was young, her mother moved her family to Israel, where Lia grew up as a settler.

Her politicization of the issue of Israel-Palestinian led her to see a different reality.

While in Winnipeg for the screening of her film *On the Side of the Road*, Lia Tarachansky consented to an interview with the *Ukrainian Canadian Herald*.

The interview, conducted by "UCH" Editorial Board member Glenn Michalchuk, is printed below.

**Herald:** In 2009 the Israeli Knesset passed the Naqba Law and that forms part of your documentary. Could you explain what this law means for Israelis concerned about peace and human rights?

**Lia:** So, just to give a little bit of background. Israel doesn't have a constitution. It has a set of basic laws, and there were two periods of legislation that were really important.

The first one was during the first few years of the state, when we really defined what it means for Israel to define itself as a Jewish state, so those really important laws include laws that define property and lands left behind by the Palestinian refugees who fled and were exiled in 1948.

The government essentially appropriated everything they left behind and nationalized it, and transferred it to the Jewish immigrants. The government legislated that all those who fled can not return, thereby laying the ground for a Jewish majority in a country that was obviously dominated by the indigenous Palestinians.

Another important law that passed was the law of return, which said that only Jews can immigrate to Israel, and only Jews can become citizens of Israel.

So, with those four important laws, the government really defined the next 60 to 65 years.

In 2009, the government of Binyamin Netanyahu rose to power, and they started the first major wave of legislation since that period. And we have seen what kind of laws this government, this coalition, has proposed in its three incarnations (because, of course, Netanyahu has been re-elected three times now, or four in total).

They are proposing laws that are incredibly repressive and discriminatory, and are really terrifying. In fact, the government of Netanyahu has actually implemented a lot of what Donald Trump has threatened in his worst threats to do; our government has actually done it. For example, the government built a 240 kilometre wall with Egypt in order to prevent the entry of asylum seekers from Africa, which were proportionally very, very small, almost neg-

ligible numbers. The government blew their entry out of proportion in the press, and vilified them and scape-goated them for many of the government's problems, and as a result, built a giant wall which, of course, was built by Palestinian labourers.

The laws that were passed to go alongside these repressive moves by the government include the Naqba law, but we also saw laws that allowed for citizenship revocation, extending of detention without charge, cancellation of local elections (especially in Palestinian municipalities), and the imposition of government leaders on Palestinian societies.

We have seen an onslaught of loyalty oaths for mayors, members of parliament, curators. Now there is a law proposal that says that any artist that wants to get a grant from the government, including, of course, non-Jewish artists, will have to swear allegiance to the Zionist state.

There is a whole collection of laws that further amplified privileges given to veterans and, more importantly, there were laws that essentially forbade certain kinds of protesting, certain kinds of thinking, certain kinds of activism.

There was a law essentially banning the expressing of ideas against Israel as a Jewish and democratic state. So if you want to express in public, on a public platform, that you believe Israel should be a democratic state where all the citizens are equal, that is now criminalized. You have to say that you endorse Israel as Jewish state first, and then as a democracy.

The Naqba Law was a huge turning point in that onslaught of laws, because essentially what the Naqba Law originally said is that 1948, which is the year in which two thirds of the Palestinians were displaced and Israel was created, the events of that really dramatic year can only be marked positively and can only be marked in a way that celebrates Israel's independence.

Any expression of mourning, any expression of commemorating the mass displacement of two thirds of the Palestinians, was seen, essentially as sedition, and the original crime associated with that

was three years imprisonment.

The law went through three readings in Parliament, and the version of it that finally passed. So I start my film with the proposal of the law, and end it with the law passing.

In 2011, when the law finally passed it was watered down significantly, but that wasn't the point. The version of the law that passed said that any institution that gets a budget from the government such as a school, a gallery, a cinema, can not, on the day of independence, express any kind of mourning, or else their budget will be slashed.

So, essentially, despite the fact that it went from a criminal offence to a financial sanction, it sent the a chilling effect across the whole Palestinian population in Israel. For the Palestinian solidarity movement in Israel, thinking of 1948 as anything but a celebration of Israeli independence is a crime, and that really silenced a lot of the commemorative events that happened every year.

Thankfully, as with many such repressive laws, it actually backfired. When the government essentially forbade talking about the Naqba – 1948, it forced the Israeli media to explain to the population what it is no longer allowed to talk about, thus inadvertently spreading education across the country about the Naqba, to the point where Naqba has now become a word in Hebrew. The right wing has done a phenomenal job of educating Israelis about this taboo, transforming it from something that most people literally didn't know about into something that went through (I would say) justification and rationalization to acknowledgement, now, amongst a big chunk of the population. That is entirely thanks to this repressive law.

I want to tie this in to BDS because the end result of all of these — maybe not the end result, but one of the really important impacts — of this wave of legislation was the attack on supporters of the boycott, divestment and sanctions movement inside Israel.

Maybe you heard that one of the main founders of the BDS movement, Omar Barghouti, who is a citizen of Israel and is studying in Israel (he is doing his Phd) essentially had a ban imposed on him from travelling. There was a solidarity campaign abroad that revealed that, so the government said that he could travel. But it was made clear to him that, if he left the country, there was a chance he would not be allowed to come back.

So, there has been a whole onslaught of attacks on boycott, divestment and sanctions supporters in Israel. There was a law passed that essen-

— Photo: Dennis Lewycky



While in Winnipeg for a showing of *On the Side of the Road*, Lia Tarachansky was interviewed by the "UCH".

tially said that any organization that endorses BDS will be put on a blacklist. The final version of the law criminalizes support for BDS; it is no longer legal to endorse BDS in Israel.

There are three ministries in Israel that were charged with collecting intelligence on anyone who endorses the boycott in any way. Those ministries coordinate with the intelligence agencies in the Mossad (National Intelligence Agency), Shabak (Israeli Security Agency) and the army, as well as with foreign governments, in order to collect information on foreign activists that endorse BDS.

The strategy is essentially to get other countries to criminalize BDS. We have already seen moves in that direction in Canada.

Alongside that, there has been a big impact of government officials presenting BDS as a form of terrorism. So, the Minister of Justice said that BDS is the new face of terrorism. The Minister of Transport said that the way the government should deal with BDS supporters is through civil eliminations, which is Hebrew army jargon for assassination. Thus, we have high ranking officials in the government inciting for the killing and imprisonment of protesters who are calling for international, nonviolent support for Palestinian basic human rights.

The Minister of the Interior advocated stripping us of our citizenship, and the Prime Minister said that BDS is the new existential threat against the state of Israel.

There has been hysteria within Israel in response to the boycott, divestment and sanctions movement in Israel. I think that is because it finally started to have an impact on the Israeli economy and on the Israeli consciousness.

The BDS movement forces Israelis to tie the kind of regime it has set up for the Palestinians with the apartheid regime of South Africa, and that is a very, very uncomfortable mirror in which most Israelis don't want to look. So, of course, it has led to indignation and the kind of response a not particularly intelligent government can be expected to have, which is to try

and hit it with a hammer.

Personally, as an Israeli, I think it is important that we continue to endorse and support the boycott, divestment and sanctions movement. It is the most effective thing we can do, and the most nonviolent movement we can support.

I have seen, over the last 15 years, a mass exodus of critical Israelis, and left-wing Israelis, whose activism has been crushed by the government through repression, the failed peace process, and a whole collection of processes happening at the same time.

With the exodus of the left in Israel, there has been an immigration of religious fundamentalists and Zionists into Israel. That has really changed the demographics.

We are not strong enough, we are not numerous enough, we are not succeeding in causing that kind of change from the inside. Our voices are being snuffed out.

If that change is going to come, it is not going to come from the government. We have seen the acquiescence of every powerful government on earth with the state of Israel and its policies. Change is going to come from the grass roots.

I have been very lucky with this film to have the chance to travel through 15 countries and tour through all these places, and have seen powerful, wonderful and organized movements everywhere I have gone. It is clear to me that BDS is the future of activism on Israel-Palestine, and it is clear to me that it has had an impact.

**Herald:** Here in Canada, for ordinary Canadians who want to support BDS, the charge that is levelled against them is that they are being anti-Semitic, that somehow BDS is an anti-Semitic campaign or a campaign rooted in anti-Semitic feelings. What is your response to that?

**Lia:** I think that Israel-Palestine is very similar in many ways to conflicts that are rooted in colonialism also in Canada, conflicts that are rooted in apartheid as in South Africa, and conflicts that are caused by ethnocentric regimes such as Indonesia and Malaysia. But it is also quite different, and I think it is quite different because it was so quick, and so intense, and such a poignant example of a state being created out of trauma.

I think that trauma has impacted us collectively as Jews and as Israelis, and I think that it has really exceptionalized Israel, and of course Israel also self-exceptionalizes.

In the 1980s there was a very clear strategic decision to start utilizing the Holocaust as a Zionization tool in the Israeli education system and abroad. Until the 1980s the

(Continued on Page 12.)



# JOIN US!

Join the AUUC community! Each Branch has a unique schedule of events and activities. To discover what we have to offer, contact the AUUC in your area:

## AUUC NATIONAL OFFICE

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Phone: 800-856-8242 Fax: (204) 589-3404  
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## CALGARY BRANCH

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## VEGREVILLE BRANCH

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## REGINA BRANCH

Ukrainian Cultural Centre  
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Phone: (306) 522-1188 Web site: www.poltava.ca

## WINNIPEG BRANCH

Ukrainian Labour Temple  
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## OTTAWA BRANCH

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## WELLAND BRANCH

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Welland ON L3B 5C5  
Phone: (905) 732-5656

## Who, What, When, Where

**Moose Jaw** — The Poltava Ensemble of Ukrainian Song, Music and Dance of Regina will appear at the Mae Wilson Theatre of the Moose Jaw Cultural Centre, 217 Main Street North at 7:00 p.m. on Saturday, March 4. Tickets are \$25.00, plus taxes and charges at the Moose Jaw Cultural Centre Box Office.

\* \* \*

**Winnipeg** — Winnipeg Council of the Association of United Ukrainian Canadians invites you to **Starting Over**, an event in the Ukrainian Labour Temple Speaker Series, in celebration of International Women's Week. Starting at 2:00 p.m. on Sunday, March 12, at the Ukrainian Labour Temple, 591 Pritchard Avenue, the program will include speakers **Althea Guiboche** (an indigenous activist), **Maryam Razzaq** (Muslim activist), and **Nancy Kardash** (on the role of the AUUC in the women's and peace movements), and **Sarasvati Productions and Monologues** [**Aabamii** (Rise Up) by Madison Thoomas, **Diaspora** by Angie St. Mars and Alka Kumar and **You say Tomato, I Say...Fine** by Angie St. Mars]. A **questions and answers** session with speakers and performers will follow. **Admission** by donation (\$10.00 suggested). Assisted by the Province of Manitoba Ethnocultural Community Support Program.

\* \* \*

**Toronto** — The exhibition "**Spiritual World of Myroslava Boikiv**", with woven rugs, straw icons and watercolours, which opened on February 24 at the **Shevchenko Museum**, 1614 Bloor Street West, **continues until March 5**. Museum hours are 10:00 a.m. to 4:00 p.m. Monday to Wednesday and Friday, and noon to 7:00 p.m. on Thursday. Admission is **free; donations welcome**.

\* \* \*

**Readers of the Ukrainian Canadian Herald are invited to submit items of interest to the progressive Ukrainian Canadian community for free listing in this column. The deadline for material is the 10th of the month preceding the month of publication.**

## JoKe TiMe

A couple of hunters were in the woods when one of them fell to the ground. He didn't seem to be breathing, his eyes were rolled back in his head.

The other guy whipped out his cell phone and called the

emergency services. He gasped to the operator: "My friend is dead! What can I do?"

The operator, in a calm soothing voice said: "Just take it easy. I can help. First, let's make sure he's dead."

There was a silence, then a shot. The guy's voice came back on the line. He said: "OK, now what?"

## Sustaining Fund Donations

Mary Semanowich/Kathy Schubert, Winnipeg MB  
In memory of William and Marie Harasym \$100.00  
AUUC Regina Branch, Regina SK ..... 70.00  
Carmen Ostermen, Winnipeg MB ..... 50.00  
Mary Akerley, Calgary AB ..... 20.00

WE GRATEFULLY ACKNOWLEDGE THESE CONTRIBUTIONS AND THANK THE DONORS FOR THEIR GENEROSITY. IF YOUR DONATION HAS NOT APPEARED ON THE PAGES OF THE "UCH", WATCH FOR IT IN FUTURE ISSUES.



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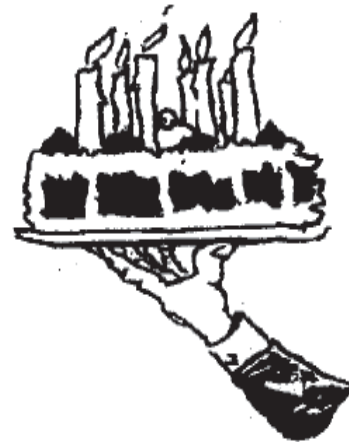
## Love and Laughter

(Continued from Page 7.) Mochoruk, George Borusiewicz and Connie Prince.

The laughter did not end there. The audience was treated to a short video of *Mr. Bean at the Dentist*, followed by the clip of Adam Timoon's iconic rendition of "Little Red Riding Hood".

Well, this fine group had the last laugh in spite of Mother Nature's efforts. For, when you celebrate the people who have been able to attend, however few they are, a good time can still be had by all.

## Happy Birthday, Friends!



The **Edmonton AUUC Senior Citizens' Club** wishes a happy birthday to the celebrants of March:

Lucy Antoniw  
Clarence Capowski

May you have good health, happiness and a daily sense of accomplishment as you go through life.

The **Toronto Senior Citizens Club** extends best birthday wishes to March celebrant:

Alexandra Tomaszewski

May good health and happiness be yours in the coming year!

The **Vancouver Seniors Club** wishes the best of health and happiness in the coming year to March celebrant:

Margaret Hallstrom

May you have good health, happiness and a daily sense of accomplishment as you go through life.

The **Welland Shevchenko Seniors** extend a happy birthday wish to March celebrants:

Margaret Card  
Bill Lukan  
Wanda Lukan

Join the AUUC — It's Fun!



## Lia Tarachansky

(Continued from Page 10.)

Holocaust was something quite individual and quite private, as well as collective. It was not something that you were really drilled on in school. After the strategic decision in the government, the government has started to use the Holocaust in order to justify everything that was happening. The schools have started to use the Holocaust as an explanation for why the occupation must continue, and the foreign ministry and the ministry of propaganda, or *Hasbara* as we call it in Hebrew, has used the Holocaust in order to silence criticism of Israel.

(*Hasbara* is a form of propaganda aimed at an international audience, primarily, but not exclusively, in western countries. It is meant to influence the conversation in a way that positively portrays Israeli political moves and policies, including actions undertaken by Israel in the past.— Wikipedia, Nov.13, 2011)

I think that is shameful and I think it is disgraceful. I think it undermines memory and the impact of the Holocaust. To those people who are afraid that speaking up for equality and justice for everyone who lives between the river and the sea, for those who are afraid of being shamed for it, I hope that you will find your voice and that you won't allow these tactics to silence you.

There is nothing anti-Semitic about criticizing the government's policies. Anti-Semitism is a form of racism against a people not against a government. That is a clear distinction that needs to be made, and I think that when you are fighting against a regime that is as powerful as American imperialism, and its manifestation in Israel, it makes sense that that regime would use every tactic possible in order to silence dissent. I hope that people who want to speak up do speak up, despite these tactics.

**Herald:** At the talk you gave at the Canadian Mennonite University after the screening of your film, you spoke about speaking across conflicts, and in particular

across what you described as this self-constructed wall that the Zionists have constructed to defend their world outlook. Could you elaborate on that?

**Lia:** I think collective denial is something that really takes up a lot of my thinking because, when I came to Canada and I saw the widespread and incredibly entrenched denial amongst white Canadians towards what was happening, and what is being done to indigenous communities by the government and by corporate forces, I started to realize that this looks familiar to me, this sounds familiar to me.

I was not yet politicized on Israel-Palestine yet, but when I first started to get politicized it was around indigenous rights on campus.

It was very clear to me, as a Jewish person, that I must stand on the rights of the oppressed, of the indigenous. At the time, in Guelph, not far from where I went to school, there was an indigenous land occupation at Six Nations that lasted an impressive amount of time. We organized a lot of solidarity with that.

The more I started to hear indigenous voices, the more I started to understand colonialism. After a while, something clicked and I realized that Israel is a colonial state. It was first an emotional connection, and then an intellectual one, and connecting between those two struggles led me to understand Israel much better, and to understand collective denial much better, and

— File photos: Wilfred Schubert



Editorial Board member Glenn Michalchuk interviewed Lia Tarachansky.



While in Winnipeg for the screening of her film *On the Side of the Road*, Lia Tarachansky visited the Ukrainian Labour Temple. The Festival Choir of the AUUC Winnipeg Branch was holding its regular Friday afternoon practice at the time of her visit. The choir performed several songs for her, which she thoroughly enjoyed.

how it is that an entire population can be blind to something that is right in front of it.

I started to read the South African sociologist and criminologist Stanley Cohen, who wrote the first really fundamental piece about collective denial.

His book *States of Denial: Knowing about Atrocities and Suffering* was published in 2001. In the book, he essentially does this cross-platform, cross-study analysis of the psychology of denial, the sociology of denial, the criminology of denial, and the politics of denial, and how it works on populations because, of course, he was disturbed by the same things I am disturbed by.

He was a white South African, born during apartheid. He became conscious of the oppression of the Blacks and could not wrap his mind around how it is that everyone around him could not see what he was seeing. He asked how is that people can look at the same thing and see totally different things. He defines denial as exactly that state of knowing and not knowing at the same time, or better yet, knowing what you don't want to know, what is threatening. He essentially asked what we do to that knowledge, and what that knowledge does to us. I think that is really a central question.

I put a clip of the interview I did with him shortly before he died at the beginning of my film, specifically because I wanted to make the point that for Israelis to admit that we are not a people in a conflict, that we are the powerful, we are the oppressor, we are the perpetrator of these atrocities, undermines the entire narrative that we tell ourselves.

Everything the Israeli government and economy are based on today is that mythology, that narrative staying in place, that status quo remaining in place. That knowledge forces us to question the fundamental structure of our en-



— Photo: Dennis Lewycky

At the Ukraiian Labour Temple, Nancy Kardash (left) presented Lia Tarachansky with a copy of the Festival Choir's CD.

tire state. Is it legitimate for Israel to be a state for the benefit of the Jewish people, and the Jewish people only, at the expense of half the population which is segmented and segregated into these pockets of rights and lands divided by walls and surrounded by checkpoints? Is that a legitimate thing?

Because it is such a massive rethinking project, most Israelis guard their denial with the viciousness of a mother protecting her children. They know that, once you start to unravel those slogans into some kind of intelligent whole, they don't make sense any more.

I think the same thing is true in Canada in some ways, although the truth and reconciliation commission has really changed the game in terms of what is legitimate to talk about. I think that is wonderful. Even though it is an imperfect process, it is an incredible process that I feel very privileged to witness.

I hope that some day we will have a similar project in Israel-Palestine that will make it legitimate to address the darkest corners of our history and our presence.

What I realized as a journalist is that the processes of transformation for me, and for everyone I was meeting, were processes that were primarily

emotional, primarily psychological, and only then intellectual. As I realized that, as I internalized that understanding, it completely changed the way I speak across conflict, the way I speak to the people who fundamentally disagree with me.

In the beginning I addressed it as a set of knowledge; I now address it as a set of meaning, and in order to convey meaning you have to find common ground. Therefore, I have restructured my own thinking about those who disagree with me, and my family, and everyone around me because, of course, there are few of us in Israel who think as I do.

We are in a population that largely disagrees with us. For our own psychological survival we must be very attuned to their needs and to their denials, and be able to communicate with them in helpful and non-traumatic ways, just for our own piece of mind.

That really has led me on a path of trying to change the way I communicate on Israel-Palestine, and that is what I mean by speaking across conflict.

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