

СТУДИНЕЦЬ

Studenetz

A Ukrainian-English newspaper for the young at heart

—Vol. 1 No. 2—

• July 1992 •

On Sunday, June 21, 1992, the Newswire services carried two stories reporting that:

Ukrainian Cossacks Renounce Ancestral Oath to Russia

by Rostislav Khotin, Reuters Wire Service

PEREYASLAV, Ukraine, June 21, Reuters - The Cossacks of Ukraine, meeting at the very spot where their ancestors swore allegiance to Russia three centuries ago, broke that oath on Sunday and pledged to serve their newly independent homeland. More than 1,000 Cossacks, wearing traditional warrior costume with sabres at their sides, gathered in a field of Pereyaslov, 90km (55 miles) south of Kiev, to formally renounce the oath of 1654. "It was because of the oath to the tsar in Moscow and unification with Russia that Ukraine lost its freedom for three centuries and suffered its fill of Moscow's cunning and lies, said Vyacheslav Chornovil, leader of the nationalist movement Rukh and hetman (chief) of the Cossacks. "Is it your will, gentlemen Cossacks, to break away?" asked Chornovil, dressed in rich robes with a broad red sash and feathered hat. "We agree!" the Cossacks chanted in unison three times, to the accompaniment of gun salutes. It was in Pereyaslav in 1654 that Hetman Bogdan Khmelnytsky signed a treaty binding Ukraine to Russia and his Cossacks swore the oath to Tsar Aleksei Mikhailovich.

A monument in the town still commemorates the event with the words: "May we be united for ever." But more than three centuries of union between the two Slovo neighbours ended in December when Ukrainians voted overwhelmingly in a referendum for independence, triggering the collapse of the Soviet Union. The Cossacks, whose founders were criminals (sic!) and run-away serfs, were fierce warriors in the service of the tsars. Their traditions are now enjoying a revival in parts of Russian and Ukraine. Chornovil, on ex-political prisoner who was elected head of the Ukrainian Cossacks for his nationalist credentials, swore on the Bible to renounce the former oath and take the new. "We will stand to the death in defence of Ukraine's freedom and independence and the inviolability of her borders, and to our last breath we will serve her," he said. The Cossacks repeated the oath in turn, kissing a cross held by a priest of the Ukrainian Autocephalous Orthodox Church. Relations between Russia and Ukraine, the two most powerful former Soviet republics and leading members of the Commonwealth of Independent States, have been strained in recent months by a series of disputes. The Cossack ceremony was held just two days before a key summit meeting of Russian President Boris Yeltsin and Ukrainian President Leonid Krovchuk of which the two countries will try to mend fences.

"Rude" Awakenings

- Mr. Magoo, who are you? -

The uncensored Czech paper "Rude Kravo" has published in their last two issues (Nos. 13 & 14) a list of former agents of the Czechoslovakian equivalent of the KGB (StB). The list includes people from all walks of life and even mentions names of individuals who were persecuted by the old Communist regime.

In their 14th issue, the list includes three entries for a Paul Robert Magoosi, which is *incidentally* the name of the Ruthenian-by-origin Head of the Chair of Ukrainian Studies at the University of Toronto, Dr. Paul Robert Magoosi, a US citizen, author of *Ukraine: A Historical Atlas, The Shaping of a National Identity* and *The Rusyn-Ukrainians of Czechoslovakia*. He is also a lecturer of Ukrainian history at the University of Toronto.

"Rude Kravo" lists Magoosi's birthdate as January 26, 1946, two codenames - Mago and Magu, and three identification numbers: 9824, 19591 and 982410.

When the Chair of Ukrainian Studies was established at the University of Toronto, many students of Ukrainian background took a stand against Prof. Magoosi's appointment as the Head of the Chair.

MOUNT "GIVE RUSSIA MORE!"



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you build it, he will come

Quote of the Month

"Let him who thinketh
he standeth take heed
lest he fall."

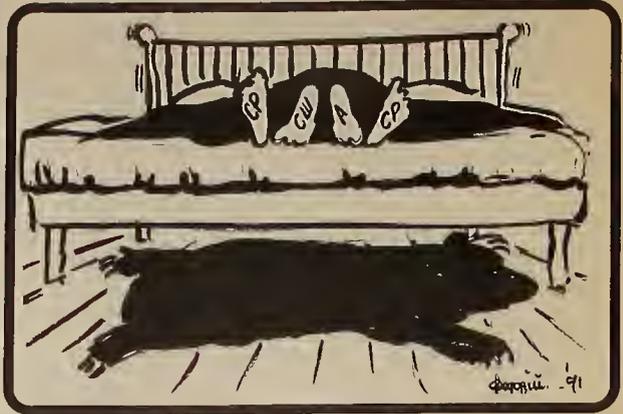
- Corinthians 10:12 -

Once again, this issue is
FOR FREE.

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following issue.

ДРУГЕ ЧИСЛО
„СТУДИНЕЦЬ“
РОЗПОВСЮДЖЕМО
БЕЗПЛАТНО.
ПЕРЕДПЛАТА ПОЧНЕТЬСЯ
З НАСТУПНИМ ЧИСЛОМ.
МИШ ВОСКРЕСЛА!

Editorial Page



After the inaugural issue, "Studenetz" was not scheduled to go to print until September. Due to the overwhelming response to our first issue, we forced not only to omit listing the editorial board, but also to print this special edition. Enjoy this month's helping of food for thought. Look for the next issue in September, but get to it before it mysteriously disappears in bulk, as was the case with the first issue.

Yeltsin! Yeltsin! Yeltsin!

Kinda makes you sick, don't it? The Western world has taken the bait, hook, line and sinker. Our fellow, non-Ukrainian countrymen seem to prefer to keep things simple. And they said the balance of power system has been dead for over a century.

And the West, slow to pick up on the realities of Eastern European politics, remains content with dealing with the old "Centre" when it comes to things military and economic. Nowhere has this been recently more evident than at the G-7 Economic Summit in Munich. At this gathering of the creme-la-creme of the global Old Boys Network a new gentleman was formally ratified as member of this Olympian group.

Boris Yeltsin, who was so insignificant during his first visit to North America, that he was able to relieve himself on the tarmac, has become the focal point around which international foreign and economic policy decisions revolve. Not only has he succeeded in pacifying the leaders of aspiring, fledgling brake-away states (they should try the accelerator once in a while), but he has also managed to skilfully deceive the leaders of the G-7 so that they now play directly into his hands.

And this in the midst of rumours concerning possible foreign MIAs still rotting away in Russia. Bush, facing the maternal and spiritual disintegration of American society, has reached into the American taxpayers' pocket and pulled out a whopping \$24 billion engagement ring. Mulroney, while introducing fine Canadian whiskey to the Russian leader, offered Russia a King's ransom in comparison to the pittance he threw Ukraine's way. (Canada's \$50 million offering was halved in one fell swoop to finance the printing of Ukraine's currency by the Canadian Banknote Company.) Should Canadian taxpayers be expecting a new GBT - "Give Bons" Tax?

Need we remind our Western compatriots that before his ascendancy to the Russian Throne of Democracy, Mr. Yeltsin was a prominent member of the Communist Politburo? You don't get to the apex of the pyramid of the Soviet State mafia without climbing over the trampled remains of everyone and anyone that gets in your way. This is the natural formula for rising to power in any political system.

Perhaps the G-7 hierarchs saw a little bit of themselves in Bons, and this affinity for one of their kindred prompted them to look so favourably and generously upon a potential inductee into their "It's Lonely At The Top" Leaders' Lodge.

Миша воскресла

В цьому числі „Студинець“ появляється багато більше українського матеріалу в порівненні з першим числом. Реакція до першого числа була різною, і багато з Вас зауважили що в ньому було замало україномовних статей. Одне треба зрозуміти, дорогий читаче, що „Студинець“ є поки що аморфним щодо точного формату, мови і т.п. Це дозволяє нам, редакції, експериментувати і з часом знайти форму для газети яка підходить всім молодим.

Однак ми собі мусимо одне признати: Ми народилися тут, поза Україною, в середовищі в якому панує англійська мова. Здається що тихенька, повола асиміляція має цей самий ефект як відкриття і накинута русифікація чи полонізація. Треба відкрито признати що часто можна легше і більш ефективно висловити себе в мові яка нам повинна бути чужою.

Тим більше, тому що мова котру нас вивчали в рідних школах відрізняється від сучасної мови української в Україні. „Доларі“ чи „долари“? Голоскевич стверджує одне, а в Україні, джерело всього українського, говориться інакше. Колись ми організували демонстрації, а нині йдемо на мітинги.

„Студинець“ мусить знайти своїх прихильників серед читачів діаспори преси. Треба нам знайти рівновагу, золоту середину, безкомпромісово знайти компроміс. Присмо не лише бути терпеливими, але і допомогти нам в нашій боротьбі з екстремістами (ну, і з екстремістами також!).

В цьому числі Ви прочитаєте лист котрий ми отримали з України написаний російською мовою. Ми довго думали чи помістити його чи ні. Ми рishали що його надрукуємо, бо ця особа знала що зверталася до українців в діаспори, але через одну чи другу причину рishвала, що може краще висловитися по-російськи. Чи це гірше від того, що українсь з Канади вперто балакає своєрідним англо-українським суржиком, та ще й дописує до „Студинець“ англійською мовою?

Для нових іммігрантів це може бути золотою нагодою читати статті в англійській мові на теми які Вам близькі. А нам, „банякам“, це нагода попрацювати над мовою і усучаснити мову наших батьків. А Ви котрі володієте обидвома з мов знайте, що Ви цасали.

Хоч „Студинець“ є аморфним відносно формату і мови, ідея яка керує нами лишається такою: Ми друкуватимемо що-будь цікавить молоду українську людину. Ми надрукуємо будь-яку статтю на будь-яку тему, але автором цієї статті повинна бути молода українська людина. Безпартійний характер цієї газети дозволяє нам керуватися цим постулатом.

На відповідь тим, хто гурко зареагував на перше число через зміст, а не через мову: На жаль, молоді люди стали досить цинічними. Наприклад, в 1989-му році, 34% студентів котрі почали вчитися в гімназії в 1984-му році, покинули науку для праці. Один з кожних трьох. Бо здобуття аркуша паперу який, відзеркалює тільки спроможність повторити професорові це, що він чи вона хочуть чути знеохотило багатьох. Коли молода людина на 18-му році життя зможе заробити \$20,000 на рік замість виплачувати ту суму університетові. Сарказм і цинічність це симптоми молоді не лише нашої, але загально Західного світу. Від нас вимагається зберігання запалу ідеалізму, який кожне молоде покоління відчуває, але в цей сам час ми повинні заробляти доларі і долари. Від нас вимагається виростати за швидко. Це неможливо.

Підчас різних виступів кандидатів на Президента в США, часто чути „Залешім нашим дітям кращий світ“ або „Інвестуємо в майбуттє наших дітей“. Покищо, ці слова лишвалися тільки добрими інтенціями. Запитайте молоду українську людину про політику - нашу, громадську або загальну - та я заложуся, на один долар і один долар, що ця молода людина цинічно відповість на Ваше питання.

Хто це зможе пояснити? Вірю що воскресла миша допоможить нам.

"Studenetz" - "Студинець"

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Статті підписані прізвищем та ініціалами не є коженчо висловом становища чи поглядів редакції. Редакція залишає собі право скорочувати текети. За зміст статей та оголошень редакція не відповідає хоч на сторінках "Студинець" не появиться будь-який матеріал який має на мету спричинити несправність супроти особи або групу осіб. "Студинець" друкується 12 разів в рік. Передплата: на рік \$12.00 Can, \$15.00 US, & £10.00. Ціна оголошень і реклам: \$5.00 за 1" x 1" Головний Редактор: Степан Бандера

Letters to the Editor / Листи до Редакції

Не знаю чи Ви мали нагоду перечитати листи від СУСК-у про їхній конгрес, який відбувся у Саскатуні, від 5-го до 7-го червня цього року. Я припадково знайшов такого листа в українському підприємстві, де працюю, і мушу сказати, що цей лист завстидав мене, як український студент в Канаді.

СУСК - це Союз Українського Студентства Канади. Або, як у листі було написано: „СУСК є парасольною організацією всіх Українських Студентських Клубів Канади.“

Щороку, СУСК має свій конгрес, на якому обговорюється сучасні студентські справи у Канаді, і на якому вибирається нову управу, яка має очолювати СУСК у наступному році.

Що СУСК робить? Сказати правду, я не маю зеленого поняття. СУСК має єднати всіх українських студентів Канади. СУСК має повідомляти всі Українські Студентські Клуби (УСК-и) про зусилля та працю всіх інших клубів у Канаді. СУСК має репрезентувати все українське студентство в Канаді, на світові арени. За свої три роки як член УСК-у при Торонтонському Університеті, до цього часу, я ще не отримав

ані одного вісника СУСК-у (якщо щось таке існує), я не чув ані не бачив представників СУСК-у на жодних святах або демонстраціях, і т. д. Давніше СУСК був дуже активний у громадському житті. Сьогодні, навіть не знати чи СУСК справді існує.

Лист котрий був написаний 26-го травня ц.р. був висланий до всіляких українських установ та підприємств, у спроможні назбирати фонди, які би мали допомогти покрити фінансові кошти конгресу. Це було цікаво представлено так у листі: „Організація такого міроприємства потребує затрат великих коштів. Ми звертаємося до вас на дати нам фінансову допомогу.“

А тоді, щоб пояснити де кожний добрий українець повинен вислати гроші, було написано так: „Будь ласка посилайте ваші пожертви в Союз Українського Студентства Канади по нижчеподаній адресі...“ Не тільки ображують нас своєю неграмотністю, але і ще хочуть щоб ми висилали свої долярики в Союз! Не хочу я цілком очорнювати

СУСК. Може СУСК робить якусь добру працю, тільки ми не є повідомлені. Можливо СУСК є сьогодні сильнішим, ніж коли інше, тільки ми цього не знаємо. А може на конгресі рішили розв'язати СУСК через те, що не було охотників писати листи по-українському.

Якщо СУСК далі існує, то дуже приємно чути, що є люди, які би хотіли нас репрезентувати. Але майте совість, люди добрі! Як пишете листа до всіх українців в Канаді, а спеціально як просите у них гроші, не посилайте такого образливого листа! Я є досить певний, що в Саскатуні є бодай одна особа яка добре знає українську мову, і би могла Вам допомогти висловитися на папері. Знайдіть собі таку особу, і не соромте нас, студентів, що раз у раз пишете листа.

А як маєте час та відвагу, то відпишіть до „Студинець“, і повідоміть нас, що діється із СУСК-ом.

Ігор Бошко
Голова УСК-у при
Торонтонському Університеті.

Листи з України

Член Редакційного Складу „Студинець“ недавно вернувся з України, де він з великим успіхом провів рекламу для нашої молоді газети. Крім інтер'ю по радіо в Києві, Євгенів Качмарському також вдалося зустрітись з кореспондентом всукраїнської газети „Молодь України“. Інтер'ю з ним появився на першій сторінці „Молодь України“ (Вівторок, 19-го травня)! В статті подано адресу нашого часопису, та листи з України регулярно доходять. З великою радістю ми з цим числом „Студинець“ розпочнемо рубрику „Листи з України“. В цій частині газети поміщуватимемо уривки з цих листів (бо на жаль в цілості їх поміщувати не можемо через брак місця).

Листи переважно характеризуються проханням листуватися з українцем чи українкою в діаспорі, або з тестаментами стану життя простих людей в Україні. Якщо зміст цих листів не раз здається бути побільшістю негативним, будьте певні що ми їх не цензуруємо - на жаль життя в Україні не стало зразу ідеальним після 1-го грудня, 1991р.

Дайте, відповім нашим співвітчизникам, бо хоч не можемо кожному вислати сотку, принаймніше піднімім дух тим хто звернулися до нас!

„Добрий день шановні!

...Я маю троє дітей. У дівчаток збільшена щитовидна залоза, а лікування ніякого. У сина шум на серці. Я не працюю, хоча маю 20 років стажу роботи в дитячому садочку. Я умоляю Вас, допоможіть мені вилікувати моїх діточок, я боюсь майбутнього, адже Чорнобиль поряд. Лікарі сказали, що син переросте своє захворювання, і це мене хвилює. А ще я прошу Вас допоможіть з одгом і взуттям. ...Можливо добрі люди зрозуміють і не осудять...

Україна, Житомирська область, м.Новоград-Волинський, II пров.Коршченко, 10, Боровик Олена Степанівна”

...

„Добрий день дорога редакція газети „Студинець“! Палкий привіт Вам всім з України, від жителя міста Каніва, Кугеренка Миколи Михайловича. Хоч Ваша газета займається проблемами молоді, то же я ще не дуже старий і рішив Вам написати.

... Чекали ми що буде краще жити, вірили у перебудову, раділи що рідна Україна самостійна держава. Раділи, а радіти не має чому.

... Сидять наші депутати, придумують закони, а ще ні один закон не в дії. За весь період засідань не узгоджений державний бюджет. Всі переживають, щоб побільший портфель узяти. Починаючи з великого керівника і кінчаючи малим, всі зловді в законі, а законів ще не має, кожний як може так і грабує нашу Україну. „А більший меншого тусає та ще й б'є за тим що сила є.“

...Писав би й ще, та не знаю, чи дійде до Вас мій лист, лист-крик людської душі. Привіт всім українцям Канади від українців України. Хай Вас береже Бог.“

Кугеренко, М.М.

...

„Добрий день земляки!

Мене звать Андрій. Живу я в обласному центрі м. Вінниці. У вівторок 19 травня, я отримав газету „Молодь України“ де прочитав, що в Канаді існує газета „Студинець“, що займається проблемами молоді.

... Я б хотів познайомитися з дівчиною, яка проживає в Канаді, щоб вона була українського походження, - і мала би бажання переписуватися з хлопцем з України.

...Мені 21 рік, високий на зріст 185 см, очі карі, волосся темнорусе, недавно прийшов з армії, працюю в кооперативі, у вільний час займаюся спортом, ходжу в ліс, а також на рибу. До спиртних напоїв байдужий, курящий. Хотів би познайомитись з дівчиною з Канади 16-21 років.

СЛАВА ВІЛЬНІЙ УКРАЇНІ!

Україна 28608, м. Вінниця - 18, вул. Литвиненка 40/60

Кузь Андрій Іванович”

...

„Слава Ісусу Христу дорогі співвітчизники!

Пишу Вам тому, що сам вважаю себе студентом і хочу, щоби Ви там далеко за океаном, більше знали про життя молодих людей в рідній землі України.

... Мені 20 років. Я родився і виріс у Івано-Франківській області в рідних Карпатах. Після Школи служба в армії (Німеччина), після цього я поступив у медичний інститут. Тут і пройшли мої самі кращі студентські роки. Моя спеціальність лікар. Після іституту я маю відпрацювати в зоні радіоактивного забруднення, після Чорнобильської аварії,

чотири роки. Роблю я у сільській місцевості, доріг нема, машини ламаються, бензину нема, до районної лікарні 50 км, із медичної апаратури тільки руки, трубка і щастя. Робити важко і за це все зарплата менша, як у робочих заводах і колгоспників яких я обслуговую. ... Як прожити молодий сім'ї без допомоги? А ми живемо. Коли по телевізору показувати життя за океаном, нам стає дуже гірко. У всьому світі професія лікаря одна з самих престижних, а у нас...

Додому (до батьків у Карпати) більше 500 км. ...Я вже написав, що роблю у зоні Чорнобильської аварії, але у мене ще є і сім'я. Дружина і двоє дітей. Сину 6 років, а дочці 6 місяців і для них я мушу возити чисті продукти. ...От і проживи як хочеш. ...І от сьогодні у мене день народження, кругла дата 30 років, а я сиджу дома сам і ще не можу бути із своїми рідними. Із цього розпач сів і пишу Вам листа.

СЛАВА УКРАЇНІ!

Україна, Житомирська обл., Новоград-Волинський р-н, с. Городниця Ватуніна 8/30 Кухтарук, Володимир Д.митрович.”

...

„Слава Ісусу Христу! Слава Україні!

Шановні пані і панове в редакції газети „Студинець“. Пишу Вам ось по якому питанню.

continued on page 6 - "Lusty"

І чужого научайтесь, свого не цурайтесь...

Василь Криницький

„Молодь - наша майбутнє“. Таке гасло часто лунає з мікрофонів нашої громади. Дехто може сумніватися про ширість таких часто почутих але мало обґрунтованих тверджень, але для аргументації пропонуємо, що ті, хто так твердить, дійсно в це вірять. Чи виправдовується така довіра у нашій молоді зі сторони старшого покоління? Одним словом - ні.

Майже півстоліття назад, наші батьки повтікали від переслідування і несправедливості, щоб побудувати краще життя для себе і для своїх дітей - цьбто, для нас. Проте, мвта їхня, завдання їхнє були глибшими та мали більше значення, ніж просте і самолюбське виживання. У них було святе завдання виховати і підготувати нове покоління борців за свободу і справедливість в Україні. Перший етап цієї боротьби завершився смертю революційних змагань в Україні у 50-х роках. Обставини тоді диктували перенесення і продовж ввня цієї боротьби на новому рівні та з нового епіцентру - поза межами Вітчизни. Ключове для новосформованої стратегії було організування діаспорської громади та виховання нових і молодих рядів для наступного етапу нашої боротьби, яка по сьогоднішній день залишається незавершеною.

Слід оцінити самих себе - як молоду покоління на чис плечв поладас відповідальність продовжувати нашу боротьбу, здйснити нарешті нашу мрію та дати раду у спадщину, яку нам залишили наші батьки.

Адже, яка ця молодь, про яку усі так співають та перед якою усі так страшно лякаються? Це молодь, яка ні в якому разі готова брати на себе відповідальність громадського керівництва. Це молодь, яка духовно пуста, яка майже повністю засимілювалася в матеріалістичне життя південно-американського суспільства. Це молодь, яка відірвалася своєї спадщини, яка позабувала про кров, проліту, щоб ця молодь мала нагоду збудувати для себе нормальне життя у діаспорі. Це молодь, яка покинула виховання наших батьків і запозичила чужий для українців матеріалістичний світогляд. Це молодь, яка вважас святішим ніж допомога нашої Батьківщині придбання найновішого автомобіля. Це молодь, яка не зуміла б себе організувати навіть у випадку найкращої потреби, коли загрожув ворог нашої країні та загрожув байдужість нашому молодому поколінню.

Щоб діяти ефективно, будь-яка спільнота мусить мати зорганізовану загальну структуру з усіма узгодженою спільною метою. На жаль, наша молодь хворує на довголітню заразу, яка взагалі зачумляє нашу громаду - а саме, зараза отаманщини. Кожен з нас думас-виключно про себе, про своїх, і не впускає у свос життя інтереси інших чи інтереси загальної нашої спільноти діаспорської.

Кожен сильно б'ється по грудях та кричить „Я маю рацію, а усі остальні, дураки!“

Тому у нас немає більш ЦЕСУСУ чи СУСКУ. Тому ПЛАСТ ненавидить СУМ, а СУМ тріптіє не може ОДУМ, а ОДУМ на пераності МУНО, а МУНО не мож в знести ТУСМ, а ТУСМ виступає проти СНУМ, а СНУМ на СНУМн не мож дивитися, а СНУМн наплювас на ТУМ, а ТУМ на Молодіжний РУХ.

І так ми усі молоді позакривалися по своїх маленьких кліках, щоб, НЕ ДАЙ БОГ, була між нами співпраця! Бог борони, щоб не була між нами згода! Треба задати питання, чия це робота та кому вона ідє на користь? Слід запримітити, що особи, які активно працювали для знищення незалежних українських молодіжних організацій в Україні зараз намагаються пробитися і в наші діаспорські молодіжні структури. Це і їм вдається до такої міри, що займають вони і керівні посади у декотрих наших структурах.

Чому це їм вдалося? Тому що ми молоді радіємо у наші боротьбі один проти одного, а наш спільний ворог з нас насміхається. Чи ми ж ніколи не научимось? Чи ми мусимо бути приреченими повторяти помилки минулого? Чи ми мусимо кожний з нас намагається творити для себе якусь елітарну організацію, кожним таким випадком змвншуючи нашу ефективність як зорганізований молодіжний фронт української діаспори?

Ніхто не покликає, щоб ми усі стали монахами і відірвалися від усіх матеріальних потреб задля Батьківщини. Кожен з нас має право на нормальне життя. Але в тому житті повиннв бути теж і місце для нашої Вітчизни, яка нас усіх породила і без якої у нас не було б жодного значення. Замість присвячуватися другому Мерседесу, хай вистачас один. Замість віддаватися придбанню хати за 500 тисяч доларів, хай вистачас хата за 320 тисяч. І ця заощаджена енергія могла б бути присвячена праці для України. Якщо кожен і кожна з нашого молодого покоління присвятили б навіть малу частинку свого життя для праці України, це уже було б влищезна сила.

Але, щоб таке здійснилося, у нас мусить бути цілковите переорієнтування нашого громадського мислення. Ми мусимо перестати бути сумівцями, плестунами, одумівцями, мунівцями, тусівцями, рухівцями, снумівцями, унівцями - і вбити у наші лепети, що ми є перше і понад усв УКРАЇНЦЯМИ. У нас може бути така сила, якщо ми перестали б бути такими упертими. У Канаді з СУСК і на світовій арені з ЦЕСУС. Ми масмо останню нагоду їх відновити нашими СПІЛЬНИМИ зусиллями і почати діяти.

Якщо події дальше розвиватимуться в Україні по сьогоднішнім зразком, то завтра уже буде запізно Україні допомогти. Тоді нам лишуться одні Мерседеси і хати. А право зватися українцями залишиться у гробах та могилах наших забутих предків.

Zviazok, Ukrainians and Brazil

Borys Yarosh & Lev Piasecky

Zviazok, a Canadian-based non-profit organization of volunteers, students and young professionals, was founded in Toronto in 1988 by a group of interested Ukrainians who wished to become more familiar with the situation of the Ukrainian community in Brazil, in order to effectively work together in the future.

In July 1989, a group of eleven Zviazok members, led by co-founders Marc Chuma and Motria Onyschuk, embarked on a six week fact-finding trip to Brazil. The group had prepared extensively prior to the trip, meeting with specialists in the fields of health and medicine, education, culture and agriculture, and through their assistance compiled detailed questionnaires.

While in Brazil, they stayed in urban centres, visited rural settlements and spent time living with families in rural villages. They met with government officials, doctors, teachers, clergy, farmers, students and children, all the while asking questions, listening, learning and collecting information about their history and present-day situation.

These experiences gave the group, firstly, an appreciation of the historical developments that were instrumental in shaping the present-day Ukrainian Brazilian community, and secondly, a glimpse of the present circumstances of their existence and lifestyle, in terms of the state of their economy, culture and education and conditions of health and agriculture. Finally, the group gained a personal perspective on the needs of these people and the options available to improve their situation.

Upon returning from Brazil, Zviazok members realized that it was crucial for the community outside Brazil to become more familiar with the situation of Ukrainians in Brazil, if interested individuals and organizations were to work together with the Brazilian community and provide effective assistance in the future. To this end, Zviazok members prepared an audio-visual presentation which was presented several times in Canada and the U.S., and started publishing their newsletter regularly. Three other Zviazok members have since travelled to Brazil and returned with additional insight and information.

Home to over 300,000 Ukrainians, Brazil is the largest country in South America, with an estimated population exceeding 132 million.

Historically, the first wave of Ukrainian immigration arrived between 1895 and 1897, and brought over 20,000 small farmers and landless peasants from Galicia in search of the cheap land promised them by agents of Italian shipping companies. They settled predominantly on dense forested land in southern Parana. A second larger influx of 15,000 to 25,000 took place from 1907 to 1914, this time in response to the Brazilian government's call for construction workers to lay railroad in southern Brazil. The third and final wave occurred from 1947 to 1951, when about 7,000 Ukrainians arrived from displaced persons camps in Germany and Austria. These immigrants were socially quite diverse and settled almost exclusively in cities. Of these, many later emigrated to North America.

Today, about 80 percent of the Ukrainians live in the state of Parana and the remainder are located primarily in the states of São Paulo, Santa Catarina and Rio Grande do Sul, in southern Brazil. The largest concentration is found in the county of Prudentópolis, where Ukrainians constitute 75 percent of the population. The second largest group is found in the city of Curitiba.

The landscape of southern Parana is rugged, hilly and traversed by many river valleys and gullies. The climate is sub-tropical, mountainous and continental. As a result, sharp variations can occur between day and night temperatures and precipitation is highly irregular. The soils consist predominantly of sand, clay and black soil of mediocre fertility.

In discussing the situation of Ukrainians in Brazil, one cannot ignore the often extreme contrasts between the lifestyle in urban and rural areas.

Most of the Ukrainians living in rural Brazil make their living as farmers. Almost 75 percent of Ukrainians in Brazil are occupied in farming, compared to 52 percent of the general Brazilian population. They live in small villages known as *kolonii*, mostly in Parana, in areas where their ancestors were

granted land when they immigrated to Brazil. They grow corn, beans, wheat, rice and vegetables. Tobacco and berba mate (Brazilian tea) have been cultivated increasingly in recent years as cash crops.

Families in *kolonii* live in modest wooden houses, often close to other members of their family. Few families have indoor plumbing, and in most areas electricity has been brought in only in the last ten years.

Much of the land owned by Ukrainians is very hilly, even mountainous, and cultivating it is labour intensive. Generally, the land has been over-farmed and does not produce a good yield without fertilizer and mineral supplements.

The unstable Brazilian economy and very high inflation make it very difficult for small farmers to save money or take out loans to purchase fertilizer. The unstable economy also means that crop prices fluctuate wildly.

These farmers resort to slash and burn methods to replenish their land, and while the ash produced partially replenishes the soil with minerals, the burning process damages the soil's organic components.

(continued on page five - "Zviazok")



Photo by Lev Piasecky

**(Zviazok-
continued from page four)**

Alone, small Ukrainian farmers in Brazil can't afford machines, and often can't afford fertilizer or even seed grain. They have little means of improving their farming techniques and as such, they are extremely vulnerable, to unstable prices, depressed market conditions, poor crop yields and other hardships.

Residents of the rural areas are also vulnerable from a health point of view. There is often an inadequate supply of clean potable water, and inadequate education about hygiene. As a result, most illnesses and medical problems are related to hygiene.

Health services are available only from sparsely located medical posts staffed by a nurse or first aid technician and stocked only with basic supplies for the treatment of common minor ailments. Weather permitting, a doctor visits each post for half a day weekly, and a dentist visits occasionally.

The few hospitals in the rural areas are equipped to do most types of basic surgery. Patients with more complex problems must go to the city. There is no emergency medical service or ambulance in the rural areas.

In terms of education, residents of rural areas again have significantly less options and greater hardships than those living in the city. While the federal Brazilian constitution guarantees a free education to everyone between the ages of 7 and 14, only grades one

to four are compulsory.

Most rural primary schools are small, with one or two classrooms, and stocked with only a limited quantity of basic supplies. The quality of education is also compromised by

smaller universities in other cities in Parana, however they offer a limited number of courses.

Other factors can affect an individual's acquiring an education and arise from the

Higher education is often perceived as an extra financial burden, and potentially even a loss of a family member to the city.

Ukrainians in Brazil are gaining confidence in their heritage and are beginning to assert the right of perpetuating it, following open discrimination in the past and a lack of recognition as an ethnic minority. This confidence has spurred renewed interest in cultural activities. Ukrainian singing and dancing are extremely popular, both in cities and in *kolonii*, probably as a result of being accessible to most everyone. Other musical and folk art activities are limited, as instruments, instructional materials and supplies are expensive and difficult to obtain. A number of cultural organizations, youth organizations and folklore groups exist, mostly in larger centres, where numbers and resources permit. Of these, a few have been in existence since the early 1900s.

Politically, Ukrainians in Brazil are and have been underrepresented. In the state of Parana, Ukrainians hold about 100,000 votes, enough to elect two federal and three provincial representatives. In the general elections held in October 1990, three Ukrainians ran federally and four ran for provincial seats. Election results showed that only six percent of the Ukrainian electorate voted for Ukrainian candidates — that is, a potential 94,000 voters did not. As a result, no Ukrainian candidates were elected.

This can be at least partially attributed to a lack of awareness about elections and a lack (conclusion on page eight- "Zviazok")



Photo by Lev Plaseckij

the fact that public school teachers are among the lowest paid professionals in Brazil. Those who want and can afford a high school education must move to a town to attend a public high school or private boarding school, such as St. Joseph's College in Prudentopolis. The only university in Parana with a full program is in the state capital, Curitiba. There are

social and economic realities of the area. Although the majority of people feel that education is important, much of the population is also rurally hard-nosed about the proposition. Basic language and arithmetic skills can find practical use when buying or selling produce, but higher learning often does not provide a readily visible practical benefit.

provincial seats. Election results showed that only six percent of the Ukrainian electorate voted for Ukrainian candidates — that is, a potential 94,000 voters did not. As a result, no Ukrainian candidates were elected. This can be at least partially attributed to a lack of awareness about elections and a lack (conclusion on page eight- "Zviazok")

"The Ukrainians"

"The Ukrainians", a group of second-generation Ukrainian and English musicians, have been playing extensively throughout Britain and Europe since the release of their critically-acclaimed and eponymously-titled first LP, released by Cooking Vinyl Records last September.

"The Ukrainians'" music is a mix of melodic Ukrainian folk and western rock styles. Mandolin, accordion, violin (together with lira, tsymbaly and domra) are combined with drums, electric and bass guitars, to produce a loud and fast meshing of styles achieving that which no other band has been able to achieve, music which uses the technology of the West, but which has its heart undeniably in Ukraine.

The NME, Britain's most respected arbiter of musical taste (and credibility), immediately made "The Ukrainians'" first single "Oi Dvichino", Single of the Week. It is also said of the band's live performance: "This is pop and it blows your trousers off!"

Although "The Ukrainians" have only been together for less than a year, they have a history which extends back to November, 1988. It was then that a highly successful "independent" British guitar-pop band "The Wedding Present" took the unprecedented step of recording a selection of traditional Ukrainian songs for Radio One's John Peel Show. It was the idea of the band's guitarist, Peter Solowka, who had grown up under the influence of his Ukrainian father's culture.

Peter asked a friend of his, the "Legendary" Len Liggins to join the band as an extra member for the session. Len's interest in Eastern European music, nurtured in his days as a student of Slavonic languages at Leeds University meant that he could contribute Ukrainian vocals and violin.

Reaction to these recordings was such that three months later, John Peel asked the band to do a second Ukrainian session. These two sessions were amongst the most repeated in the John Peel Shows's 25 year history, and as a result an album was cut by RCA Records. The record was called "Ukrayinski Vistupi v Ivana Pecla". By way of promotion, the band played a short 8 date tour, but the record effortlessly reached #22 on the national album charts.

Although Peter continued to play and tour with "The Wedding Present" (in their British indie pop guise), Peter, Len and mandolinist Roman spent their spare time writing new Ukrainian songs in a traditional style. A few of these songs had been recorded by the extended "Wedding Present" line-up but had not been released. So when Peter left "The Wedding Present" in 1991, a number of new songs were written and recorded to complete the material for the first "The Ukrainians" LP.

(continued on page 6)



Peter, Len, Stepan and Dave are "The Ukrainians" - photo by Jane Houghton, courtesy of Cooking Vinyl Records

(continued from page 5 - "The Ukrainians")
In October, 1990, "The Ukrainians"

flew to Ukraine to make a video for their first single, "Oi Divchino". Shot in Kiev's "Museum of Architecture and Way of Life", it is the first pop video to be produced entirely in the east for a western band.

More recently, "The Ukrainians" were approached by the US sportswear company NIKE to record the soundtrack of a TV advertisement for training shoes. The 30 seconds of music accompanies footage of Serbiy Bubka, the world champion vaulteer, working out in Donetsk. The advertisement has been screened by ITV, Channel 4, MTV, Sky Sports and numerous TV stations in America and Australia.

Having just returned from extensive tours in Britain, Germany, Austria, Holland, Belgium and France, Len and Peter are busy writing songs for their second album. Co-writing with them this time is the well respected, London-based accordionist Stepan "Ludwig" Pasicznyk.

"The Ukrainians" are playing a number of prestigious festivals throughout Europe this summer, including Glastonbury and Womad in Britain. They will also be touring in the USA and Germany before returning to the UK in August for the release of their next single. A new LP is due for release in January '93.

"The Ukrainians" are: Peter Solowka - mandolin, guitar; The "Legendary" Len Liggins - vocals, violin; Stepan Pasicznyk - accordion; Paul Briggs - bass guitar; Dave Lee - drums.

Lysty - (continued from page 3)
Зараз в нашому селі будуть відкривати хату-музей Шефу Генерального Штабу УПА генерал хорунжому Дмитру Грицаю (Перебийніс). ...Може Ви і Ваші друзі допоможуть знайти тих, хто особливо знав Дмитра Грицяча. Бо їхні спогади зараз - це необхідний скарб для нашого народу, особливо для нас молодих. Всі живі повинні знати своїх героїв, тих хто все своє життя борювався за вільну і незалежну Україну.

Можливо є у Вас можливість дістати і вислати нам літературу про ОУН-УПА. Будем дуже вдячні Вам за це.

Ні, я не журналіст. Просто не міг дивитися, як деякі люди, які нічого не зробили для вільної України виставляють себе чуть не героями. А справжніх героїв чомусь забувають. І як міг, я розповів людям про сім'ю славного сина України Дмитра Грицяча...

... Знаєте, щоб у Львові в медичний інститут поступити, треба 1200 доларів США дати хабаре. І де правда на світі?

За москалів брали і зараз беруть? А звідки взяти цих доларів? Шкода тільки дитини - всіх дев'ять років вчилася на одні "5". Ви розумієте, навіть діти вже звертають увагу.

Кажуть що вже наші прийшли до влади, а друкть гірше комуністів. Коли вже буде, щоб

дітей дійсно за знання приймали вчитися?

Всього Вам Найкращого, а головне - доброго здоров'я! Щастя Вам і всіх благ.

З повагою, Євген Волощак
Україна 293728, Львівська обл., Дрогобицький р-н, с. Дорожів.

Здрастуйте уважаєме канадские друзья!

Вот прочитал свою газету, и решил Вам написать маленькое письмо.

В этой газете пишется, что канадская газета "Студинец" занимается только проблемами молодежи. И вот я хочу написать о проблемах сельской молодежи. Сам я живу в селе. Не давно пришел из службы. Мне 21 год и знаете, какое мое мнение? А лучше бы я не приходил домой, и остался дальше служить там, где я служил. Я пришел домой и чувствую себя таком грустным человеком. И это я совсем в своем силе. Понимаете, некуда пойти нормально отдохнуть, забыть свои заботы, повеселится, чтобы быть нормальным человеком. Остается только одно, что и все почти это делают: пойти в магазин купить бутылку водки и выпить ее. Потому что днем некуда пойти, а вечером сходишь в клуб

посмотришь кино, которое уже несколько раз смотрел, а после фильма porozговариваеш с друзьями и пойдеш домой.

Вы, конечно, понимаете это, как хотите. Я просто поделился с Вами нашими проблемами. Да я Вам написал письмо на русском языке, думаю Вам легче будет переводить, чем с украинского языка. Я еще хотел бы получить ответ на мое письмо. Если не получу, то буду считать, что мое письмо к Вам не дошло.

До свидания!
Украина 258541
Черкасская обл.
Городищенский р-н
село Вербовка
Гудзенко Владимир

РЕДАКЦІЯ ГЛИБОКО
ВИБАЧАЄТЬСЯ НАШИМ
ДОПИСУВАЧАМ ЗА ТЕ, ЩО
НЕМОЖЛИВО БУЛО
ПОМІСТИТИ УСІХ
ОТРИМАНИХ ЛИСТІВ У
ЦЬОМУ ЧИСЛІ.
ЧИТАЙТЕ НАСТУПНІ ЧИСЛА
ДЛЯ ДРУКУВАННЯ ВАШИХ
ЛИСТІВ.

KRAKOW SLICES INTO LVIV, OTHER CITIES

Toronto's Metropolitan International Caravan is an excellent opportunity to recognize and appreciate the different cultures that comprise Canada's multicultural mosaic. This year's Metro Caravan was once again an enriching and fulfilling experience for those uninitiated in the sights, smells and flavours of our fellow bypenated Canadians. For one week in June, you can pick up your Caravan "passport" and visit pavilions sponsored by every imaginable ethnic group. And almost every major city in Canada has similar celebrations of our diversity, which reflect the uniqueness of our Canada in contrast to our neighbours south of the border.

This year's Caravan was unfortunately marred by the type of thinking most Canadians would have preferred to leave behind in the countries from which they emigrated. Old world chauvinisms should have no part in the forming of our nation, but a few rotten apples did manage to dupe Immigration and transplant their Old world chauvinisms here in the New.

A glaring example of this was provided by the Polish Combatant's Association's Krakow pavilion. There, in the cultural centre, hangs a huge map of what the organizers claim to be Poland. Unfortunately, their "Poland" includes parts of what today are Lithuania, Byelorussia and Ukraine. They claim all of Ukraine up to the Dniro River to be Poland. On the cover of their programme, the PCA features the Coats-of-Arms of various Polish cities. Amidst the cities no one would dare deny to be Polish are the Polish names of cities like Wilno (Vilnius, capital of Lithuanian), Tarnopol (Ternopil), Stanislawow (Stanislaviv,



Cover of the Krakiv programme

today known as Ivano-Frankivsk), and Lwow (pronounced "Lvuf" in Polish, having enjoyed the privilege of being called Leopoldis in Latin, Lemberg in German and Lvov in Russian). The salt is further added to the wounds by the fact that Lviv's Coat-of-Arms is placed in the direct centre of the programme, drawing the readers' attention to it before the Coats-of-Arms of Warszawa, Independent Poland's capital, and Gdansk, home of the Solidarnosc movement.

What exactly the authors of the programme hoped to achieve by making this far from subtle statement is unclear. Phone-calls from concerned Ukrainian Canadians were met with yelling and hanging up. Mr. Kosar, Chairman of the Metro International Caravan was unavailable for comment, but his office promised that the situation was being looked after. The "Lwow incident" is especially painful because the Ukrainian community sponsored the very successful Lviv pavilion which, although it has not been around for a few years due to financial difficulties, is scheduled to be renewed for next year's Caravan.

When speaking with other members of the Polish Canadian Community, we were assured that the group responsible for the incident were a fringe element, who do not even support Independent Poland's government. Poland was, after all, the first country along with Hungary to recognize Ukraine's independence after the overwhelming December 1st, 1991 vote, and made a point of respecting Ukraine's territorial integrity.

If we are to make our Canada a home for all peoples regardless of race, colour, sex and creed, such incidents must be frowned upon. Right now, Lviv is a Ukrainian city which was an instrumental catalyst and hearth for Ukraine's independence. Calling Lviv Polish, is like referring to Jerusalem as an Italian city. The people of Lviv will determine the city's character. And renowned Polish poet Mickiewicz's statue is still standing in the middle of Lviv whereas Lenin is long gone. It is in their hands. There is no need to bring Old World bigotry to a country which is having enough problems defining its own identity.

Tell your friends about
Ukrainian Echo!

Things That Make You Go Hmmm...

I'm so confused

A Ukrainian Synergism

When Yeltsin visited the US and Canada recently, he made no secret of the reason for his visit: Money for Russia. And he got \$24 billion from a country who has not quite recovered from race riots, and whose legislature would much rather pump the money into their degenerating urban centres. During the visit, some former peoples of the Soviet Union took their message to the streets - the Balts did do their thing in Ottawa. The Ukrainian community seems to have been content with writing a few letters and with the comparative pittance the US and Canada promised Ukraine. The following is a gem of a letter sent by one of the many Ukrainian organizations who did so:

Dear Mr. Prime Minister,

We are writing to express our deep concern that the Government of Canada is acquiescing in the global pretensions of the Government of Russia to successor status to the former USSR. In the aftermath of the collapse of the Soviet Union, Russia has acquired the USSR seat and veto in the UN Security Council and has usurped all the diplomatic and other properties abroad, formerly owned by the USSR.

We feel our government needs to be reminded that the USSR was a union of fifteen republics, equal under the constitution of the state, and that, as such, all assets abroad were equally the property of all fifteen. As events have unfolded, Russia has consistently refused to share these assets with any of the former Soviet Republics, while debts have been shared.

As Canadians of Ukrainian descent, with strong ties to our cultural homeland, we are being called upon to help finance the establishment of Ukraine's diplomatic missions in Canada and in other countries as well. To the extent of our capabilities as a community, we will assist in the development of a strong democratic and Independent Ukraine. But it is galling that Ukraine and other former Soviet republics are forced to scrounge and beg for resources because one Republic has unilaterally declared itself the USSR's successor and is receiving the lion's share of global aid efforts, including official aid from Canada.

We call on you and your government, Mr. Prime Minister, to seriously review Canadian policy and to take all measures necessary, diplomatic and otherwise, to compel the Government of Russia to surrender a fair portion of the assets of the former Soviet Union in Canada to the governments of all the successor states of the USSR. Furthermore, we must insist that Canada become more aggressive in pursuing such policies globally, ensuring that democracy and peaceful development can indeed take root in what was the USSR.

The letter is fairly reasonable, well-written and to the point. It's a good letter. A letter we would expect to see come from our community. "So what", you may ask, "is in the letter that merits such special attention in an important newspaper like 'Studentz'?" The letter voices a valid concern that is probably shared by all Ukrainian Canadians. And in this case "all" means everybody including those with whom anti-Communist communities did not previously associate with. This letter is signed by George Moskal, President, and William Harasym, National Secretary of the Association of United Ukrainian Canadians (TOYK), based in the "Ukrayinska Knyha" boutique located in Toronto, where one can now see a blue and yellow flag in the store window.

Flogging A Dead Horse:

The Satirical Value of Lenin in the Post-Gorbachev Era

by M. Michnowsky, Edmonton

In 1987, at the beginning of the Gorbachev era but before any substantive changes, I spent some six weeks on a student exchange in the most Soviet, the most reactionary city in Western Ukraine, Chernivtsi. This was one and one-half years after Gorbachev came to power, before protests and reform. Tovarystvo Lev had just begun its activities. Shecherhytsky still had firm control over the CPU and a group commemorating the first anniversary of the Chernohyl disaster had been heaten by police in downtown Kyiv. There had been no political changes in Ukraine, at least none that were visible. To the foreigner it was like being in Brezhnev's USSR - even the exchange rate was the same.

The state of affairs was driven home to us on the occasion of our first evening out at the theatre. To tell you the truth, I can't remember the play that we saw; I missed most of the plot out of sheer boredom. I did watch enough to know that it was a story about a man who had betrayed the party and had been found out. (Or was it about a woman who was a martyr for the party?) In any event it was a piece of pure propaganda that ended with a death resembling the crucifixion. The point is that at the end of the play, with body still on stage, the lights went down, the sun which had been present on the backdrop lifted into the ceiling, and there, floodlit in red, was a portrait of V.I. Lenin - the father of Soviet communism staring down on the audience like an approving god.

This is the only part of the evening that I remember clearly, for as hundreds of good Sovs gazed upon the icon with adulation, if not worship, fifteen Canadian

students, give or take a few, broke out in laughter. Not only had we been forced to sit through this crap, but they expected us to marvel in the greatness of Vladimir Ilyich, to recognize the drama, to see the truth of the political message of this drivel. It was really too much to bear. On the way home we were reprimanded severely on the bus by a haha who had witnessed the spectacle. She accused us of being disrespectful, which we were. She accused us of being bourgeois pigs, which we were. She accused us of insulting the Soviet Union, which we did on a regular basis. In other words, she had us pegged.

She knew she hated us, and she knew why. You can't fault her on that. It was such a comfortable society, everyone so sure of his position, especially if it coincided with the party's.

Anyway, there is a point to this story. Remember our antagonist, V.I. Lenin, remember how easy it was to ridicule the original Homo Sovieticus. His adoring minions had made him into a ma-god, the wellspring of truth, the ultimate arbiter. This is reminiscent of Elvis

worshippers. Their own actions, their own caricature of their leader/saviour, much like the blind devotion to the "king" of rock and roll, needed no comment - it was pure satire itself. The hypocrisy of these dacha-dealing bureaucrats was so obvious, so transparent, so icky-goocy-barfy, that pages and pages of off-the-wall humour magazines could be filled with their verbatim texts and still get a laugh. Writers who need to fill a few columns while making it out of the office in time to go to dinner with that special someone could just pick up the proceedings of the TsK of the CPSU or News from Ukraine and voila, instant copy.

(continued on page 8 - "Lenin")

(First of 5 Parts - with apologies to the author for our editorial oversight last issue)

by Marko Suprun

On August 24, 1991, Ukraine proclaimed its independence from the Soviet Union following the aborted coup in Moscow. This proclamation of independence procured legitimacy from Ukrainian citizens on December 1, 1991 during a nation-wide referendum. Eighty seven percent of eligible voters participated in the referendum and ninety one percent supported the contents of the declaration. The roots of this powerful support for the establishment of an independent state are deeply intertwined in centuries of Russian imperialism and over 70 years of Soviet Communist domination. Therefore, it is difficult to precisely identify one particular event as the sole cause of Ukraine's independence.

In medicine, the term synergism is defined as "the simultaneous action of separate agencies which, together, have greater total effect than the sum of their individual effects." This word has been used by the medical world to describe the effects of drugs on the human body when taken together, rather than independently of one another. Chemotherapy, for example, is a synergistic treatment. Often many drugs are used to induce one desired effect, that primarily being the destruction of cancerous cells. The same theory can be applied to politics, specifically here with respect to Ukrainian independence. The effect being analyzed is the overwhelming support for the August declaration. Some scholars would like to suggest that this support is solely due to one event, like the Chernohyl nuclear disaster. Such an argument is simplistic and disregards the unique features of Ukraine's historical, political, and cultural development.

However, when one applies the dynamics of medical synergism to the development of Ukraine's political thought, it can be argued that the overwhelming support for the August declaration was the result of four independent yet historically-related events. To clearly understand the comparison between medical synergism and a distinctly unique "Ukrainian synergism", the events discussed will be referred to as pills. These four events, or pills, are the (1) formulation of a temporally pervasive anti-imperialist sentiment, (2) nationalism during the thirties and forties, (3) the sixties' dissident movement and (4) the Chernohyl nuclear catastrophe.

FORMATION OF ANTI-IMPERIALISM: PILL ONE

During the 70 years of Soviet domination Ukraine has undergone various phases of national reawakening, or more precisely, Ukraine has fertilized various national liberation movements. Every liberation movement was woven together by different individuals with different ideas. The first technical national liberation movement of the early 20th century revolved around the declaration of independence of January 22, 1918. Before the Bolshevik revolution of 1917, the political entity known as Ukraine was divided between the Russian and Austrian empires. For over two hundred years Ukraine was administered as a colony by different imperialist systems, yet the notion of what it was to be Ukrainian survived. This is due in large part to the formulation of a Ukrainian elite known as the intelligentsia, who led this first national liberation movement.

The Ukrainian intelligentsia "did not fit well with the imperial elite, which had little interest in new ideas or independent thinking" and a piecemeal "sense of estrangement from the empire's establishment" developed. In fact these feelings turned the intelligentsia against the imperial system and they in turn began to focus on the ignored peasant population. Some scholars have argued that the intelligentsia's

(continued on page eight - "Synergism")



Synergism-

(continued from page seven)

preoccupation with the ideas of Ukrainian culture and history were merely bobbies "encouraged by local patriotism". Indeed, this may be a fair assessment but it is comparable to an ostensible argument that the Russian intelligentsia's interest in the ideas of socialism was only an intellectual "hobby" and that they did not intend to overthrow the Tzar and establish the first Socialist State. Arguably, it was the Ukrainian intelligentsia's disdain towards the imperial elite for neglecting their new ideas where the first formal anti-imperial sentiments developed.

The formal dissolution of the Russian empire and the advent of Bolshevism allowed the prevailing anti-imperialist sentiment to prosper and mature in varying degrees. The Ukrainian Central Rada (Ukraine's first government since the dissolution of the 17th century Cossack State) is a fine example of how the anti-imperialist sentiment matured. The Central Rada had been heavily influenced by local Ukrainian and Russian socialists. All together it had issued four proclamations regarding the fate of Ukraine following the Bolshevik seizure of power in St. Petersburg. Tainted by the socialist seizure, the first three proclamations endorsed the formation of an autonomous Ukraine within a federated Russia. This is far from being anti-imperialist. However, for various reasons which have been well documented, the Central Rada radically changed its political platform. Ultimately, it endorsed a fourth proclamation which announced "that the Ukrainian National Republic had broken its ties with Bolshevik Russia and that henceforth it was a free and independent state." Due to domestic pressures and international events, the Central Rada officially endorsed an anti-imperial policy in declaring its independence.

Indeed, every idea along the political spectrum of early 20th century Ukraine was shadowed by a form of anti-imperialism. For example, following the demise of the Central Rada, and the formation of a Soviet Ukrainian government, the Ukrainian communist Vasyi Shakhrai "wanted Ukraine to achieve the status of an equal partner within an alliance of independent states. He even went so far as to state that "the tendency of the Ukrainian movement is national independence." The anti-imperialist sentiments became synonymous with the ideas of independence for every political ideology along the spectrum that endorsed it.

However, any national independence platform is complex, to say the least. Theoretically, a truly independent platform naturally suggests that a dichotomy exists between two opposing views. In politics, independence means a disassociation from a dominant or overpowering system. It means a complete and total split with the existing organs of government. One needs only to read the Declaration of Independence of the United States of America to understand this concept of independence. Unfortunately for Ukraine, its program of independence never attained this maturity during the first national liberation movement. The leadership of the first national liberation movement could not galvanize its platform successfully. There were many among the elite that endorsed a union with Russia. Before the intelligentsia could contrast its ideas with those of Bolshevik Russia Ukraine would be subsumed by Lenin's Red Army. Although the independence movement was successfully quelled, for a brief moment in history Ukraine's anti-imperialist sentiment was openly exposed and officially endorsed.

(next issue: Pills Two and Three)

Zviazok- (conclusion)

of cooperation by community leaders in promoting and supporting Ukrainian candidates. As past government assistance for Ukrainians in rural areas has often been exclusively politically-motivated, Ukrainians have become wary and cynical about the whole electoral process.

The church has played a crucial role in the preservation of the Ukrainian community in Brazil. Eighty-five percent of Ukrainians belong to the Ukrainian Catholic church, which has over 200 churches and over 50 priests in Brazil. Members of the Ukrainian Autocephalous Orthodox church constitute about four percent of the Ukrainian population and are organized in 14 parishes which are served by five priests.

The responsibilities assumed by the church in the Ukrainian-Brazilian community extend far beyond its spiritual role. By way of examples, fathers of the Basilian order (OSBM) run a boarding school for boys, publish a Ukrainian weekly newspaper "Pracia", operate a Ukrainian publishing house, and assume directive roles in the Zemelnyj Fond, which assists farmers in acquiring their own land with repayment by farmers in the form of crops; Sisters Catechists of the Sacred Heart of Jesus, an order of lay women, administer the St. Olha Institute for girls and organize annual seminars for young teachers from kolonii; and the Sisters Servants of Mary Immaculate maintain grade schools, hospitals and orphanages. Generally speaking, the church has also assumed responsibility for doing out most of the aid, in the form of clothing parcels and money, that

comes from outside Brazil.

The fact that most of this aid is and has been in the form of donations of clothing or money poses a problem, since over time it builds dependence on such donations. However, to date, very little support for sustainable development projects has been received from the community outside of Brazil.

In the last few years, some positive developments have taken place within the Ukrainian community in Brazil, especially in the areas of agriculture and education.

First of all, the Ukrainian Brazilian Central Representation (UBCR), a coordinating organization formed within the last ten years, has been concentrating its efforts in these two areas. The UBCR is helping previously disorganized small farmers organize themselves into farmers' associations. Cooperatives and farmers' associations, such as the ones being set up with the help of the UBCR, have enabled farmers to share machines, drying facilities and granaries and to save money by making larger joint purchases of fertilizers and seed. They have also provided farmers easier access to larger and more profitable markets for crops, training in improved farming techniques and access to government assistance programs.

Secondly, lobbying the government has produced some positive results. Until recently, Ukrainian was taught only on Saturdays outside the regular school curriculum. In 1989, during her term as representative in the state government of Parana, Dep. Vera Vychymyshyn-Agibet introduced legislation to allow the teaching of Ukrainian (modern languages) in public schools. Subsequently, due to the lob-

bing efforts of both Dep. Vychymyshyn-Agibet and the UBCR, the legislation was passed.

A course in pedagogical methodology for teachers of Ukrainian was then organized at the Federal University of Parana in Curitiba, taught by professors from Alberta. The program and support materials required were organized by the UBCR. Presently, Ukrainian is taught as part of the regular curriculum in four schools and preparations are underway for courses at at least six more schools.

A Zviazok member, Orysia Yakymchuk, spent almost a year teaching and working in Ukrainian-Brazilian communities in 1990, and was instrumental in the formation of Zviazok-brasilero. Zviazok-brasilero is an organization of Ukrainian students and professionals with goals similar to those of Zviazok in Canada. They are based in Curitiba, and are taking on the formidable task of going into other cities and kolonii, working towards organizing youth, and increasing communication and cooperation between communities in cities aud kolonii.

Developments such as these are extremely significant and positive, and have occurred as a result of the efforts of organizations and individuals who have concentrated on trying to achieve two fundamental objectives, namely, organization and education.

Zviazok is a non-profit organization and relies on donations to carry out its work. Any contributions will be greatly appreciated.

Financial contributions should be made payable to Zviazok.

"Zviazok News" is published periodically by: Zviazok - Ukrainian Brazilian Project, 253 College Street, Box 164, Toronto, ON, M5T 1R5

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Value of Lenin

(continued from page 7)

So what do we do in the "New World Order"? The downfall of communism has left the man in the mausoleum (or is it a wax dummy) a little worse for wear. It seems too easy to take pot shots at the screw-up of the century. I mean, look at what he has had to go through. First, he creates the model communist state, firmly believing that the crisis of the First World War would topple the capitalist governments throughout Europe. When this fails he has to backtrack on his communism, then gets shot by one ungrateful peasant. He dies and the guy that used to rob trains and banks

for him takes over. His sometime political ally gets ice-picked in Mexico, while all his old cronies are permanently removed by this petty extortionist, a Georgian seminarian. The sadist is then succeeded by a string of petit-bureaucrats who proceed to screw up the world, leading to the eventual downfall of the system that he created. not an illustrious legacy.

But where does this leave us, those who relished in making fun of the garbage-beap of history? The new world order has left us with a crippled super-power deserving our pity, not our scorn. The new leadership, or should I say old leadership with a new ideology, have already begun to act like Western politicians, hiring

public relations firms to vet their speeches, to chose their clothes, to organize the photo-ops so that only their best side is visible to the camera. Soon satirists will be forced to make up funny things to say about these people, and believe you me, that is not always easy. Easy targets, like the USSR or Dau Quayle, are a rare commodity. Once Dan is gone, we'll actually have to work for a living, heaven forbid.

But the again, there are always the Chinese... (M. Mienowsky is the Editor-in-Chief of the Edmonton-based Ukrayinski Diaspornyk. He and his staff will be visiting the perogies, Easter eggs and restaurants of North Eastern Alberta. Watch for their report in a future issue of "Studenetz".)