

Book Reviews

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step up their demands for social justice. The response of the government was anything but mild. The army would gather suspects and publicly torture them in a gruesome display of skills and techniques, before burning them alive. That is how one of Rigoberta Menchu's younger brothers was killed. Her father, after being imprisoned several times, perished in the aftermath of the takeover of the Spanish embassy on 31 January 1980. Her mother was kidnapped, continuously raped by her military abductors, tortured, mutilated and then left under a tree in the countryside to agonize and die. The military, which prevented the removal of her corpse, only left, satisfied, months afterward when vultures and dogs completed their job.

During the eighties, things in Guatemala have been going from bad to worse (*"de Guatemala en guatepeor"*, as the saying goes in Spanish) — this, despite facetious disclaimers by the present government of Mejia Victores, which succeeded, after extending the repression of organized labour, in imposing a subtle reign of terror in the country. Behind a façade of orderliness, substantial numbers of the local population, especially in rural areas, are being coerced through the establishment of Civil Patrols to experience an Orwellian nightmare of close control over fellow citizens and particularly over returning refugees, many of whom are automatically labelled by the army as subversives and placed on constantly updated death lists. The underprivileged, in particular, lead a life of fear and anxiety permeated by secret accusations and arrests, strictly enforced curfews and the inevitable "disappearances". The indigenous population is harassed through the disruption of crops and forms of attrition which force many peasants to flee to avoid facing the more ominous fate of a carefully orchestrated form of genocide.

Rigoberta Menchu's autobiography is a reminder of the tragic fate of a nation and of the conditions which grudgingly force its people to become refugees.

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Luciuk Lubomyr Y. *Heroes of Their Day: The Reminiscences of Bohdan Panchuk.*

The Multicultural History Society, Ontario Heritage Foundation, 1983, 168 pages.

by Tanya Basok

In his memoirs, Bohdan Panchuk depicts the part of his life, between 1941 and 1952, when he was actively involved in uniting all Canadian Servicemen of Ukrainian origin and later, in aiding Ukrainian victims of World War II found all over Europe. This review will focus on the latter.

Ukrainian displaced persons in Europe did not form a homogeneous group of refugees but consisted of people of various backgrounds including: "voluntary" workers recruited by the Germans, their families, Ukrainians who had joined the German Army, slave workers in the Todd engineering organization, members of the Organization of Ukrainian Nationalists, and those fleeing the Red Army returning to the Ukraine. Many of them were subjects to forced repatriation to the Soviet Union, according to the Yalta Agreement. Panchuk estimates the number of refugees at 2 1/2 million - about 1 million of whom were repatriated or went back voluntarily to the Ukraine, and about 35,000-40,000 of whom immigrated to Canada.

Activities of the Central Ukrainian Relief Bureau and of the Canadian Relief Mission for Ukrainian refugees included: release of Ukrainians from prison; straightening of camp arrangements; transferring of people from one DP camp to another; making available certain supplies to people in hospitals; preventing forced repatriation of Ukrainians to the Soviet Union; and finally, resettlement of Ukrainian refugees in Australia, New Zealand, Great Britain, Canada, the United States, and South Africa.

The book presents a good picture of internal cleavages within the Ukrainian community. The Ukrainians are divided along geographic lines into those who came from East Ukraine and West Ukraine. Politically, Ukrainians comprise leftists and communists on the one hand, and supporters of the Ukrainian Nationalist Liberation movement on the

other. In its turn, the Organization of Ukrainian Nationalists is subdivided into Banderivtsi and Melnykivtsi. In the religious sphere one finds members of the Orthodox religion juxtaposed to Greek Catholics. Although not explicitly recognized by the author, Canadian Ukrainian organizations competed somewhat against American ones in their domain of influence overseas. And finally, much to the author's regret, Ukrainian refugees who settled in Canada after World War II formed a segment distinct from the rest of the Ukrainian community. Although the pre-existing community had built an institutional base to include various groupings among the refugees, the newcomers chose to found organizations of their own.

The theme of internal divisions within an ethnic group becomes recurrent in Ethnic Studies. Panchuk presents a good ethnographic illustration of a "one vine many branches"* model of an ethnic community.

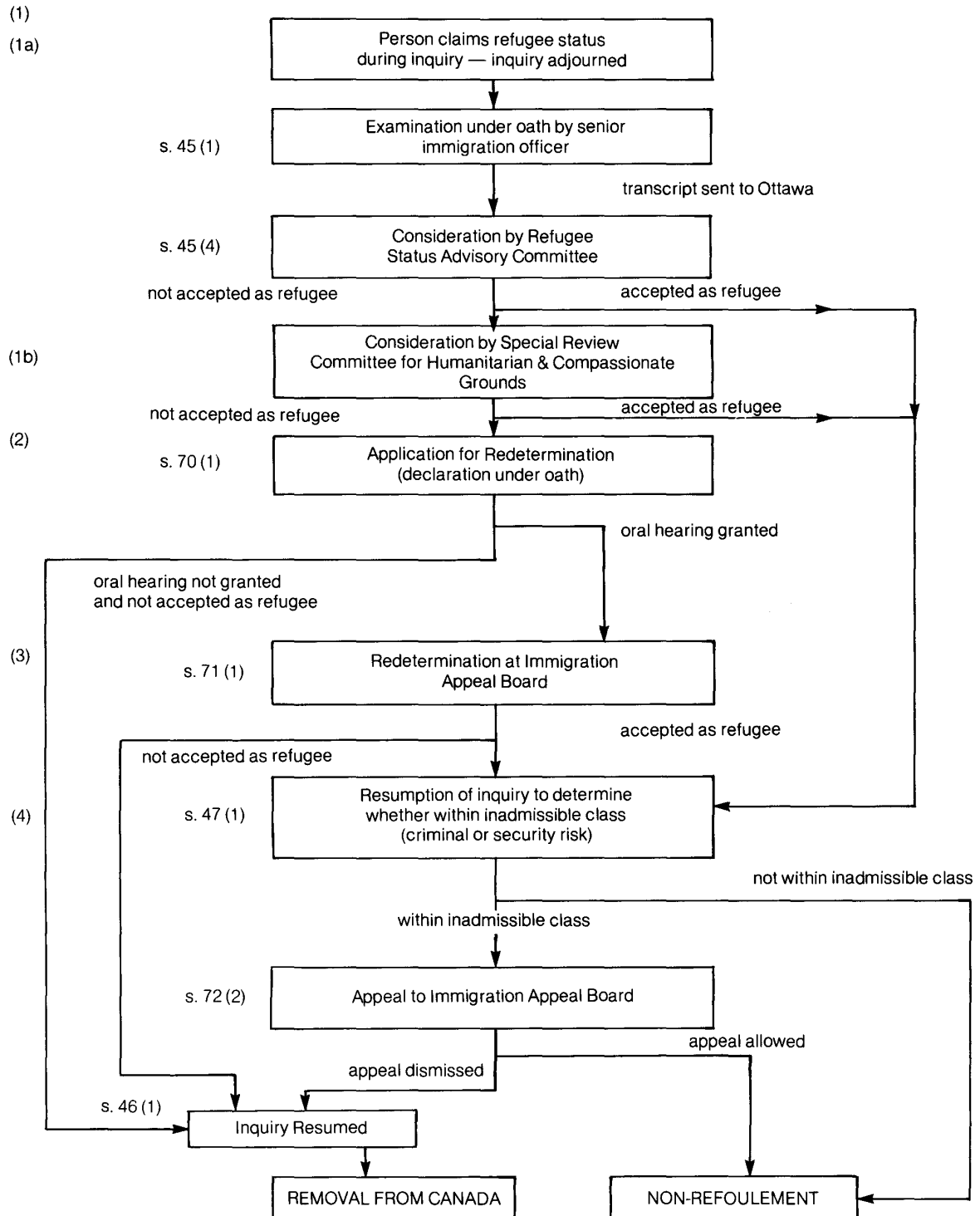
The book is full of names and bibliographic details of people who were associated with Panchuk in his overseas activities. These people have a sentimental value to the author and his ex-colleagues and an historic value to students of the Ukrainian refugee movement. To a non-Ukrainian reader, such an abundance of names seems, perhaps, redundant. Not enough emphasis was given by the author to the refugees themselves, their background and causes of their movement (with the exception of the Appendix on the Division of "Galicia"). Neither does the author present a *profound* account of the activities of the refugee-rescuing Ukrainian organizations.

The book is an historic monument to the "Heroes of Their Day", those people who sacrificed their interests to serve the cause of the displaced persons of Ukrainian origin. Bohdan Panchuk was one of them.

*The expression is borrowed from Judith A. Nagata's article "One Vine, Many Branches: Internal Differentiation in Canadian Ethnic Groups", in Elliott, J.L. ed. *Two Nations, Many Cultures. Ethnic Groups in Canada*; 173-82.

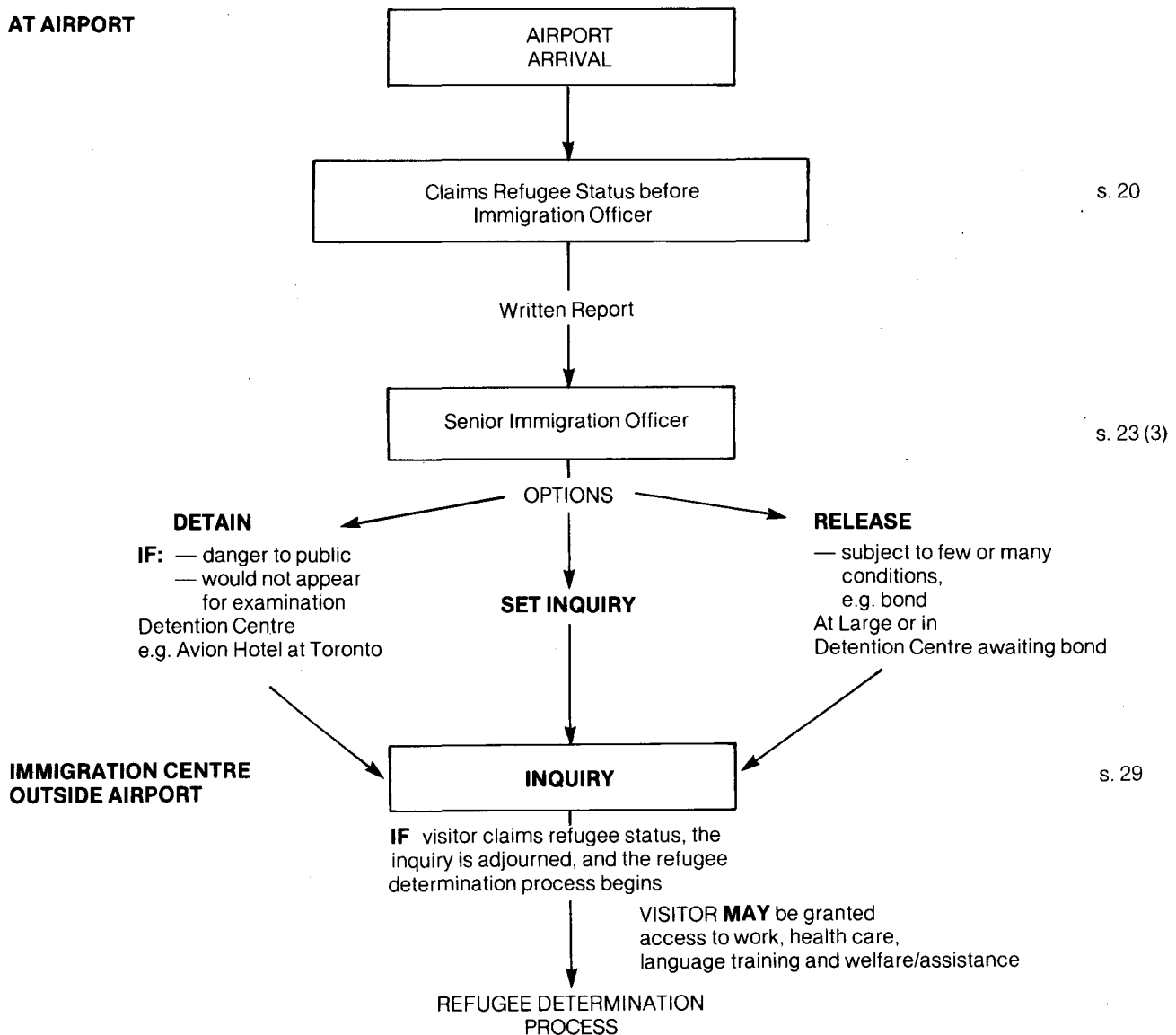
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REFUGEE CLAIM PROCEDURE



REFUGEE CLAIMANT PROCESSES ON ARRIVAL*

AT AIRPORT



*In addition to claims of refugee status on arrival, a significant fraction of claims are made by persons who arrive in Canada and spend time here on legitimate status such as visitor or student. Such persons enter the process at an immigration centre before an immigration officer.