

A POCKETBOOK GUIDE
TO

**UKRAINE
&
UKRAINIANS**

2nd Edition

REVISED

By

UKRAPRESS

Questions and Answers

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***In Memory Of
My Dearest Wife Maria***

I.O.

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TO** _____

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Questions and Answers

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The contents of this Guidebook are based on a compilation of recurring questions asked by the students of two professors at two North American universities:

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PUBLISHER'S NOTE

This modest publication is in no way meant to be a comprehensive or exhaustive treatment of the included subjects. This is merely a cursory, condensed **GUIDE-BOOK** for those interested parties who have had neither the time nor opportunity to acquaint themselves with even the minimal body of facts which are included here; facts that have been carefully researched and prepared on the basis of the most authoritative and objective sources, both Ukrainian and non-Ukrainian.

In this second edition of the **“Pocketbook Guide,”** all errors noted in the first edition have been removed and some of the original sections extended with appropriate data or information. The appended bibliography on Ukrainian themes and topics has been significantly expanded for those interested in extending their knowledge of these subjects, and a list of some of today's more important Ukrainian English-language periodicals, prepared by **Dr. O. Sokolyshyn**, has been appended.

It is our sincere hope that this guidebook, being neither a textbook as such, nor an encyclopedic compilation of facts, will nevertheless prove to be useful and interesting to a large number of English-speaking readers to whom the development of an accurate and objective world view is important.

I. O.

Currently in preparation, and scheduled for publication by **UKRAPRESS** in the near future, is the expanded (to more than 300 entries) edition of **Dr. Oleksander Sokolyshyn's UKRAINICA IN ENGLISH**, which will be issued in separate book form.

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It is now my pleasant duty to express my most sincere thanks to all those Ukrainians who, through their advice and practical assistance in the preparation of the answers to the selected students' questions, tremendously eased my compiling and arranging tasks as editor-publisher of this volume. In particular, I would like to thank: **Dr. Roman V. Kuchar**, co-editor from Fort Hays State University, Kansas; **Dr. A. Sokolyshyn** of the Brooklyn Public Library; **Mr. W. Renner**, researcher of ancient Ukrainian history; **Mr. Ivan R. Kostiuk** and **Mr. O. Pytliar** — journalists; **Dr. Y. Lisovyi**, historian; **Dr. H. Piniuta**, **Mr. Yur Semenko** and **Mr. M. Kalba** — authors; and others.

The publisher also extends his sincere thanks to **Dr. Roman O. Tatchyn** — translator of Franko's *Ivan Vyshensky* and the *Master's Jest*s. and Rudenko's *The Cross* — for his careful translation of the Ukrainian text of this guidebook into English.

Although my sources of help have obviously been manifold, the responsibility for any possible errors or faults in the text is mine alone, and I apologize to all my readers and contributors for any inadvertent omissions this book may contain.

The Publisher

TABLE OF CONTENTS

I. UKRAINE AND UKRAINIANS

— GENERAL INFORMATION

- | | |
|---|----|
| 1. In what part of Russia is Ukraine located? .. | 11 |
| 2. What is the territorial area of Ukraine and how large is its population? | 12 |
| 3. What is Ukraine's climate like and what are its natural resources? | 13 |
| 4. What are Ukraine's major cities and what are their distinguishing characteristics? | 14 |
| 5. What are the National Emblem, Flag, and Anthem of Ukraine? | 15 |
| 6. Does Ukrainian literature have its classical writers, and who are they? | 18 |

II. ORIGINS: "RUS" AND "RUSSIA" — WHAT, WHEN, AND FROM WHERE?

- | | |
|--|----|
| 7. What is the difference between the origins and formations of the Ukrainian and Russian peoples and nations? | 22 |
| 8. Is Ukrainian a Russian dialect? | 29 |
| 9. Which is correct: "in THE Ukraine," or "In Ukraine?" | 31 |
| 10. How old is Kyiv, and is Kyiv really the "Mother of Russian Cities?" | 32 |
| 11. What are the principal national, traditional, and cultural differences between Ukrainians and Russians? | 36 |

III. THE ACHIEVEMENTS AND ATTAINMENTS OF ANCIENT UKRAINE

- | | |
|---|----|
| 12. What were the most prominent periods in the history of ancient Ukraine? | 42 |
|---|----|

13. With which countries did ancient Ukraine maintain ties and relations? 45
14. When did writing first appear in Ukraine? ... 48

IV. UKRAINE THEN AND NOW — FREE VS. ENSLAVED

15. Under which foreign empires did Ukraine formerly suffer? 50
16. What role did Ukrainians play in the Revolution of 1917? 51
17. Was Ukraine ever an independent country? . 52
18. What is the attitude of Ukrainians toward the national minorities in Ukraine? 60
19. To what extent is present-day Ukraine a free or autonomous republic of the USSR? 64
20. What are the rights of Ukrainians under the Constitution of the USSR? 65
21. When were the Ukrainians better off — under the Tsars or under present-day imperial Moscow? 70
22. What were the most tragic periods in Ukraine's life under Red Moscow? 73
23. What kind of resistance did the Ukrainians offer to Muscovite policies in Ukraine, and when? 77
24. How many of the present-day Soviet dissidents are Ukrainians? 79

V. WHAT THE WEST DOESN'T KNOW OR DOESN'T WANT TO KNOW

25. What outstanding Ukrainians are known in the West as Russians? 83
26. Were there ever, and are there now, any Ukrainian stars in Hollywood? 86
27. Were there ever any Ukrainian champions in any of the Olympic Games? 87

VI. UKRAINE AND WORLD WAR II

28. What were Ukrainian expectations at the onset of World War II?	91
29. What were the consequences of World War II for Ukraine?	92
30. What was the fate of those Ukrainians who returned home from Germany after the war?	95
31. During the war, did the Ukrainians demonstrate their desire and willingness to create an independent Ukrainian country?	96

VII. UKRAINIANS OUTSIDE OF UKRAINE

32. Where, why, and how many Ukrainians live outside of Ukraine?	99
33. Do Ukrainians living in the West ever visit their native homeland, and what are their subsequent impressions?	101
34. How do Ukrainians view the membership of the Ukr.SSR in the United Nations?	103
35. How are Ukrainians in the free world organized?	106
36. Are there any outstanding Ukrainian athletes in Canada and the United States? ..	111
37. To what extent does Ukrainian youth, both in Ukraine and in the free world, aspire to the idea of future Ukrainian independence?	115

VIII. THE FREE WORLD — THROUGH THE EYES OF UKRAINIANS

38. What are the greatest mistakes — past and present — of the Free World with respect to Ukraine and Ukrainians?	117
39. How do Ukrainians rate the West's English-language press in the area of Ukrainian-related topics and problematics? ..	120
40. What should the citizens of the free world do to help the Ukrainian cause, and why?	123



I.

**UKRAINE AND UKRAINIANS —
GENERAL INFORMATION**

1. In what part of Russia is Ukraine located?

The very phrasing of this question not only betrays a fundamental lack of knowledge, but more importantly, perpetrates a serious distortion of truth, a distortion typically echoed not only by average Americans and citizens of other Western countries, but also by prominent politicians, journalists, school teachers, university professors, newscasters, and other highly visible figures of the news media in general. For Ukraine isn't located either in Russia, or in any other country, whatever; just as, for example, France isn't located in Germany, or Brazil in Argentina. It would perhaps be possible to, more or less, understand the following question: "In what part of Russia was Ukraine located?" — long ago, when Ukraine was impressed into the "prison of nations" of the tsarist Russian Empire against its will; and today, the following form of the same question would also be intelligible: "In what part of the USSR, the so called 'Soviet Union,' is Ukraine located?" — for indeed, Ukraine has been a member-part of the USSR since 1923 — although, once more against its will; it was *forcibly* incorporated into the Soviet Union by an imperialistic, communist government based in Moscow. That is why every individual who "habitually" employs phrases suggesting that "Ukraine is located in Russia" betrays his fundamental ignorance both of elementary geography and of the current state of political affairs in Eastern Europe.

Ukraine is, in fact, located in the southern part of Eastern Europe, bordered on the south by Romania (Moldavia) and the Black Sea, on the north by Byelorussia, on the west by Poland, Czechoslovakia (Slovaks) and Hungary, and on the east by Russia (the Russian Federated Socialist Republic). Ever since 1923, Ukraine has been incorporated into the USSR under the

name "Ukrainian Soviet Socialist Republic (USSR)," but in fact enjoys no republican rights whatsoever, being *de facto* an ordinary colony of the Muscovite empire, which is today called the USSR. The entire government, press, legislature, court system, education, and agriculture of Ukraine are totally subject to the arbitrary whims and dictates of Moscow. Ukraine doesn't possess even one particle of those rights which the American states enjoy *vis-a-vis* Washington, D.C., or that the Canadian provinces have with respect to Ottawa.

2. What is the territorial area of Ukraine and how large is its population?

The territorial area of Ukraine encompasses 362,200 square miles, although not all of this territory is considered to be a part of Ukraine under Moscow's current Bolshevik occupation. This vast land area makes Ukraine geographically the second largest country in Europe. In comparative terms, Ukraine is significantly larger than France, has approximately as many square miles as British Columbia, and is comfortably larger than Texas.

The population of Ukraine, as of January 1984, numbered approximately 50.7 million people, of whom 46% were male and 54% female. This disparity of genders is a still-grim vestige of the Second World War, during which untold millions of Ukrainians lost their lives, either on the far-flung battle fronts, in German prisons and concentration camps, or as a result of mass genocides and arrests prior to the war, and ongoing deportations of able-bodied men for slave labor outside of Ukraine. The composition of Ukraine's population by nationality is: Ukrainians - 74%; Russians - 21%; Jews - 1.3%; Poles - 0.5%; and others - 3.2%. As may be inferred from the given statistics, Ukraine's population is approximately twice that of Canada's.

The large proportion of Russians in Ukraine's population stems directly from the Russificatory policies of Moscow's government, which are aimed at heterogenizing Ukraine's indigenous population

with imported Russian elements for the purpose of eradicating the national identity, traditions, and language of the Ukrainian people, and establishing a new hegemony of Russian language, culture, and mentality in their place. It should be noted here that whenever a census is taken in Ukraine, the Russian government uses all the means at its disposal to "encourage" Ukrainians to register as "Russians" and to list their native language as "Russian." By these and similar methods, the Russian language is being slowly and deviously introduced as the "official" language of the government bureaucracy, and even official documents of the so-called "Ukrainian Soviet Socialist Republic" are issued today, for the most part, in Russian.

3. What is Ukraine's climate like and what are its natural resources?

Perhaps no other country in the world can boast of mines as diverse and valuable as those found in Ukraine. Iron ore, anthracite, manganese, copper, mercury, and petroleum feature prominently among the great number of minerals and natural resources mined in Ukraine. Just recently, for example, Ukrainian geologists discovered large deposits of gold in the vicinities of Dnipropetrovsk and Zaporizhia, along the banks of the Dnipro River. This gold is believed to have been deposited more than 2.7 million years ago, which ostensibly makes it the "oldest" gold in the world. Prior to this discovery, the geologically oldest known gold was mined in Australia and Canada.

By far the greatest natural resource of Ukraine is the Ukrainian earth itself — the world famous *black topsoil*; its richness and fertility had once made Ukraine the principal supplier of bread to all of Europe, a role for which it has come to be known as *The Breadbasket of Europe*.

Ukraine's climate is exceptionally favorable. In the

eastern part, the climate tends to be Continental; in the west, the influence of the Atlantic's Gulf Stream is somewhat more pronounced than in the south. In general, the average temperature differences between the hottest and coldest seasons are smaller in Ukraine than in Russia. Although Ukraine's winters are colder than Central Europe's, they also tend to be more constant, lacking the wild extremes that are typical of the more westerly region. In general, there are also fewer geological rifts than in Central Europe, especially in the south. The rather diminutive Crimean hills in the south (the "Yaili"), the Carpathian Mountains in the west, the flatlands of the southern and central regions, the mild elevations toward the east (the Donetsky Basin) all conspire to make Ukraine's climate constant and uniform. For this reason, more than seventy years ago, the French geographer **de Martonne** selected it as the natural standard to which climates from all parts of the world could be compared.

The Black and Azov Seas in the south, the Dnipro River — which divides Ukraine naturally into *Right Bank Ukraine* and *Left Bank Ukraine* —, the Dniester, Boh (Buh), Dinets', and many others together create an extremely pleasant alluvial terrain and atmosphere throughout, keeping the occurrence of destructive or catastrophic natural phenomena to an absolute minimum.

4. What are Ukraine's major cities and what are their distinguishing characteristics?

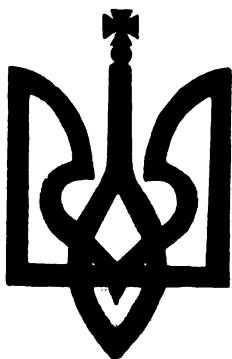
According to the latest statistics, as of the first months of 1983, **Kyiv**, the capital of Ukraine, had a population of 2.35 million inhabitants; **Kharkiv**, a major industrial and trade center, had 1.51 million; **Odessa**, a port city on the Black Sea, 1.09 million; **Donets'k**, the center of the coal industry, 1.05 million; **L'viv**, historical

center of the cultural and political life of western Ukraine, 0.71 million. More than forty Ukrainian cities have populations of over 100,000.

Due to the degrading and insufferable work conditions in the collectivized rural areas, young people from the villages constantly keep fleeing to the cities, thus contributing to the rapidly escalating urban population growth. In spite of this, 22% of Ukraine's population still labors at agriculture, as opposed to only 4% in the United States, and 6% in Belgium.

5. What are the National Emblem, Flag, and Anthem of Ukraine?

The national emblem of Ukraine is the **TRIDENT** (**TRYZUB**). There is at present some disagreement among historians and other researchers as to its exact date of origin and to the precise evolution of its symbolic significance. There is, on the other hand, indisputable evidence, based on various archaeological findings, that Ukraine was once a composite part of a pre-historical empire, ca. 17,000 B.C. and excavated Trident, bearing artifacts from that era testify both to its genuine authenticity and to the antiquity of the Ukrainian Trypillian culture in particular. Trident symbols have also been discovered in ancient Scythian barrows and excavations, and the Scythians are known to have been among the direct ancestors of the present-day Ukrainian people. More remote ancestors of the Ukrainians, prior to 3,000 B.C., also employed national/cultural symbols and emblems to represent their own endemic ethnicity, and to them the Ukrainian Trident was one such symbol. There are presently over thirty scholarly theories regarding the origins and significance of the Trident. Until the reign of Ukraine's Supreme Ruler, ("Grand Duke") **Volodymyr the Great**, the Trident was fashioned without the cross on its central spar; after Ukraine's conversion to Christianity (988),



TRIDENT
adopted in 1918
by the
Het'man of Ukraine,
Pavlo Skoropads'ky



TRIDENT
adopted March 22, 1918
by the Central Council of the
Ukrainian National Republic

under **Volodymyr** the Great, the cross was added to the Trident and imprinted on the coinage of his realm

(N.B., in view of the fact that the titles "Grand Duke," "Grand Duchess," etc., have been appended to Ukraine's ancient royal sovereigns by Russian historiographers in a way that improperly connotes their actual status and power, but also because orthodox Western historiography has accepted these titles as real, we interpose them in quotes following the more proper titles of Ukraine's ancient dynastic rulers. This should help the reader to identify the personages in question when reading orthodox historical literature.).

The Trident with the cross was also used as the National Emblem and Seal during the Kozak-Het'manate era (1550-1800), and, more recently, the same design — with the cross — was again used as the official emblem and seal of the Het'manate government of Het'man Pavlo Skoropads'ky (1918). Ever since the onset of the more recent revolutionary periods, which encompass the formation of the Ukrainian National republic (1918), the Trident has been officially incorporated as the National Emblem in its original form — without the cross on its middle spar.

In the Ukrainian Diaspora throughout the free world, advocates of a Monarchist government in a future independent Ukraine still employ the Trident with a cross — arguing for historical continuity with the original National Seal of St. Volodymyr and the Trident imprinted coinage of his son, **Yaroslav the Wise**. The Trident with the cross is also used by various Christian-Ukrainian church organizations outside of Ukraine. Still others employ the Trident, without a cross, as the National Emblem of Ukraine, basing their preference on historical continuity with, and on the still binding legal authority of, the last legitimate government of the Ukrainian National Republic (established following the Revolution of 1917).

Today, in Soviet-enslaved Ukraine, any use or display of the Trident — with or without the cross — is immediately punished as an act of “treason against the homeland,” and invariably results in lengthy imprisonment of the perpetrators who are considered “enemies of the people.”

The National Republican flag of independent Ukraine consists of a single field composed of two congruent, horizontal bands of **blue and yellow**. The topmost blue (azure) color symbolizes the blue skies of Ukraine; the underlying yellow stripe represents the wheat fields of Ukraine. During the revolutionary periods of 1917-1920, as well as in later uprisings by Ukrainians against Muscovite-Russian enslavement, these colors were sometimes seen transposed. In general, though, the majority of Ukrainians in the free world who are committed to an independent Ukraine have adopted the blue/yellow (blue on top; yellow on the bottom) form of Ukraine's national flag. (Soviet-enslaved Ukraine is forced to use a different flag.)

The music of the National Anthem “**Shche ne vmeria Ukrayina**,” was composed by **Mychaylo Verbyts'ky**, to lyrics written by **Pavlo Chubyns'ky**.

6. Does Ukrainian literature have its classical writers and who are they?

The acknowledged father of modern Ukrainian literature is **Ivan Kotliarevs'ky** (1764-1838). In 1798, his classical literary work, **Aeneida** — which he wrote entirely in the Ukrainian vernacular — contributed significantly to the national revival of the Ukrainian people. It was published at the very time when Russia was trying its hardest to eradicate any and all manifestations of national consciousness, traditional originality, and cultural distinctiveness in Ukraine, with the genocidal aim of eliminating all linguistic differences between the completely disparate Ukrainian and Russian na-



Taras Shevchenko

tions. The poem *Aeneida* is a crafted travesty of Virgil's *Aeneid*, which transposes and distorts the events, places and characters of the Latin original to reflect Kotliarev-s'ky's contemporary Ukrainian reality, history, and customs.

Due to the limited space in this Guidebook, we can offer only the following brief descriptions of Ukraine's three greatest writers — **Taras Shevchenko, Ivan Franko, and Lesia Ukrainka:**

Taras Shevchenko (1814-1861) is the greatest Ukrainian poet of global importance. He is the progenitor and spiritual leader of modern Ukrainian national selfawareness, and he is indelible proof as well. In Ukrainian history and literature, he is regarded as a *national prophet*; his masterpieces have lost none of their literary value or socio-historical significance up to the present time. In 1964, a monument was dedicated

to Taras Shevchenko in Washington, D.C., with former President Eisenhower delivering the keynote speech at its unveiling. Shevchenko's immortal **Kobzar** (*The Minstrel*) — his entire collection of poetry — has become the national Bible of the Ukrainian nation.



Ivan Franko

Ivan Franko(1856-1916) was a great poet and outstanding universalist of Arts, Sciences, and Letters. His Goethean, even Faustian, spirituality, as well as the occasionally prophetic tenor of some of his nationally motivated literary masterpieces, have had a significant influence on the subsequent development of Ukrainian literature.



***Lesia
Ukrainka***

Lesia Ukrainka (1871-1913) was a gifted poetess and playwright. She elevated the genre of Ukrainian dramaturgy to the accomplished heights of European dramatic art.

All of these writers/classics, in fact, have monuments erected to them by Soviet Russia as well; the Kremlin is still powerless to refute or suppress their genius. On the other hand, their works are always re-issued in extremely limited quantities, and they are invariably censored, or even altered (re-written) in those numerous places where these authors describe and protest Russia's brutal enslavement and Russification of Ukraine — regardless of the fact that such passages refer only to the tsarist Russia of the 19th century.

II.

ORIGINS: "RUS'" AND "RUSSIA" — WHAT, WHEN, AND FROM WHERE?

7. *What are the differences between the origins and formations of the Ukrainian and Russian nations?*

On the cover of the Harvard University monograph, *Kievan Rus' Is Not Identical With Russia*, the following words appear, "**.... one is prompted to ask if it is not time that American historians of Eastern Europe abandon the terminology used by Russians (for reasons of their own) and employ one that is strictly objective. For example, the term 'Kievan Russia' connotes a nonexistent relationship of Kiev with Russia which emerged several centuries later; obviously the accurate term is 'Kievan Rus', since RUS' is not identical with Russia.**"

Unfortunately, however, all too many professors of history in American universities still continue to propagate this historical nonsense - referring to Kyivan Rus' as "Kievan" Russia, although at the time when the mighty Kyivan Rus' was in existence, there was no Russia, whatsoever. An additional absurdity is that the very word **Kiev**, in its popularized English pronunciation, repeats the RUSSIAN pronunciation of this Ukrainian, and not Russian, city's name; it is, therefore, also high time to replace this transliteration with "Kyiv," in order to reflect its correct, Ukrainian pronunciation (N.B., "Kyiv" is pronounced ['Kih-yeev], where "Kih" is pronounced as the first two letters of "kit," and "yeev" rhymes with "reeve").

What is the actual difference between the origins and formations of the Ukrainian and Russian peoples and

nations? The Russians claim that both nations have evolved from a common root; that they are "brotherly" nations, and proclaim that Ukrainians must acknowledge Russians as "older brothers." And this they do not in any anecdotal sense or spirit, but seriously, officiously, and ... ubiquitously, in works of literature, in textbooks, and in all their historical publications. But even in spite of this, the Russian nation is in no sense a "brother" of the Ukrainian nation, and even less so an "older" one. The Ukrainian nation evolved completely independently on the territories of pre-historic Ukraine, while the Russian (originally "Muscovite") nation is the product of intermixtures of small numbers of Slavic colonists with various groupings of the non-Indo-European autochtons (inhabitants) of the vast, forested, and sparsely populated territories north and northeast of Ukraine — groupings predominantly composed of Finno-Ugric and Altaic elements. Mongolian influences on the formation of the Russian nation have also been copiously documented by many Russian historians and authors. Thus, the principal racial substratum of the Muscovite-Russian nationality evolved through interbreeding among a number of vanquished Finnish tribes (the Mordvians, Mer'ians, and Mur-om'ians), who resided during the assimilatory processes on the territories of present-day Russia, and their Muscovite-Suzdal'ian conquerors, who drove the unas-similable bulk of the Finnish population permanently to the north. Since the XIII century — and for several centuries thereafter — an additional process of infusion of dominant Mongolian blood into this Muscovite-Russian substratum was also prevalent. These specific ethnic/racial assimilatory process underlie the predominant Finno-Mongolian anthropological type of the representative Russian person.

The Ukrainian nation, by contrast, has no Finno-Mongolian components within it, but constitutes a rather

typical subgrouping of the Caucasian-Dinarian race, with some independent Slavic-Nordic strains.

The forementioned Harvard monograph also criticizes modern historians' reliance on anachronistic references to the fable of the so-called **Old-Russian Nationality** — one component of which was supposedly the Russian nation. However, prior to the XII century no such nation existed, thus the qualifiers "Old" (sometimes "Common" is used here) and "Russian," in this instance, are totally absurd.

Muscovy started calling itself Rus' only after its conquest and enslavement of the true Rus'-Ukraine in the XVII century — taking arrogantly to itself Ukraine's name and subsequently altering it from **Rus'** to **Russia**.

Concerning the origins of the Ukrainian nation and the name "**Rus'**," there are a great many investigative-historical studies which differ in many respects. For example, according to the "**Norman**" (or "**Viking**") theory espoused by some German scholars of the XVIII century (N.B., *most of whom were paid by Russia's Academy of Sciences*), the name "Rus'" was brought in from Scandinavia by Norman lords, or Vikings, who first captured Novhorod in the middle of the IX century, then Kyiv, and then allegedly established the "Old-Russian" state. By contrast, modern historians have arrived at a different conclusion: namely, that the word "**Rus**'" is of local Eastern Slavic origin, being a variant either of "**Ros**" (*the name of a river, which today is called the "Oskol," and to which references are made in an ancient Kyivan manuscript dating back to 1187*), or of "**Rus-los**" (the Ukrainian word for "elk"). This modern theory is upheld by the fact that the Ukrainians formed their first state centuries before the Russians established theirs — indeed, by the X century the democratically evolved system in Ukraine had already reached its peak in the establishment of the state of **Kyivan Rus'**.

All of the more prominent theories, however, including the two cited above, are distinguished by having one singular thesis in common — one which even today's Russian scholars are incapable of subverting — namely, that Rus'-Ukraine was the original cradle of western civilization. For example — on the basis of the latest work of the prominent scholar of pre-historic times, Sir **Leonard Wooley**, who in 1963, under a commission from UNESCO, published **The Origins of Human Civilization** — it appears that all the major substrains of the Indo-European race emerged at various times in the pre-historic past out of that precise geographical area which is today called Ukraine, and it is from this region that the learned author dates the development of Indo-European civilization.

Analyzing the migration movements of various subgroups of the Indo-European race out of Ukraine — in part to India, but predominantly to the Near and Middle East — which took place some 6000 years ago, many scholars have concluded that Wooley's work has definitively established the **Sumerian-Trypillian** origins of the Ukrainian nation, and that pre-historic Rus' (today's Ukraine) was indeed the original cradle of Indo-European culture. The Sumerians were, in fact, Indo-Europeans, and a people of high morals and ethics. Sumer was a country with systematized laws which antedated the Code of Hammurabi by more than 1300 years, having been set down by the jurist-emperor of Sumer, Ur-Namma, ca. 2065-2046 B.C.

From the earliest times up until the II century B.C., the territories of present-day Ukraine were settled by various peoples of Cimmerian-Scythian stock. According to some scholars, they became the immediate predecessors, and, most likely, the direct progenitors, of the Ukrainian nation. The Ukrainians' first formal emergence into nationhood (within the empire of the

Antes) was in the IV century A.D. Up until that time — starting with the II century B.C. — struggles of the autochthonous inhabitants of Ukraine to attain their own sovereignty persisted during the following periods (all well documented by European historians): the SARMA-TIAN, up to 200 A.D.; the GOTHIC, to 300 A.D.; and the HUN, to 400 A.D.

Concerning the relationship of the Ukrainian nation to the Scythians as its ancestors, even the Soviet scholars, on the irrefutable basis of excavated Scythian barrows, are forced to acknowledge that the Scythians were once the prevalent autochthons of Ukraine; however, they *limit* the duration of Scythian life in Ukraine to between the VIII and III centuries B.C., although the fact that some Scythian barrows in Ukraine are more than 5000 years old proves incontrovertibly that the Scythians inhabited Ukraine since time immemorial. Indeed, in the opinion of many researchers, the Scythians once ran a gigantic empire extending from China to the Atlantic Ocean, and its center was, ostensibly, the territory of present-day Ukraine.

Throughout the period of the great tribal/racial migrations which started with the V century A.D., Greek and Roman historians and geographers of that time recognized several distinct groups among the Slavs — the Vanadians in the western, the Slovenes in the northern and northwestern, and the Antes in the eastern regions of Europe.

The Antes, settling between the Carpathian mountains and the regions along the Dniro River, emerge, therefore, as close relatives of the Southeastern Slavs of Ukrainian ethnographic composition. During that period, the Antes developed a mighty empire north of the Black Sea — between the Dniester and the Dniro rivers — which lasted for approximately 300 years between the IV and VII century A.D.

There is no unanimity concerning the origin of the name "Rus'-Ukraine." Russophile historians try to derive "U-krayina" from the anachronistic word "O-krayina," which in Russian connotes "borderland" or "outskirts," turning it linguistically into a Russo-centric word implying that Ukraine was never more than an "outer" part of "great" Russia. What is amusing about this particular theory is that many Polish historians (who also need to justify Poland's imperialistic arrogations of Western Ukraine throughout history) allege the identical derivation based on their similar Polish word that also connotes "borderland." Since neither Muscovy nor Poland has ever referred to any other countries contiguous with them by the name "borderland," the improbability and tendentiousness of these identical, pseudo-linguistic "derivations" underscores their absurdity. The most likely origin of "U-krayina" must, of course, be based on native Ukrainians' own usage of the word "kray," or "krayina," which means "country." Even today, Ukrainian people in foreign countries use the word "kray" when referring to their homeland — as did their predecessors many centuries ago.

One plausible linguistic derivation of "Ukraine" presupposes the compound construction (Rus'-krayina), which means "Rus'-country" or "Rus'-land," and is one type of a linguistic construction in which Ukrainian is especially rich (e.g., T. Shevchenko's poetry teems with such constructions). Given the above linguistic form, two additional universal phonological operations of vowel epenthesis (i.e., insertion) and vowel harmony, which are particularly prevalent in Ukrainian (T. Shevchenko's poetry, e.g., is based largely on vowel harmony), would very naturally explain the emergence of the vowel "u" in "Rus'-u-krayina," where it is sounded the same way as in the word "Rus'." This explanation is additionally legitimized by the fact that the earliest known records of the name "Ukraine" always have it

occurring in conjunction with the word "Rus'." Many other plausible and linguistically legitimate Ukrainian-based derivations may be proposed as well.

Regardless of the actual origin of the name "Ukraine," however, there is still an indisputable disparity between the origins and formations of the Ukrainian and Russian nations. Does this disparity then provide a legitimate basis for Ukrainians today to demand unconditional independence for Ukraine? A number of American (and other) intellectuals say "No,"....that Ukraine must remain an "integral part" of the USSR, or, as they sometimes put it, "of Russia," just as, for example, Texas and Kansas must be considered integral parts of the U.S.

It is precisely in this kind of *treatment* of Ukraine by such *intellectuals* that their greatest error is committed. They can't seem to understand (or more likely, don't want to) that there never was nor is a "Texas" or "Kansas" nation; that the historical process of the formation of the U.S. is cardinally different from the processes that formed the Russian empire or the USSR; that there never was nor is a "Texas" or "Kansas" independent culture, literary language, disparate mentality, or centuries-long isolation from the world by insatiable neighbors-conquerors; and that, finally, the history of each American state is also the history of the U.S., while the history of Rus'-Ukraine is solely and exclusively the history of the Ukrainian nation, and not of Russia or the USSR.

That is why every freedom-loving American, when asked the above question concerning Ukraine's independence, should always reply, "YES! — **Ukraine must become a free and independent country and take its legitimate place in the circle of free nations of the world.**"

8. Is Ukrainian a Russian dialect?

No. Modern Ukrainian is the culmination of thousands of years of evolution of the proto-Ukrainian language spoken by the ancient Trypillian ancestors of present-day Ukrainians, with whom the predominant ancestors of the Russians have never had anything in common. Ukrainian, therefore, could never have been, and isn't now, any sort of *dialect* of Russian. This is obvious even from the simple fact that Ukraine, with its language, high level of culture, and ties with other countries, was known throughout the world as Rus' at a time when neither Russia nor the Russian nation, as such, existed.

This whole question of dialect, undoubtedly, stems from the fact that the average non-Ukrainian, knowing neither Russian nor Ukrainian, notices the great similarity in the alphabets of both languages, while forgetting that even dialects can never have alphabets distinct from the root language. If Ukrainian was indeed a dialect of Russian, then there could never have been any need for the Russian Tsar's minister, Valuyev (during the reign of Alexander III), to issue the universal 1863 *ukaze*, forbidding the use of the *Ukrainian language* throughout the Russian empire, with the express aim of Russifying the Ukrainian people, and, incidentally, extirpating all the effects of T. Shevchenko's writings on the Ukrainian populace. Today's rulers in Moscow are forced to accept the fact that they can never destroy the Ukrainian language with mere *ukazes*-decrees, thus they employ other, more totalitarian, means — editions of Ukrainian books are strictly limited to paltry numbers; instruction in Ukrainian is prohibited in even those Russian cities where there are large numbers of Ukrainians; in Ukraine itself, Ukrainian is forcibly suppressed as a "second-rate" language in contrast to "first-rate" Russian. And all this

goes on in spite of the fact that — in the words of an eminent professor of Russian literature, **A.S. Archangelskiy**, “**Up until the end of the XV century, Muscovy didn’t have any exponents of literature at all; it lived off the labors of foreign writers. As far as literary development is concerned, Muscovy, at the end of the XV century, stood considerably lower than Kyiv (i.e., Ukraine) of the XII century.**”

Today, in Kyiv, the capital of Ukraine itself, there is a large, imported population of Russians who, however, don’t speak Ukrainian at all — largely due to their imperialistic/chauvinistic contempt for the Moscow-enslaved Ukrainian people, and even more to their Nazistic, Hitler-like self-advocation as Russian *übermenschen*.

Some Ukrainian linguists have postulated that, as contrasted to other languages, Ukrainian has no dialects as such, only local linguistic variations, which offer little hindrance, if any, to mutual understanding between speakers from different parts of Ukraine. But it is true, nonetheless, that the centuries-long occupations of major parts of Ukraine by both Russians and Poles have each left their mark on the language of some Ukrainians in the form of Polonisms and Russianisms, although most Ukrainians invariably revert to the unpolluted form of their language once the coercive source of impurities is removed.

As far as Russian is concerned, according — again — to Professor A. S. Archangelskiy, the orthographic system of Russian was developed by the Ukrainian scholar, **Meletiy Smotryts’ky**, in the 1600’s — an accomplishment that couldn’t even be supplanted by the first true Russian scholar, Lomonosov. In 1649, the Russian Tsar Aleks’ey petitioned the most prominent Ukrainian linguists to come to Moscow and

prepare the standard Russian edition of the Holy Bible. In that same century, Ukrainian scholars from Kyiv, which already had its own Academy, helped found the Slavico-Graeco-Latin Academy in Moscow. And that school's faculty remained predominantly Ukrainian through the end of the XVIII century.

So — how can there be talk of Ukrainian as a dialect of Russian, when the former language is far older and is derived from a nation with such an outstanding level of ancient cultural and literary achievements?

9. Which is correct: “In *THE* Ukraine,” or “In *Ukraine*?”

Ukraine should always be written without the article *the*, just as “France,” “England,” “Canada,” “Germany,” “Brazil,” etc. are always written without it. The word *the* preceding “Ukraine” is yet another example of an unjustifiable anachronism, or even analphabetism (indication of illiteracy) of those who employ it. Ukraine is not simply some geographical area, but a people, a country, a nation — a nation several hundred years older than the Russian, although, in no English language publications do we ever see the comparable construction, “the Russia.” Why?

The reason is that English-language authors and publicists in the West ignorantly mimic Russian historiography which, in the interests of its past and present imperialistic arrogation, aspires to the treatment of Ukraine as a mere geographical locality of “Russia” — such as, for example, “the” North, “the” steppes, “the” lowlands, etc. — without needing to associate the particular locality with its inhabiting nation. And on top of this, even the American states and Canadian provinces are written without “the” in front of them, although none of these states or provinces connote individual nation-

alities or nations but serve principally as structural entities for their separate administrations or governments.

The same criticism may be levelled at German publications, with their perpetual *die Ukraine, in der Ukraine*, etc., although they never put down *das Russland*, or *in dem Russland* when the subject concerns Russia.

Contemporary Soviet English-language publications also use the "the" with the aim of degrading and relegating the once mighty and independent Kyivan Rus' to the status of a regional area. Yet, at the same time, they've convinced the political leaders of the West to accept Ukraine into the United Nations — *nations*, not geographical regions! — as a "self-governing" country-republic within the orbit of the USSR. This is yet another example of the perfidious hypocrisy of Moscow's imperialistic policies regarding Ukraine and of the intellectual and moral weakness of the Western world before Moscow's duplicitous manipulativeness and political mendacity.

THE set before the name UKRAINE is, therefore, deeply insulting to all Ukrainians everywhere, and is, in fact, manifestly nonsensical, both from the historical and linguistic points of view.

10. How old is Kyiv, and is Kyiv really the "Mother of Russian Cities"?

Russian historiography repeatedly trumpets the following phrase: "**Kiev — mother of Russian cities.**" Is this true? Does it correspond, in any way, to historical facts?

The answers to these questions depend on what is meant by the phrase **Russian cities** — does it mean

Ukrainian cities, i.e., the cities of ancient Kyivan Rus', or the cities of present-day Russia — the erstwhile Muscovy?

The answer is yes, Kyiv is indeed the mother of the cities of Rus' — which is today called Ukraine — not merely from the period of inception of Kyivan Rus' but, indeed, from many centuries earlier ... and, no, it isn't, if one has in mind the cities of former Muscovy, i.e., of present-day Russia. For there were never any cultural ties or bonds between the Ukrainian and Russian peoples prior to the beginning of the XII century. The ancestors of the Ukrainian and Russian nations were still living separately in their own countries when Kyiv was already a very ancient city in Ukraine. So why then does contemporary Russian historiography try so furiously to "tie" Kyiv to Russia?

The reason is clear and unambiguous: to "legalize" Russia's occupation of Ukraine — which began 300 years ago and continues to the present under Red Moscow's guidance. This is totally appropriate to the typical mentality of all imperialistic politicians and historians. To wit, "What's mine is mine, and what's yours is ours, so let's live together in peace under my dictatorship." This attitude is manifest in all aspects of Russia's dealings with Ukraine. For example, it is well known that Red Moscow, with its communist government, carries on a perpetual war against the faithful of all religions. It would seem that such a government could never prescribe any of its calendar days for the celebration of church or religious commemorations, anniversaries, or jubilees. Indeed, it has always been so. But now, just around the corner, is the upcoming millennial of Christianity in Ukraine — which was instituted there by the Supreme Ruler of Kyivan Rus', ("Grand Duke") **Volodymyr the Great**, grandson of Ukraine's Supreme Ruler, ("Grand Duchess") **Ol'ha**, in 988. At that time

there wasn't even any rumor of a Russia in the world arena, yet Moscow, true to form, is now planning major activities to commemorate this millennial as a 1000 year old event in "*Russian*" history.

Regardless of the historico-political positives or negatives of Ukraine's acceptance of Christianity (N.B., there were many positives, such as ties with the outer world, access to European culture, development of Ukrainian architecture and high art, etc.; there were also many negatives, such as Byzantium's interference in Ukraine's internal affairs, creation of political intrigues, internecine turmoil, etc.), this historical act of christening Rus'-Ukraine is a part of Ukrainian history in which Muscovy/Russia had no involvement or relationship whatsoever — especially since Christianity wasn't brought into Russia until several centuries thereafter. Yet, in spite of this, Russia, now Red and officially atheistic, keeps referring more and more to the christening of Ukraine as a major event in its own history — covering up any appearances of inconsistency before the rest of the world with the loudly trumpeted and constantly repeated slogan, "Kiev — mother of Russian cities." More generally, Moscow keeps constantly trying to ascribe all the other aspects and phases of Ukrainian history to itself in order to accord itself a mandate for its initial and continuing occupation of Ukraine — while the West regards all this in silence

No, to present-day Russians (i.e., to Muscovy/Russia), Kyiv never was, isn't, and couldn't possibly have been a mother — or even a distant aunt. And if one must use "familial" terminology, it would be historically correct to say this: "Kyiv, the mother of all Ukrainian cities, was first brutally raped and plundered by the ancestors of present-day Russians in the XII century — then with respect to its name in 1713 — and it is still being raped and plundered today by the present-day vandals and enslavers of Moscow.

Concerning Kyiv's actual age, there are no existing reliable sources. Russia keeps constantly trying to convince the world that Kyiv is only 1500 years old; this makes it easier for the Muscovite historians to twine together the histories of Kyiv and Russia. In fact, however, Kyiv is considerably more ancient. Some historians have deduced that Kyiv is 2000 years old; others believe 3000, and the very latest studies have convinced many that Kyiv is at least 4000 years old.

On the basis of a segment of proto-Ukrainian speech, discovered by a German archaeologist in Turkey in 1947, the name Rus' and the capital of Kyiv existed at least 3000 years ago. According to researchers, the town of the excavation site (located in Karotep, Turkey) was first built many centuries B.C. Still another Phoenician inscription was discovered on a stone in Brazil, apparently left by Phoenician survivors of a shipwreck more than 2000 years earlier. The inscription mentions a god of Rus' named Or and his seat in the city of Kyiv. Thus, Kyiv was already an important city even then.

Analyzing certain other archaeological finds of recent years that relate to the domestication of animals in ancient times, it has been proved that the Bactrian camel was first domesticated in the vicinities surrounding Kyiv, ca. 2000 B.C., and that the Ukrainians' more remote ancestors had domesticated horses more than 2300 years earlier. All these data have led many researchers to conclude that Kyiv must be at least 4000 years old.

In accordance with these and numerous other archaeological discoveries, many scholars of ancient Ukraine support the thesis of **Professor Scherbakivsky** who, in his book, ***The Formation of the Ukrainian Nation***, establishes, on the basis of archaeological sources, **the unbroken evolution of the Ukrainian nation from its pre-historic Trypillian ancestors, through the Antes of the early centuries A.D., up to**

the historically recorded eras of early Kyivan Rus'. The Trypillian culture of pre-historic Ukraine is known to have extended more than 7000 years into the remote past.

Regrettably, Moscow doesn't permit archaeological excavations within Kyiv or the surrounding vicinity, obviously fearing the discovery of inconvenient evidence which might aid objective researchers in establishing Kyiv's actual age.

11. What are the principal national, traditional, and cultural differences between Ukrainians and Russians?

Thanks to the distinctiveness, and the ancient, deeply-traditional roots of Ukrainian culture, the Ukrainians have endured through all past periods of Russification by their Muscovite oppressors without losing any of their cultural individuality. Even in pre-historic times, there flourished a culture of extraordinary sophistication in the territories of present-day Ukraine — a fact attested to, with amazement, even by most non-Ukrainian researchers who rely on evidence extracted by the most reliable methods of modern paleology. And although, at certain times throughout history, Ukrainian culture was influenced to some extent by the Greek, Roman, and Byzantine cultures, the predominant elements of Ukrainian culture were never affected and have remained generally and specifically Ukrainian — in marked contrast to the Russians who lack, and have always lacked, elements of comparable depth. The Ukrainian nation's entire philosophy of life — its world view — has its origins in the remote pre-Christian traditions of ancient Ukraine. Even foreign travelers in XI century Ukraine remarked, with astonishment, on the remarkably advanced nature of the inhabitants' culture.

For example, the French bishop, **Gautie' Saveira** — who visited Kyiv on behalf of his king, Henri I, to ask for the hand of **Anna**, the daughter of Ukraine's Supreme Ruler, ("Grand Duke") **Yaroslav the Wise** — wrote the following: "**This realm is more united, more content, mightier, more prominent and more cultured than France.**"

The eminent Russian historian, **Kluchevsky**, drawing comparisons between Ukrainians from the "Princely" era of Kyivan Rus' and typical Muscovites of that time, isolated the following fundamental differences: Rus'-Ukrainians were distinguished by a knightly spirit, bravery, and a desire for honor and glory, while the Suzdal'ians and Muscovites — ancestors of modern-day Russians — were distinguished as clever merchants and occupiers of other peoples' lands. Rather than dying in battle against a stronger opponent, they preferred to stay subdued, remaining for a long time under the yokes of their Tarter masters. If ever fought their conquerors at all, it was with duplicity and subversion, and not with overt resistance. The Rus'-Ukrainians, on the other hand, honored their dignity and preferred to die in open battle against the Mongol invaders.

The differences of character must have been overwhelmingly evident if even this historian, himself a Russian, couldn't refrain from describing them.

The greatest Russian writer, **Lev Tolstoy**, also wrote about the "two Rus'ias," having in mind the original Rus'-Ukraine on one hand and, on the other, that "Rus'ia" whose name was stolen by the more recent Muscovites from Rus'-Ukraine three centuries ago. He wrote that the first "Rus'ia" had its roots in European, or even an "all-world," culture. In this Rus'ia, the ideals of goodness, honor, and freedom were self-evident and

universally accepted — as in the West. But, there was, he wrote, another Rus'ia — a Rus'ia of mysterious forests and taigas, a bestial and fanatical Rus'ia, a Rus'ia of Mongols and Tartars. This Rus'ia carved out its ideals on the foundations of despotism and fanaticism. **Kyivan Rus' was a part of Europe; Muscovy was, for ages, the negation of Europe.**

The outstanding Arab scholar, **Paul of Aleppo**, son of Patriarch **Makarios** of Antioch, after visiting Ukraine and Russia, in 1653, wrote, **"Howsoever strange it may seem, but in Ukraine I felt myself constantly at home, while in Muscovy my heart was always heavy, for wherever I went, noone anywhere was in the least bit free. Whoever desires to shorten his life span by 15 years should relocate to the land of the Muscovites. In Ukraine, however, I found joy in life, freedom, and civilization ..."**

This is how non-Ukrainians, including many prominent Russians, have perceived and contrasted the differences between Ukraine-Rus' and Muscovy-Russia (or *Rassiya*, as Muscovy started calling itself during the reign of Tsar Peter I).

Cultural and traditional differences between the Ukrainians and Russians are readily apparent to almost every observer — settlements, buildings, customs, traditional foods, and, in short, almost the entire mode of life of the Ukrainian rural dweller is readily distinguishable from that of the Russian. When, during World War II, the Germans were occupying Ukraine and some parts of Russia, many German soldiers later remarked on how easy it was for them to determine — without topographical maps — where Ukraine ended and where Russia began; the Ukrainian houses were usually whitewashed, tidiness prevailed outdoors, most had small cherry trees or apple orchards, and the yards were usually fenced. The Russian habitations,

by contrast, were invariably neglected, drab, foreboding, and dirty.

Even today, almost every American or Canadian tourist immediately notices the glaring disparity between the lifestyles of Ukrainians and Russians. Such tourists are invariably impressed by the artistic preoccupations of Ukrainians — embroidery, which profusely adorns the walls, garments, and beds of Ukrainian homes; woodcarvings, ceramics, and the world-famous Ukrainian Easter Eggs, whose origin dates back to pre-Christian antiquity. Both happy and sentimentally-tender folk songs, tidiness in day-to-day life, incredible variety in the preparation of food, beauty in the manner of dress, yes, even conversational propriety (i.e., absence of scatological language in arguments, which is, by contrast, profuse in Russian), all shine brightly against the drab and forebodingly-oppressive backdrop of day-to-day Russian existence.

A great difference also exists in the intrafamilial relationships between husbands and wives and parents and children. The Ukrainian woman, in a Ukrainian marriage, becomes the traditional stewardess of the house, including its income — which the husband hands over to her willingly and reliantly, having full confidence in its wise and optimal utilization. On the other hand, in a Russian marriage, the wife is never entrusted with any such important aspects in the stewardship of the home. Even linguistically, there is an interesting difference between Russians and Ukrainians with regard to marriage: the Ukrainian wife is called **druzhyna**, which means **friend** — a term absent in Russian matrimony. In Ukraine, when a girl marries, she is said to have been “be-friend-ed” (o-druzh-y-lasha) **with** her husband; the same is said of the husband with respect to his wife. The **with** here stresses the equality and interdependence of their relationship. In Russian, on the

other hand, the girl is said to marry **za**, or **behind** her husband, while the man is said to marry **na** or **on** her. These relational prepositions underscore, very bluntly, the woman's dependent role "beneath" her husband, as well as her second-class status.

As far as the relationship between the individual Ukrainian and his society is concerned, here again, we find a great disparity between Russians and Ukrainians. Ukrainians regard individuality as basic and stress individual autonomy, regarding the community only as a spontaneous, or voluntary, body created by people of mutual good will for the purposes of mutual protection or assistance. In Russia, on the other hand, even from the earliest times, the *obschyna*, or "togetherness-in-everything" (e.g., collective farming, settlement, life-style, etc.) was predominant, exemplifying the archetypical Russian group mentality. The Russian *mir*, or "community," has always been totally different under the Tsars; it had the nature of a dictatorial-totalitarian society, in which the average peasant (*mouzhik*) had to unquestioningly submit himself to the autocrat ruling his *mir*, even to the extent of self-abnegating his life and freedom. It is no wonder, therefore, that even in the XX century the Russian peasantry didn't offer even one tenth of the resistance to Soviet collectivization of rural agriculture or to the formation of the *kolhosps* (following the Bolshevik Revolution) that the Ukrainians did. For such collectivism and meek obedience in the face of totalitarianism have been ingrained into the national spirit of the Russians from the earliest days of their existence. And if, in exchange for such submissiveness, they are now offered the dogma of their own "superiority" over other nations, then no further points concerning modern Russian chauvinism need be made.

Regarding attitudes toward religion, Ukrainians

also differ from Russians in the fact that dogmas and rituals aren't as important as the primary fact of faith itself (i.e., its ethical essence); thus, religious tolerance among Ukrainians is far more prevalent than among Russians.

Yet another one of the many differences between Russian and Ukrainian cultures is the fact that the development of Ukrainian culture is inextricably interwoven with its nation as a creator of that culture; Russian culture, by contrast, is basically dissevered from its nation — educated Russians have never found it easy to associate with their *mouzhiks*-peasants, while the creativity of all the cultural exponents-activists of Ukraine has always been the reflection of Ukrainian national consciousness, aesthetics, and the national soul of the Ukrainian people. Completely lacking in Ukrainian folk art are songs which recreate and glorify such brutality and sadism as is found, for example, in the Russian song *St'enka Raz'in*, where a kidnapped and imprisoned princess is repeatedly raped and then tossed into the Volga to the joyful outcries of the drunken chieftain and his companions.

And how many traditional rituals and ceremonies, with their unprecedented and incomparable richness and colorfulness — dating back to pre-Christian times — are manifested in Ukrainian national art? Hauntingly beautiful songs, that have lasted up through the millenia: Christmas carols with words adopted to the new era; Epiphany carols; nuptial and harvesting songs. Nothing even remotely as prolific or beautiful exists, or has ever existed, in Russian national art.

Such, then, are the vast national, traditional, and cultural differences between the Ukrainian and Russian nations.

III.

THE ACHIEVEMENTS AND ATTAINMENTS OF ANCIENT UKRAINE

12. What were the most prominent periods in the history of ancient Ukraine?

1. The major victory of **Oleh**, Supreme Ruler ("Grand Duke") of Rus', over Byzantium in 907 A.D. At that time, Byzantium had been aggressively continuing the imperial traditions of the 1st ("Holy") Roman Empire. After Oleh's victory (due to Byzantium's breaking of the treaties it signed with Kyivan Rus') later campaigns were undertaken by the Supreme Sovereigns **Ihor** and **S'viatoslav**. These (less successful) campaigns continued until Ihor's wife, **Ol'ha**, and his grandson, **Volodymyr the Great**, took diplomatic steps to bring about peace and friendship between the two realms and institute Christianity in Ukraine (N.B., this faith was officially brought in from Constantinople in 988 A.D.). This event, on the one hand, led to the invigoration of ties with Western Europe and the culturo-political maturation of Kyivan Rus'. On the other hand, it lent itself to an increase in Byzantium's meddling in the internal affairs of Ukraine, and the spread of political intrigues for weakening its power.

2. The prestige of Kyivan Rus' throughout Europe reached its apex during the reign of **Yaroslav the Wise, Volodymyr the Great's son** (+ 1054 A.D.), who distinguished himself by his juridical prowess and architectural development in the expansion of Kyiv. It was evidently in the dynastic interest of Europe's other rulers to enter into matrimonial ties with Yaroslav's family; as a consequence, he came to be known as the **father-in-law of Europe**.



**Sviatoslav
the Conqueror**

(reign 960-972)

The most courageous
Ukrainian ruler.



Yaroslav the Wise

(reign 1019-1054)

Approved the Charter
of Law for Kyivan
Rus'-Ukraine

("Rus' Truth")

in 1054, a half century
before the famous
English **Magna Charta
Libertatum** of 1112.



Ukraine's Supreme Sovereign, **Volodymyr the Great**, who brought Christianity into Kyivan Rus' from Byzantium in 988. This took place at a time when neither Russia, nor the Russian nation, as such, were in existence, an incontrovertible fact that precludes any possible historical ties between the *millenial* of Christianity in Ukraine and the one presently claimed by Russia. In point of fact, Russia didn't become "Christianized" until centuries later.

3. After the decline of Kyivan Rus' as one of the mightiest realms in Europe, the greatness and glory of the Ukrainian-Rus' nation were periodically revived by the following rulers: **Yaroslav the Eight-Sensed** of Halych (+ 1187 A.D.); **Roman Metyslavych** of Volyn', creator of the Halych-Volyn' State (+1205 A.D.); and especially his son, **King Danylo**, who was coronated by

the Roman Pope for his leadership on the Mongolian battle fronts, and who nurtured his ties with Europe while building up the strength and culture of his country (+ 1264 A.D.).

4. During the Kozak Era: **Het'man Petro Sahaidachny** led a victorious campaign through the territories of barbarian Muscovy (1618), and in 1621 he crushed the Turkish army in a major battle near Khotyn; **Het'man Bohdan Khmel'nyts'ky** demolished Poland's "invincible" imperial armies in numerous and recurring battles, initiating the process of liberating Ukraine from Polish occupation and domination (1648); **Het'man Ivan Vyhovs'ky** shattered the armies of a Muscovite invasion of Ukraine near Konotop in 1659.

5. The Ukrainian Kozak armies contributed decisively to the victory of the confederated Austrian army over Ottoman Turkey during the rescue of Vienna from the Turkish siege of 1683, saving Western European Christendom from the threat of permanent Moslem domination. Historically, however, all the honor and glory for this Kozak accomplishment went to the supreme commander of the Ukrainian-Polish Allied Armies, the King of Poland, Jan Sobiesky.

13. With which countries did ancient Ukraine maintain ties and relations?

As far back as the IV century, the Antes, predecessors of today's Ukrainians, entered into an anti-Goth alliance with the Hun king Attila. At the same time, the Antes also maintained alliances with Byzantium.

Ol'ha, Supreme Sovereign ("Grand Duchess") of Rus', consistently tried to establish cordial ties with Germany's King **Otto III**.

Ukraine's Supreme Ruler, **Volodymyr the Great**, established friendly relations with both the Hungarian



**Het'man
Bohdan
Khmel'nyts'ky**
(reign 1648-1657)



**Het'man
Ivan
Mazeppa**
(reign 1687-1709)

king, **Stefan**, and the Czech king, **Andrykh**, with the intent of safeguarding the western borders of his realm from Poland, as a state of hostility had been developing between the two countries since 992.

Volodymyr's son, **Yaroslav the Wise**, signed a treaty with Germany's King **Heinrich III** to establish mutual support against Poland, which was then gazing covetously on Ukraine's western lands. Yaroslav also maintained friendly relations with Scandinavia (wedding his daughter to King **Harald**) and France (his daughter Anna married France's King **Henri** in 1049, and their son **Phillipe** later became the king of France).

Yaroslav's son, **Izyaslav**, sought to establish ties with Rome's Pope **Gregory VII**. At the same time, peaceful relations with Byzantium, especially under Ukraine's Supreme Sovereign, ("Grand Duke") **Volodymyr Monomakh** (+1125), continued uninterrupted.

The ruler of the Halych-Volyn' state, **King Danylo**, concluded a treaty with the Austrian herzog **Friedrich**. The Halych-Volyn' State also established strong ties with **Lithuania** — in the second half of the XIV century, the historical Lithuanian-Ukrainian kingdom was founded.

During the renaissance of Ukraine in the Kozak Era, Het'man **Bohdan Khmel'nyts'ky** concluded a treaty with **Moldavia** in 1652; Het'man **Petro Doroshenko** entered into an alliance with **Turkey** in 1672, hoping to free Ukraine from Polish domination; Het'man **Ivan Mazepa** formed an alliance with Sweden's King **Charles XII**, trying to free Ukraine from the clutches of Muscovy's Tsar Peter I.

14. When did writing first appear in Ukraine?

The ancestors of the Ukrainian people utilized writing even in ancient times. This is proven by various archaeological records such as merchants' logs and other inventories and agreements between the Ukrainians and the Greek colonists who established settlements on the northern littorals of the Black Sea more than 800 years B.C. The latest studies, by some of the world's most eminent archaeologists, have established the continuous evolution of the Ukrainian nation from pre-historic times, viz., from the period of the migration of the great Sumerian nation out of Ukraine's western and central territories, on which there was already a highly developed culture (the Trypillian) with more than 7000 years of history behind it. The Sumerians, according to these studies, were the first people in history to utilize hieroglyphics, which they invented more than 5000 years ago.

Regarding later writing, it is known that when St. Cyril, inventor of the Cyrillic alphabet, came to Kher-sones (in Ukraine), he already found a written Bible and Psalter — written by Rus'ian authors (derived from the **Rus'** in **Rus'-Ukraine**, and not from Russia). This was in 861. Later, beginning with the acceptance of Christianity in Ukraine in 988, the Cyrillic alphabet was perfected and systematized, which led to the genesis of the Old Church Slavonic language, which prevailed for centuries throughout Eastern Europe.

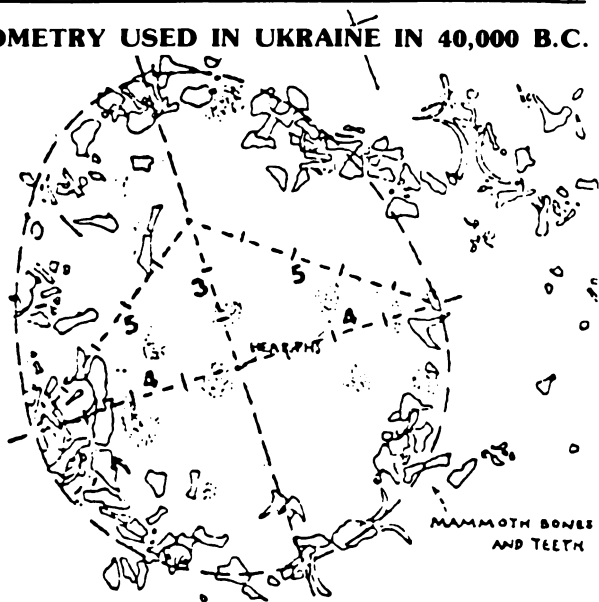
The first handwritten tomes in Ukraine were the **Ostromyrov Gospel**, 1056, and the **Izborn'ik Sviatoslava**, 1073. The first Slavic printings in Cyrillic were authored by the Ukrainian **Lemko Sviatopolk Fiola**, and date back to 1491, the year before Columbus discovered America. The first books printed in Ukraine (in L'viv) were **The Apostle** by **Ivan Fedorovych**, which appeared in 1574, and **The Primer**, which was

issued that same year — its sole original edition now belongs to Harvard University.

But the pearl of early Ukrainian printing is the 1581 edition of the **Ostroh Bible** by Ivan Fedorovych.

It is interesting to note that Fedorovych worked initially in Moscow, but his work there was viewed with great hostility by the authorities who concluded that it was "evil," and he was forced to flee for his life. Failing to find freedom in his own homeland, he found it and an abundant scope for his work in Ukraine.

GEOMETRY USED IN UKRAINE IN 40,000 B.C.



"There is no doubt in my mind that Neanderthal man used geometry in 40,000 B.C. to build a hunting camp at Molodove in Ukraine," declared Dr. Lyle Borst. The professor of physics and astronomy at the State University of New York at Buffalo described the camp as "an astoundingly perfect egg-shaped oval that could have only been built with the use of geometry.

"It is unbelievable — but undisputable."

IV.

UKRAINE THEN AND NOW — FREE VS. ENSLAVED

15. *Under which foreign empires did Ukraine formerly suffer?*

After the decline and collapse of Kyivan Rus' due to a whole series of Suzdal'ian-Muscovite attacks on Kyiv, followed by the great Tartar invasion (1223-1240), Ukrainian sovereignty survived for an additional hundred years within the borders of the Halych-Volyn' demesne. In the XIV century, the King of Poland led a number of campaigns against Halychyna (the western regions of Ukraine), and, after the Polish-Lithuanian accord, both countries divided Ukraine's lands between themselves. Poland acquired the central territories of Halychyna, and Lithuania claimed the remainder of Ukraine. In later years, this led to the formation of the Ukrainian-Lithuanian kingdom, which was governed by a Ukrainianized Lithuanian dynasty presiding over a predominantly Ukrainian nobility. Afterwards, from the latter half of the XV century through the end of the XVIII century, most of the Lithuanian-governed Ukrainian lands were gradually taken over by Poland, largely as a result of an opportune dynastic marriage between the Queen of Poland and the Grand Duke of Lithuania. Apart from a period of independence in central Ukraine during the Kozak Era (in the second half of the XVII century), both Halychyna and Volyn' (i.e., "Right-bank Ukraine" — west of the Dnipro River) ended up under Polish totalitarian domination.

During the Het'manate of Petro Doroshenko, Ukraine went through a period of union with Turkey (in the 1660's), which later took Ukraine's Podil'ian

territories under its domination on the basis of the Polish-Turkish accord of Buchach (1672).

After the collapse of Poland and starting in 1772, Western Ukraine ended up under the rule of Habsburg Austria, remaining a component part of the Austrian Empire until the Russian Revolution of 1917. At that time, Ukrainians from all foreign-dominated parts of Ukraine rose up spontaneously to fight for their own free and independent country.

It should be noted that all throughout these critical periods in Ukraine's history, when it was surrounded on all sides and mercilessly hounded by the Poles, Russians, and Turks, not one of these plundering powers ever honored or kept a single treaty between itself and Ukraine, using such situations to invariably advance its own aims of arrogating Ukraine's bountiful lands to itself.

Following World War I, Ukraine's western lands were once again split among various foreign powers — Poland, Romania, Czechoslovakia, and, later on, Hungary. After World War II, Russia, having occupied over 90% of Ukraine's territory for the past three centuries, incorporated the remaining Ukrainian ethnographical territories (with the exception of Lemkivshchyna (next to the Carpathian mountains) and Bessarabia (or Moldavia, bordering on Romania) into the pretentiously titled "Ukr.SSR". Ukrainian partisan uprisings for independence in all parts of foreign-occupied Ukraine, during World War II, were ruthlessly and relentlessly suppressed by Moscow's communist regime with the "approval" of the Western world.

16. What role did Ukrainians play in the Revolution of 1917?

In view of the Russificatory policies of Tsarist Russia

toward Ukraine and Ukraine's brutal exploitation by Moscow for imperialistic expansion, and, more generally due to the totalitarian nature of Russia's dictatorial-monarchic system, many Ukrainians were captivated by the ideals of democracy and freedom which revolution was supposed to bring with it to the Empire. Ukrainian politicians of that time perceived the Revolution as an opportunity for winning back Ukraine's former independence. Some were for a mutual Russian and Ukrainian struggle against the Tsar's regime, and, after his downfall, for a continued mutual building of a new society consisting of a federation of both nations based on socialist principles. Others distrusted Moscow completely and thirsted for a completely independent Ukraine, regardless of its ultimate societal or administrative structuring. There were, also, those who simply feared the revolution and took no part in any political activities whatsoever. This was particularly true of the peasantry, which still remembered the frightening upheavals caused by the military actions of World War I.

Ultimately, the realization of the necessity for change won over, and it was, in fact, the Ukrainians — the **Volyn' regiment in Petrograd and the Ukrainian sailors in Kronstadt** — that started the Revolution of 1917.

Tragically, the Russian Bolsheviks perverted this liberating revolution into an even deeper enslavement of all the nations of the former Tsarist Empire, with Ukraine as, perhaps, its most tragic victim.

17. Was Ukraine ever an independent country?

The Gothic historian, Jordanes, writes that the Antes — the bravest of all the Slavs — inhabited the littorals of the Black Sea between the Dniester and Dnipro rivers, and that they created the first powerful Slavic

state in the beginning of the IV century (A.D.), which lasted through the beginning of the VII century. It was at that time that the Ukrainian nation first demonstrated its organizational skills, vitality, and sound socio-economic structure. The Antean Empire finally collapsed under repeated blows from a ferocious nomadic force from the East — the Avar hordes — and also due to various intrigues and covetous meddlings in its internal affairs by Byzantium.

After the downfall of the Antean Empire, the Ukrainians regained their former strength and independence within the newly-created state of **Rus'**. At that time (X to XII cent.), there was no conceivable Russia at all, only Kyivan Rus', on the territory of present-day Ukraine. Travelers from Novhorod (Slovenes), Polots'k (Byelorussians), or Suzdal' (the first Muscovite settlements), when setting out for Kyiv, would invariably say that they were going "**na Rus'**", i.e., "**to Rus'**." In the western regions of Ukraine also, within the Halych-Volyn' demesne, "Rus'ian" war lords and noblemen were always referred to as "Kyivan." Under the Kyivan Rulers **Oleh**, **Ihor**, **Sviatoslav**, **Volodymyr**, and **Yaroslav**, Rus'-Ukraine reached the dazzling heights of its development, becoming the mightiest country in Eastern Europe. Chronic invasions and destructive intrigues perpetrated by the Suzdal'ian-Muscovite dukedom on the principal population centers of Kyivan Rus', followed by the great Mongol invasion of the XIII century, led to the eventual and tragic downfall of Rus' as the sovereign state presided over by Kyiv. Lack of unity among the Ukrainian rulers themselves also contributed to it.

One remaining and mighty branch of Kyivan Rus', the Halych-Volyn' Ukrainian Demesne, lasted for an additional century — from the XIII to the XIV — under the dynastic rules of **Roman**, **Danylo**, **Lev**, and **Yuriy**, until it too lost its independence under the collusive

onslaught of Jagellonian Poland and the kingdom of Hungary.

It wasn't until the XVII century that Kievan Rus' was resurrected again, in the form of the **Ukrainian Kozak State**, under the leadership of Het'man **Bohdan Khmel'nyts'ky**. This transpired during the 1640's, immediately after the Kozaks demolished Poland, which had over the centuries been arrogating and plundering western Ukraine in an increasingly feral and brutal fashion. But this brilliant period in Ukraine's history didn't last for long. Assaults and intrigues by Muscovy, Turkey, and Poland, in their perpetual expansionist designs on Ukraine, culminated in the forced and tragic union formed by Het'man **Ivan Mazeppa** with Sweden's King **Charles XII** to free Ukraine from Muscovite occupation. This happened after Moscow broke all the terms of the Pereyaslav military accords which it had entered into with Het'man Bohdan Khmel'nyts'ky in 1654. Unfortunately, Mazeppa lost his bid against Tsar Peter I at the Battle of Poltava in 1709 (N.B., knowledgeable historians class this as one of the ten most important battles in the history of Europe), and it was from this "beginning" that Tsar Peter I rose to create the Russian Empire, which was to immediately encompass the territories of Ukraine and many other enslaved nations. It was also from this time that the Muscovite Imperial Government arrogated to itself Ukraine's ancient name of "Rus'," perverting it to "Rassiya," i.e., "Russia." From this time onward, the Russian Empire also began referring to all Rus'-Ukrainians as "malorossy" ("minor Russians") and to itself as "vel'ikorossy" ("major" or "great" Russians), endeavoring, in this fashion, to enlarge and validate its own historical continuity at the expense of the history of Rus'-Ukraine.

Following the outbreak of the Revolution of 1917,

an independent republican government was formed in Ukraine under the name *Ukrayins'ka Tsentral'na Rada* (Ukrainian Central Council) under the presidency of world-renowned historian, Prof. **M. Hrushevsky**. **V. Vynnychenko** (prominent writer and politician) was also one of the leading figures in the creation of the Ukrainian Republican government (N.B., at present, though, he is a somewhat controversial figure, primarily due to the apparently questionable expediency of some of his expressed beliefs and political maneuverings).

In April of 1918, the Het'manate was created as an alternative government under the jurisdiction of **Het'man Pavlo Skoropads'ky**, but it was dissolved after only eight months in power. Finally, the *Directorate of the Ukrainian National Republic* assumed power under the leadership of **Otaman Symon Petl'ura**. During the short periods of Ukrainian independence, Ukraine established diplomatic missions in many foreign countries, issued its own money banknotes, postage stamps, and passports, and displayed many other visual manifestations of a sovereign and independent state.

All the above intervals of Ukrainian sovereignty in revolutionary times ended in tragic defeat under the onslaught of Russian—in this instance, Communist invading forces in 1921. Prior to this, the Ukrainian Sovereign State was diplomatically recognized by the following countries: Romania (1917); Great Britain United States, Soviet Russia, Germany, Austria Hungary, Bulgaria, Turkey, Japan, China, Portugal Idel-Ural, Kubanschyna, Byelorussia, Denmark Greece, Norway, Persia, Spain, Armenia, Georgia Don-Cossackia, Siberia, Finland, Lithuania, Adzerbaizhan, Poland, Sweden, Switzerland, and Bavaria (1918); Hungary, North Caucasia, Czechoslovakia

the Vatican, Holland, and Italy (1919); Belgium and Latvia (1920); Argentina and the Free City of Danzig (1921).

As may be seen from the above list of names, it contains countries that would probably not be familiar to everyone. These are the names of countries whose nations once belonged to the "Prison of Nations" of Tsarist Russia, and which, with the outbreak of revolution, also proclaimed their own independence, striving to rid themselves of Russia forever, whether Tsarist or Communist. All were later re-occupied by Moscow's hordes and re-enslaved even more thoroughly than before. Only Lithuania, Latvia, and Estonia retained their independence up to World War II, during which time, they too were forcibly incorporated into the so-called USSR.

It is worthwhile to note here that when the Ukrainian Sovereign State was being formed, **V. Lenin** proclaimed (November 2, 1917) the right of all the former nations of the Tsarist Empire to "full freedom and independence." However, after the Ukrainian Central Council issued its **IV Declaration (January 22, 1918) claiming Ukrainian Independence and, one year later, the re-unification of the Territories of Western Ukraine (November 1, 1918 the Ukrainian National Council proclaimed the sovereignty of the Western Ukrainian Republic) into One, United, and Sovereign Ukrainian State**, this very same Lenin launched several divisions of the Soviet Army into Ukraine, crushing its independence and forcibly re-annexing it to the Russian (Red) Empire, breaking all his former promises, treaties, and guarantees. This includes his peace pacts with the Central Nations at Brest-Litovsk, signed by Soviet Russia in 1918.

Throughout all these brief periods of Ukrainian

independence — the Ukrainian National Republic, and especially during the Het'manate — the Ukrainian nation started vigorously rebuilding its domestic economy, reinstituting progress in scientific and cultural activities and consolidating the political structure of its independent homeland. Unfortunately, in none of these brief renaissances did this consolidation reach the level of being able to withstand either the armed might of the Muscovite-Bolshevik hordes or the pernicious manipulations of Ukraine by various external forces.

The same fate was also shared by still another part of Ukraine, **Karpats'ka Ukrayina** (Carpathian Ukraine), which proclaimed its full independence in 1939, under the leadership of its president, **Fr. Augustyn Voloshyn**, in the capital city of Khust. Carpathian Ukraine is also known in history as either "Hungarian" or "Sub-Carpathian" Rus', and its inhabitants are referred to variously as **Carpatho-Rusyns**, **Carpatho-Ukrainians**, or **Carpatho-Ruthenians**. Throughout several centuries — up through the XX — the kingdom of Hungary persistently strove to "Hungarianize" these Ukrainians, e.g., forcing them to abandon the Cyrillic alphabet in favor of the Latin in church services, and, in general, persecuting all displays of their national self-awareness. Following the annexation of Carpathian Ukraine by Czechoslovakia, **Fr. Voloshyn** was elected as a delegate to its parliament, where he fought for the interests of his nation, defending it from numerous Russophile influences that were, at that time, being promoted by the Prague government. Following its Declaration of Independence, Carpathian Rus' also offered strong resistance to the subsequent wave of Hitler-supported Hungarian expansionism, but was unable to withstand it. Independent Carpathian Ukraine, however, ultimately proved to be just as unassimilable to the Hitlerian



First Ukrainian postage stamps issued
by the Ukrainian National Republic in
1918.



The bank note of the independent and sovereign country
of Ukraine, 1918. The inscription is not only in Ukrainian,
but also in the Russian, Hebrew, and Polish languages.

Nazis as to the subsequent Communist imperialists of Russian extraction. And so, when the Soviet armies swept in and occupied Prague, **Fr. Voloshyn** was arrested there and transported to Moscow, where he was murdered, by the Kremlin's orders, on May 21, 1945.

Following World War II, Moscow re-annexed this Carpathian segment of the Ukrainian nation back to Russian-occupied Ukraine, although many isolated settlements of Carpatho-Ukrainians or Ruthenians still remain on the present-day territory of Eastern Slovakia. It is of interest to point out that of all the Slavic languages, these two — Slovak and Ukrainian — are probably the most similar to each other.

The most recent attempt at the Restoration of Ukrainian Statehood was the **Proclamation-Act of June 30, 1941**, shortly after the outbreak of war between Hitler's Nazi Germany and Stalin's Soviet Russia. This event was organized in L'viv under the direction of the Head of the Organization of Ukrainian Nationalists (OUN), **Stepan Bandera**, and at the behest of **Yaroslav Stets'ko**, premier of Ukraine's Interim Government. But Hitler's Nazi overlords of Ukraine became alarmed at this prospect of re-awakening Ukrainian national consciousness and took quick steps to abort it. They immediately arrested all the initiators of the above Proclamation for the Restoration of Ukrainian Statehood and transported them to various concentration camps throughout the Third Reich, thereby aborting the process of attainment of Ukraine's universal goals of freedom and independence. This they did not because they intended to liberate Ukraine themselves from Russian Communist occupation, but in order to prepare it for future enslavement by Germany in the name of the Third Reich. Following the liquidation of the Ukrainian Interim Government of June 30, 1941, Ukrainian patriots fought on for many more years in the ranks of the

Ukrainian Insurgent Army against both invaders — the Nazi Germans and the Communist Russians — under the leadership of General **Roman Shukhevych**. *The Ukrain's'ka Holovna Vyzvol'na Rada* (the Ukrainian Chief Liberation Council), formed in 1944, was, at that time, the acting underground government of the Ukrainian freedom fighters, and directed their struggles against foreign occupation. This underground, and often overt, partisan war continued until the General's heroic death in 1950, a full five years after the cessation of World War II.

18. What is the attitude of Ukrainians toward the national minorities in Ukraine?

Ukrainians, now and throughout history, have always been famous for their unsurpassed hospitality toward foreign visitors, and, at times, perhaps even overly indulgent trust towards them. As a result, Ukrainian history has recorded more than one unpleasant consequence of such trust.

In their day-to-day life, Ukrainians have coexisted for centuries with settlers of various nationalities. In the south of Ukraine, for example, there are very many non-Ukrainian settlements side-by-side with Ukrainian ones — Bulgarian, Russian, Greek, German, and others; yet, there have never been any instances of discrimination or prejudice towards them. Foreign settlers in Ukraine have always felt themselves safe and uninhibited among the Ukrainian populace, never experiencing any prejudice or hostility from the Ukrainian majority. In that same part of Ukraine, there have always been very many Gypsies as well, who, as usual, moved about from place to place during the summer months. With the winters, however, these Gypsies invariably sought warmth and fixed shelter among the Ukrainians, and usually found it, along with provender and warm

clothing.

Travelers, as a rule, have always been hosted by Ukrainians without regard to their nationality. And typically, when any Ukrainian family receives guests, whether strangers, relatives, or acquaintances, in accordance with custom, the guest is always offered the best lodgings in the house, even to the detriment of the hosts themselves. Ukrainian hospitality and board are also well known to all visitors in Ukraine, even in times of the severest economic difficulty. This tradition is still maintained by all Ukrainians throughout the world today. For example, a Ukrainian housewife, spotting a guest in her house, never asks if he's hungry, but immediately sets something on the table for him to eat. And one must refuse what is proffered at least three times before she can be convinced that the guest isn't thirsty or hungry.

Also, in all periods of national inception and/or legislative/juridical structuring, the Ukrainians have always treated the entire population of Ukraine as a homogeneous and monolithic unit — something which was never true of Russia, whether "white" in the past, or "red" today. An apt example that might be adduced here is the treatment of Jews.

The Ukrainian nation, by nature, has always been well-disposed toward all the peoples of the world, including the Jews. But it is true, nonetheless, that throughout Ukraine's long history of struggle against foreign invaders and occupiers, there were, also, occasional hostilities between Ukrainians and Jews who resided in Ukraine. In particular, hostilities flourished during Het'man Bohdan Khmel'nyts'ky's war of liberation against Polish imperialistic occupation, when there were numerous instances of Jewish merchants in Ukrainian towns dealing in weapons — to the detriment of Ukraine and to the military benefit of Poland.

These treasonous and profiteering adventures by Jews led to occasional pogroms on their settlements as overly desperate attempts of a war-torn society to thwart all threats to its freedom and survival. These tragedies were later utilized by Tsarists — and still later by Soviet Russia — to attempt to brand Ukrainians as “born anti-Semites.”

Meanwhile, in Tsarist Russia, Jews always suffered from severely restricted rights — which is what caused so many of them to take part in the Russian Revolution of 1917 on the side of the Muscovite Communists, and thereby, against Ukrainian independence, which was, at that time, being desperately fought for by the entire Ukrainian nation.

In 1918, when Ukraine became a sovereign and independent state, several Jews became members of its government as ministers. By the Ukrainian government's decree, any harassment of Jews was forbidden, and full rights were explicitly guaranteed to all the principal national minorities of Ukraine — Jews, Poles, Germans, and Russians. Printed on Ukraine's currency, as nowhere else in the world, were inscriptions also in Hebrew. In particular, pogroms — which were typically incited by extremist right-wing Russian groups and carried out by their “white” armies, were severely prohibited.

For almost thirty years following the Revolution, Moscow's Communist regime actively employed Jews for its imperialistic policies vis-a-vis Ukraine, appointing many of them to high government posts overseeing its spies and secret police, monitoring the economy in times of greatest terror, and orchestrating the torture, persecution, and genocide of Ukrainians (e.g., collectivization, the deliberately orchestrated famine of 1933, arrests during the *Yezhouschyna*,

(named after Yezhov, NKVD [KGB] chief), etc.). None of these atrocities, however, kept the Ukrainian population from hiding and saving great numbers of Jews from Hitler's extermination camps during World War II (N.B., the percentage of Jews in Ukraine who survived their own tragic holocaust was considerably greater than in any other aligned country in Europe — a fact never mentioned in present-day scurrilous anti-Ukrainian propaganda), often at the risk of their own lives, for which many have, today, been proclaimed in Israel as "Righteous of the World."

Following World War II, true to its distinguishing slogan, "Kill the Jews — Save Russia!", Moscow, having fully exploited the Jews in the building of its new, "red" Russian Empire, the USSR, started actively persecuting the Jews themselves, thereby forcing them into the same camp as the Ukrainians vis-a-vis Muscovite-Communist imperialism and Russian chauvinism — which, in fact, differs not one iota from Hitler's *übermensch* Nazism. Today, both Jewish and Ukrainian dissidents in Ukraine are sharing the same fate in jails, psychiatric wards, concentration camps, and interrogation centers; while out in the free world, both nations are seeking paths to mutual understanding and cooperation in their struggle against the world's Common Enemy — Moscow. Because of this, Moscow today, keeps relentlessly trying to lay all the blame for all occurrences of anti-Semitism in Ukraine on the Ukrainians, in spite of the fact that such incidents are usually provoked by Moscow itself. Taking advantage of the fact that, during the Second World War, Ukraine was occupied by the German armies, Moscow deliberately seeks out isolated instances of Ukrainians terrorized into cooperating with the Nazis (N.B., over three million Ukrainians were outrightly murdered in the German occupation;

non-compliance with German orders, or coercion, was instantly punishable by death), and, on the basis of falsified documents, accuses them of “voluntary” participation in the annihilation of Jews in Ukraine.

But such events in the free world as the recent opening of the “Babyn Yar” Memorial Park, which was organized and founded mutually by Jews and Ukrainians to commemorate not only Jews, but also great numbers of Ukrainians who were murdered by the Nazis in a little ravine near Kyiv, strongly support the expectation that past mistakes in Ukrainian-Jewish relations will never be repeated again — for the good of both nations. It is for this reason, one hopes, that the Ukrainian-Jewish Exchange Society has been founded in Israel.

19. *To what extent is present-day Ukraine a free or autonomous republic of the USSR?*

Not in the slightest.

Strictly for show and to help make it easy to run Ukraine from Moscow, the Ukrainian “Soviet Socialist Republic” has been allotted all the outward privileges of a free republic: a republican government, a constitution, a republican press, and even a tokenistic republican flag. And, according to the USSR’s Constitution, Ukraine, as well as every other republic in the USSR, also has the right to secede from the USSR any time it wants to. But in actuality, even the slightest whisper by anyone suggesting such an action results in their being instantly proclaimed as “enemies of the Soviet people,” and all such “enemies” always end up in the same way — in jails, concentration camps, or before KGB firing squads. And this always transpires without the due judicial processes taken for granted in the West — such as assignment of legal counsel, trial by impartial jury, uncoerced witnesses and sworn testi-

mony. There are even instances when the Soviet press announces both verdict and sentence for such "enemies of the people" hours before the "judge" does, proving conclusively that such trials aren't run by the courts but rather by the government itself (although it's probably true that such "hastiness" sometimes gets even the responsible editors of the government press into trouble).

All internal economic production quotas in Ukraine, as well as the specific distribution of production, are planned and allocated by Moscow. The entire system of education and upbringing, all Ukrainian literary and publishing activities, all rules and regulations concerning agriculture — in short, the entire life and activity of the so-called "republic" are under the centralized control of Moscow's government. Under such circumstances, today's Ukraine is absolutely no more than an ordinary *colony* of the Muscovite Communist Empire, just as it was a colony of the Muscovite Tsarist Empire prior to the Revolution of 1917. Although there are no longer any Valuyev-type ukazes forbidding the usage of Ukrainian, the Russification of Ukraine keeps proceeding thoroughly and ruthlessly at a rapid pace, inflicting linguistic and cultural genocide on a nation of 50 million people by diluting and eradicating the styles and customs of their traditional, Ukrainian way of life.

20. What are the rights of Ukrainians under the Constitution of the USSR?

Listed below are several Articles of the Soviet Constitution which have a direct bearing on Ukraine and Ukrainians. Following each one, we list some brief comments and clarifications.

Article 13. *The Union of the Soviet Socialist*

Republics is a federative country based on a voluntary union of all the Soviet Socialist Republics, each with identical rights: the Russian Soviet Federated Socialist Republic, the Ukrainian Soviet Socialist Republic,, etc. (N.B., altogether there are 15 member republics in the USSR).

In fact: No one, anywhere, ever asked the Ukrainians whether they were willing to join the USSR or not. The incorporation of Ukraine into the USSR was done at gunpoint by Moscow, just as it was done by Tsarist Russia over 300 years ago, or, just as Hitler forcibly annexed Austria to Germany during World War II.

Article 17. *Each Soviet Republic has the right to freely secede from the USSR.*

In fact: For even the slightest hint, the tiniest poem or rhyme expressing the need for Ukraine to leave the USSR, or even for the least possible suggestion of such an action, people get rapidly sentenced to the longest possible terms in concentration camps, or locked up in psychiatric prison wards and given forced injections of various "medicines" (in fact, toxic and malefic chemicals and drugs), an atrocity unparalleled in the history of mankind. Needless to say, rapid deterioration and death usually follow such "treatments".

Article 18-a. *Each Soviet Republic has the right to enter into direct negotiations with foreign powers and to conclude treaties and exchange diplomatic or consular representatives with them.*

In fact: Thanks to this mendacious article in the USSR Constitution, Stalin was able to convince President F. D. Roosevelt and other western leaders, after World War II, to grant Ukraine separate membership in the United Nations. As a result, the USSR now has three votes in the U.N. (counting Byelorussia) instead of the one allotted every other country, including the

United States. Yet, throughout the entire history of the USSR, there has never been a single instance where the Ukrainian Soviet Republic's representative ever cast a vote or voiced an opinion different from that of Russia. There has also never been a single instance of Soviet Ukraine entering into a treaty or even the most minor accord with any foreign nation without the prior knowledge and consent of Moscow. And it's not just diplomatic relations with other countries that Kyiv is forbidden to make, but even the most ordinary sorts of intercourse—for example, tourists who desire to visit the capital of Ukraine must always first land in Moscow for passport control. Even official papers, with blanks titled in Ukrainian, are invariably filled out in Russian in Soviet Ukraine today.

Article 18-b. *Each Soviet Republic shall retain its own separate republican military formation.*

In Fact: No Soviet Republic—including Ukraine—has a separate military force; the entire armed might of the USSR is directed strictly and solely by Moscow. All military exercises and commands are directed exclusively in Russian, and the entire military-administrative apparatus is centralized to such an extent in Moscow that even the ordinary police stations of the USSR form cogs in one vast, unbroken machine whose countless buttons and levers are operated solely and exclusively from the Kremlin.

Article 123. *Equality of rights for all citizens of the USSR, irrespective of their nationalities or races, in economic, national, cultural, political, and other undertakings, is the (mandatory) law.*

In fact: Why then, even in Kyiv—the capital of Ukraine—do Ukrainian schools account for only 26.9% of all students, and Russian-language schools for 73.1%? Why are 35% of all youth journals in Ukraine issued in

Russian? Why is it that Ukrainian schoolchildren have so fewer chances of attending the Pioneer summer camps than the Russian children — i.e., Ukraine has only 15.91% of all the Pioneer camps in the USSR, while Russia has 68%. Why does almost 61% of the entire special education budget get allocated by Moscow to Russia and only a paltry 17% goes to Ukraine? Why does the percentage of full professors in schools of higher learning in Ukraine amount to only 8.7%, while in similar Russian schools the percentage is 79%? Why do only 10.4% of teachers in Ukraine, have Ph.D.'s while 76% have Ph.D.'s in Russia? Why are almost 60% of all USSR scholarships awarded to students in Russia, and only 18%, or less, to Ukrainian students? (N.B., all cited percentages are with respect to the particular populations referred to). Why are almost all factory supervisors in Western Ukraine transferred in from Russia? Why are libraries throughout Ukraine periodically "re-shelved" by destroying countless numbers of Ukrainian books?

Such "why's" may be cited ad infinitum not only in the areas of upbringing and education, but in all other areas of day-to-day life and work as well; Ukraine and Ukrainians are in no way accorded any equality of rights with respect to Russians, but are cynically, maliciously, and overtly discriminated against.

Article 124.*Freedom for religious cults and anti-religious propaganda is guaranteed to all citizens.*

In fact: The Ukrainian Orthodox Church, reborn after the 1917 Revolution, was brutally annihilated by Moscow along with its proto-hierarch, Metropolitan **Vasyl' Lypkivs'ky**. Thousands upon thousands of priests and bishops were murdered outright, and hundreds of thousands of lay faithful were driven off to concentration camps in Siberia where most perished from forced physical labor and chronic beatings. The

future cardinal of the Vatican, **Yosyf S'Tipyi**, who was later released from Siberia, spent 13 years of incarceration there as head of the Ukrainian Catholic Church of Western Ukraine (which was occupied by Poland until World War II). The lay faithful of this church were, meanwhile, forcibly impressed into the Russian Orthodox Church, which was, and still is, fully and totally under the jurisdiction and control of Moscow. USSR jails and concentration camps are, even today, filled to overcrowding with Ukrainians of various religious beliefs and denominations. Today, the KGB exclusively dispenses the so-called "freedom for religious cults," and, consequently, the faithful followers of such "cults" are ferociously persecuted. The freedom of "anti-religious propaganda," however, is not only stoutly promulgated, but is financially upheld, promoted, and even openly directed by Moscow's government.

Article 125. *In keeping with the interests of the working class people, and with the aim of strengthening the socialist system, the citizens of the USSR are guaranteed the following rights by law: 1. Freedom of speech; 2. Freedom of the press; 3. Freedom of assembly; 4. Freedom for public processions and demonstrations*

In fact: Due to the wording that all these "freedoms" must be "in keeping with the interests of the working class," and have "the aim of strengthening the socialist system," and, also, to the fact that the above "interests" and "aims" are defined and interpreted solely by Moscow and the KGB, the least public assertion, news publication, gathering, or demonstration has to be in accord with the official government positions and policies of Moscow. This reality underlying "freedom" in the USSR is evident in the humor of the following, well-known, and popular joke:

An American tourist says to a USSR citizen, "In the

U.S.A. our freedom of speech is so complete that I can stand before the White House and scream at the top of my voice, 'The American president is the stupidest and worst president in the history of the world!', and no one will dare arrest me for it; in fact, the police will protect me while I'm doing it...."

To which the Soviet citizen replies, "We've got just as much freedom here! I can go stand before the Kremlin and yell at the top of my voice, 'The American president is the stupidest and worst president in the history of the world!', and no one will arrest me here, either."

And this is true. On the other hand, people can — and do — get arrested immediately even for something as simple as placing a bouquet of flowers on the grave of some Ukrainian soldier-hero who died fighting the Muscovite-Communist invaders of Ukraine.... There are numerous other articles of the Soviet Constitution which, on paper, sometimes even sound better than the corresponding articles of the U.S. Constitution, but in reality — especially for Ukraine and Ukrainians — they have absolutely no validity in the present-day totalitarian empire known as the USSR.

21. *When were the Ukrainans better off — under the Tsars or under present-day communist Moscow?*

Both under the old Tsarist Russia and under present-day Russian Communism, Ukrainian life was, and still is, the tortured hell of a colonial, exploited nation. The one difference is that under the tsars Ukrainians were individually far better off (at least in an economic sense) than after the Bolshevik upheaval. That isn't to say that there was no economic exploitation of Ukraine under the tsars, for there was. But in view of the absence of such an absolute and draconian terror

as existed under the Bolsheviks, the Ukrainian peasant class was, relatively speaking, much better off under Tsarist Russia by being able to conserve and nurture its forefathers' customs, traditions, and language — especially in the last few decades prior to the overthrow of the tsar. On the other hand, even under the tsars, the periodically re-invigorated Russification policies of the Russian government prevented the full growth and maturation of Ukrainian national culture on more advanced levels — Ukrainian schools were forbidden, *ukazes* such as the one issued by Valuyev at Ems forbidding books printed in Ukrainian were enforced; Ukrainian itself was treated as a “dialect” of Russian, unfit for official discourse; even Ukrainian theatrical presentations were forbidden in Ukrainian, while Ukraine itself was referred to, in Muscovite circles, as *Malorossiya*, i.e., “Russia Minor.” Yet, in spite of this, Ukraine under the tsars stood out as by far the richest and most developed colony of the Russian-Muscovite Empire.

Under the Russian Bolsheviks, the Ukrainian landworking class (which constituted almost 90% of Ukraine's population) was rapidly transformed into a society of ordinary slaves grouped around the *kolhosps* (*N.B.*, a word derived from **h**usbandry **c**ollectives); all nationally conscious Ukrainians were immediately arrested and murdered; and of the remaining bulk, over 7,000,000 were starved to death in a deliberately-created Famine-Holocaust, a genocide still unsurpassed in the history of mankind. Along with total economic enslavement, Moscow is still continuing the Russification policies initiated by the tsars, but with more sophisticated, devious methods, which arrogate and exploit Ukraine's cultural and artistic attainments for the glorification of the USSR's so-called “Soviet” achievements. An actively propagated concept in the USSR

today is the creation of the so-called *Soviet person*, or "Homo sovieticus," which expects all Soviet citizens—but most of all Ukrainians—to soak in the Russian mentality and adopt a Russian way of life, while renouncing their own heritage, culture, language, and national identity.

The greatest difference between Ukraine's past life under the tsars and its present existence under Bolshevik Moscow is the totally unprecedented, absolute terror instituted by Moscow's present regime; a terror unparalleled in world history, whose ferocious bestiality and count of tortured, murdered, and mutilated corpses far surpass even those of Hitler's Germany. There were, to be sure, tortures, persecutions, assassinations, and banishments under the tsars as well, but a genocide of such proportions — the elimination of over a full third of a nation in a period of fifty years — would be difficult to find elsewhere in the history of the world. Under the tsars, the great Ukrainian poet-prophet, Taras Shevchenko, spent ten years of his life in exile for his nationalistic-liberational writings protesting Russia's domination of Ukraine in the XIX century; under present-day Moscow, however, hundreds of thousands of Ukrainians are perishing in Siberian Concentration camps — not just for literary writings, but sometimes even for the mere act of *reading* a single poem which only *hints* at protesting Russia's enslavement of Ukraine.

Also V. Lenin himself, who later helped create the Russian Communist State, spent years in exile under the tsars for his anti-tsarist activities, but, as is well known, even he was permitted to live with his wife, Krupskaya, in a "free Siberian settlement" — with household servants, to boot. And Lenin could easily escaped from such an "exile," but in the USSR today, where political prisoners number in the millions, it is unheard of for anyone to escape and live.

Lacking the physical resources today to forcibly prohibit the Ukrainian language, as was attempted under the tsars, Moscow employs other, more insidious directives — from kindergarten onward, to teach only in Russian; all educational books for adults, as well as all textbooks, to be printed only in Russian; all editions of classical or modern Ukrainian writers to be issued only in drastically reduced quantities; etc.

In view of all the above facts, we see that the Ukrainian nation, under present-day Moscow, is clearly suffering an economic and national oppression even more terrible than it had experienced under the tsars.

22. What were the most tragic periods in Ukraine's history under red Moscow?

1. The 1921-22 Ukrainian famine, caused not only by the upheavals of World War I (i.e., the Revolution and subsequent civil wars on the territory of the former Tsarist Russian Empire), but also by Moscow's policy of massively exporting goods and products out of Ukraine into Russia. This famine took a toll of almost 3,000,000 Ukrainian lives.

2. The collectivization of Ukrainian farming and agriculture (1928-31), i.e., the arrogation of all private properties and holdings (e.g., lands, farm inventories, livestock, etc.) of Ukraine's peasant class, and the introduction of collective state farms, the *kolhosps*, on which the former land-owning peasants were forced into slave labor under the *knouts* of state-appointed Communist overseers. For their work, the peasants were paid, after harvesting, with measured quantities of food and produce, according to the number of days they spent in the fields. In this fashion, the formerly autonomous and productive Ukrainian peasants were

converted, en masse, into a brutally terrorized nation of slave laborers. Ukraine, which was formerly known as the "Breadbasket of Europe," and which could easily feed half the world's population, was economically devastated. Well-to-do landowners were not only deprived of their lands, but were literally thrown out of their houses along with their wives, parents, and children. Countless of these were herded into trains and railed to Siberia or northern Russia, where they perished horribly from exposure and starvation.

3. The Great 1932-33 Ukrainian Famine-Holocaust, the most horrible and atrocious genocide in the history of mankind, deliberately planned by the Kremlin, and carried out, with relish, by Moscow. The famine was launched by "paying" the collectivized peasants with such minimal quantities of food (although the harvest that year was bountiful) that they were left with nothing to eat by the beginning of winter, and by the spring of that same year, more than **7,000,000** of them had died of starvation. While all this was happening, trains, stacked to overflowing with Ukrainian wheat and other produce, ran incessantly between Ukraine and Moscow. When news of this genocide started leaking out into the world (N.B., no thanks to the New York Times, which did its best to suppress this Holocaust, and whose principal "on the scene" reporter, Walter Duranty, later received the Pulitzer Prize for his mendacious glorification of Communist Russia), and several countries offered assistance to Moscow, Stalin denied that there was a famine in Ukraine and categorically refused all proffered aid. Several years afterward, even the unprincipled Khrushchev acknowledged this most terrible atrocity in Ukraine's history, in which he himself played a part. Even Stalin himself, during the summit conference with Churchill and Roosevelt, when asked how

much all his "reforms" had cost, cynically replied, "Ten million people!"

It must also be stressed here that during the Holocaust, there was no famine of any kind in Russia (i.e., Muscovy) proper — Moscow's genocidal blows were aimed primarily at the principal bread-producing regions of the USSR — Ukraine, Kuban', and others. The motive? To bring the most-threatening-to-Moscow Ukrainian nation, with its incessant struggles for national independence, permanently to its knees through genocide, and to use the money from selling Ukraine's stolen wheat to finance the industrialization of the USSR and the spreading of Communist revolution and propaganda throughout the rest of the world.

4. Simultaneously with the above destruction of Ukrainian society as a land-owning class, the newly-sprung process of Ukrainization was, also, liquidated in Ukraine. This process, which sprang into being after the Revolution in all areas of Ukrainian life, i.e., science, art, music, culture, religion, etc., was aborted by Moscow in those terrible years by mass arrests and executions of the majority of Ukraine's intellectuals and culturo-educational activists.

5. The Yezhovschyna of 1937-38. These were years of massive arrests, murders, and deportations of Ukrainians, when Yezhov was the chief of the KGB (at that time, the "NKVD"). There are no available statistics as to the exact number of victims of the *Yezhovschyna*, however, there isn't a single Ukrainian in the world today without at least one close or distant relative who hasn't been a victim of either the 1933 Famine-Holocaust or the subsequent *Yezhovschyna* of 1937-38. Although it is true that the *Yezhovschyna* gnashed its teeth throughout the entire USSR (and that later, even Yezhov himself became its victim),

once again, Ukraine wound up suffering the most. The reason? To finish off all nationally-conscious elements in Ukraine, as a prophylactic measure for maintaining the status of Moscow as permanent overlord of the USSR. Arrests and executions were conducted by the NKVD, during those years, not for any specific activities or crimes, but to eliminate even all *potentially* anti-government activities in the future... In Vynnyts'ia (a Ukrainian city of medium size) alone, mass graves, containing over 10,000 corpses of people shot and buried in 1937-38, were found during World War II. And above these graves, each crammed with several hundred corpses, the Russians had built a park for dancing and recreation....and such graves proliferated throughout Ukraine.

In addition to all the above genocidal atrocities implemented by Communist Moscow during the 1920's and 30's, Russification in all walks of Ukrainian life was also stepped up by Moscow to unprecedented levels during that same period.

6. The post-World War II Ukrainian famine of 1946-47, which claimed an additional **2,000,000 victims**. This genocide was a deliberate retribution by Moscow for Ukraine's "behavior" during the war — for renewed struggles for Ukrainian independence; for only passive participation in defending the Soviet regime at the start of the war between the USSR and Hitler's Germany; for the massive escapes of Ukrainians to the West and their refusal to return back to Stalin's terror after the war; for the hundreds of thousands of Ukrainian soldiers in the Red Army who, voluntarily or not, got captured by the Germans, since — in keeping with Stalin's Muscovite-Communist philosophy — any soldier who became a POW instead of being killed by the enemy was considered to be a traitor to "Mother Russia," and therefore guilty of

treason, regardless of the situation.

23. What kind of resistance and when did the Ukrainians offer to Muscovite policies in Ukraine?

The first overt opposition against Russian-Communist occupation was the defensive-liberational war that raged from 1918 to the 1920's, i.e., during the period following the 1917 Revolution and the proclamation of the freedom and independence of Ukraine. In various localities in Ukraine, spontaneous armed revolts erupted for the first time ever as late as 1920.

When it became clear that Ukraine couldn't withstand the superior military might of Russia, which, tragically, was receiving assistance from certain Western financial sources as well, the energy of the resistance was later diverted to the Ukrainization of schooling, literature, and overall cultural life under the entrenched Soviet regime, even with the assistance of some Ukrainian intellectuals who had converted to Communism.

When even this form of resistance was annihilated by the terror launched from Moscow, and Ukraine started to be subjected to the collectivization of rural agriculture, i.e., when the private property of the peasants started to be taken away from them and allocated to the Communist-operated *kolhosps*, local revolts flared up again in many parts of Ukraine. The peasants offered both passive and active resistance, including waged battles with shovels and pitchforks against armed detachments of police and authorized agents from Moscow. But, even here, the brutal armed superiority of the Muscovite occupiers prevailed, and the Ukrainian peasantry was turned into a nation of slaves under an oppression even worse than that which prevailed under serfdom prior to 1861. And this was in the 1930's, i.e., during the middle of the XX century.

In the 1940's, throughout World War II, and for several years thereafter, the divisions of the Ukrainian Insurgent Army led a heroic war against the return of the Russian Bolshevik occupiers back into Ukraine, fighting simultaneously against the occupying forces of both Hitlerian Germany and Bolshevik Russia. Again, the Western world, with America in the lead, gave extraordinary assistance and support to Moscow's armed forces, although admittedly for the noble cause of smashing Hitler's Third Reich. The irony and tragedy is that this support of Russia led directly to the relinquishment of half of Europe into Moscow's blood-stained hands, not to mention the total and cynical betrayal of Ukraine's previously acknowledged rights to freedom and independence by the Western world.

Strong resistance, by Ukrainians, to Moscow's occupation of Ukraine was offered in still another form — by the cultural, religious, and creative activism of those intellectuals and activists who stood firmly on the principle of independence for Ukraine. Outstanding among these were the literary neoclassicists who were later wiped out, almost to a man, by arrests and NKVD firing squads, and those religious activists who labored to resurrect the Ukrainian Church as a body completely independent of Moscow. Today, Ukrainian underground publications, authored by numerous Ukrainian patriots, who in the West are referred to as mere *dissidents*, are educating and preparing the younger Ukrainian generation for the attainment of the dreams of their predecessors by taking advantage of the appropriate moment in the not too distant future.

A significant role in the organized resistance against Russian occupation has also been played by Ukrainian women-heroines such as **Katrya Zaryts'ka**, activist in the Ukrainian Insurgent Army; **Olena Tel'iha**, editor of a Kyiv newspaper, who was shot by

the Nazis in Babyn Yar; **Ol'ha Basarab**, mediator for the Ukrainian Armed Forces Organization with the outside world, back during the Polish occupation of Western Ukraine in 1924; and many others.

24. How many of the present-day Soviet dissidents are Ukrainians?

Even former Soviet dissidents who've escaped into the free world testify that there are far more Ukrainians among the Soviet dissident population than members of any other nationality, although exact numbers are admittedly hard to verify, given the present-day Soviet reality. Educated estimates place the percentage of Ukrainians among political prisoners in the USSR at between 70-80%.

The individual dissident activities of the overall dissident population of the Soviet Union may be classed into a few well-defined categories:

1. Those individuals who believe in the USSR and support its overall socialist system, but step out in protest of individual unjust acts or policies of the Soviet government. Such dissidents usually struggle for civil rights within their own respective countries, believing that once the evident flaws and injustices are removed, a better life for all will result under that very same system. Such dissidents have absolutely no concern for the rights of the individual republics of the USSR to freedom and independence, and their writings and discussions never mention these subjects at all.

2. Those individuals who, in their dissident activities never overtly speak out against the system as such, but, in fact, stick to the letter of the law in citing the Soviet government with legal violations of the USSR Constitution, and nothing else. But, given the fact that the USSR Constitution is crammed so full of sheer

propaganda for display before the Western world, and articles of such nakedly duplicitous mendacity, this makes the act of trying to force Moscow's government to uphold its constitution fully equivalent to trying to change the Soviet system by other, less "legal" means. That is why it is clear to all parties involved — the dissidents themselves, the nations they represent, and the Soviet government most of all — that such legalistic activities are, in fact, violently anti-Soviet, and are merely ploys used by the dissidents to keep themselves from being accused of "subversive, anti-State activities" by their albeit cynical invocation of the USSR Constitution.

3. Those individuals whose activities would not be classified as strictly "dissident," but rather as "freedom fighter" activities. Such "freedom fighters" are regarded, by Moscow, as the most dangerous type of dissident, and their punishment upon capture is by far the most severe. Ukrainians, again, constitute by far the greatest percentage of such dissidents. Of course, every other "republic" of the USSR has many such activists as well. Individuals of this group aren't concerned with the fighting only for the civil rights of individual citizens, but for the rights of entire nations as well — the God-given right of each nation to live freely and independently on its own sovereign, historical territory. And since this right is also proclaimed in the Soviet Constitution, even this group sometimes relies on citing the articles of this two-faced Russian "document" when voicing its demands. The struggle of such dissidents is usually focussed against the Russification and persecution of those nations that try to nurture their own cultures, languages, and traditions. They struggle to expose every attempt by Moscow to destroy everything in the USSR that doesn't reflect its own endemic Russian mentality. They make

public, through underground publications, each and every transgression of the Helsinki Accords by the Soviet government. Oftentimes, even publicly, they manifest the will and right of the Ukrainian people to determine the course of their own future without interference from Moscow.

The above coarse division of Soviet dissidents into only a few groups does not, of course, capture the entire depth and multidimensionality of the overall dissident movement in the USSR. For example, there are dissidents who fight exclusively for their own, or denominational, religious rights; still others, for the right to emigrate from the USSR; etc. But, among Ukrainian dissidents, the overwhelming majority belong to the third — “freedom fighter” category, listed above — which struggles for both the individual and collective rights of its nation.

In the West, for example, the Polish movement, *Solidarity*, received great publicity in the news media for its struggle to establish free trade unions in Poland. But few people in the West knew, or wanted to know, that in Odessa, and other cities in Ukraine, there were also organized attempts to form free trade unions — long before even those in Poland.

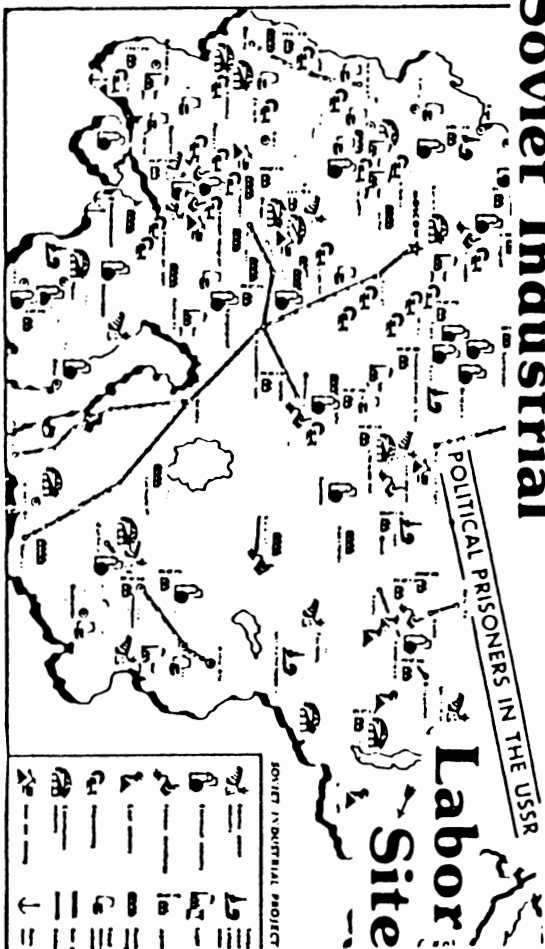
The severest sentences in the USSR are, as a rule, meted out to prisoners of the second and third categories mentioned above, although it often happens that Ukrainian dissidents of even the first category get sentenced far more severely than Russians of the same group.

In the contemporary police state of the USSR, there are at present over **5,000,000 political prisoners**.

Soviet Industrial

Political Prisoners in the USSR

Labor Sites



V.

WHAT THE WEST DOESN'T KNOW OR DOESN'T WANT TO KNOW

25. What outstanding Ukrainians are known in the West as Russians?

A great many Ukrainians in the areas of literature, science, and art — sculptors, inventors, composers, singers, actors, etc. — are mistakenly referred to in the West as Russians.

This arrogation of the names of outstanding Ukrainians to itself was started by Russia a long time ago, and having been gullibly accepted by the West as truth from the outset, continues to the present day. For example, the Ukrainian philosopher, **Hryhoriy Skovoroda**, (1722-1794) is regarded in the West as a Russian. Not many people in the West are aware that such well-known composers and contemporaries of Mozart as **Dmytro Bortn'ians'kyi**, **Maksym Berezovs'kyi**, **Artym Vedel'**, and others were also Ukrainians and not Russians. Indeed, even the greatest Russian composer, **Petro Tchaikovs'kyi**, was of Ukrainian descent. Still fewer people in the West are aware of the fact that the popular Ukrainian Epiphany carol, *Schedryk*, — known and adored in America as *The Carol of the Bells* — was composed by the Ukrainian **Mykola Leontovych**.

The world-famous sculptor, **Oleksander Arkhypo** (Alexander Archipenko), (1887-1964), was not only a Ukrainian by birth but also extremely active in Ukrainian socio-artistic life. He always regarded himself, first and foremost, as a Ukrainian artist, yet even to the present day he is treated in the West as a Russian. For the same unknown reasons, the USSR

sculptor, **Volodymyr Skolozdra**, is also regarded as a Russian by the West, and in France, the talented painter, **Mariya Bashkirtseva**, who was of Ukrainian descent, is still remembered today as a "Russian genius."

The same holds true in the areas of science and invention. The nuclear physicist and Nobel Laureate, **Petro Kapyts'ia**, (1894-1984) was a Ukrainian. In 1921, he fled the USSR to England, where he lived and conducted his research at Cambridge University until 1934. Upon returning to Moscow to visit his family, he was seized by the Soviet authorities and confined there until his death in 1984. He, too, is always referred to in the West as a Russian.

The world-renowned **Ahatanhel Kryms'kyi**, (1871-1942) — scholar, writer, philologist, historian of languages and literatures, polyglot and anthropologist, Sinologist and authority on the Near East — was a Ukrainian, although this is never mentioned in the West where he is invariably cited as a Russian.

The scientific achievements of the Ukrainian physicist and chemist, **Volodymyr Kist'iakivs'kyi**; the biologist, **Trochym Lysenko**; the Ukrainian inventor, **Mykola Kybal'chych**; and the Kyivan engineer, **Ihor Sikors'ky**, pioneer in the construction of the first helicopter, are all regarded in the West as Russian accomplishments.

Not everyone in the Western world is aware of the following fact: X-rays (or Roentgen rays) were actually first discovered by the Ukrainian scientist **Ivan Pul'uy**, and due to various formalistic reasons, not he, but another researcher working in the same field, claimed credit for the discovery.

From the first decades of the XX century, on the stages of Italy, Germany, America, England, Sweden, Austria, and Russia, world acclaim was bestowed on the opera singers **Oleksander Myshuha**, **Solomia Kruhshel'nyts'ka**, and **Modest Mentchins'kyi**, who

weren't even citizens of the Russian Empire but native-born citizens of Halychyna, which was at that time under the rule of the Habsburgs of Austria. Yet, all references to them — even in the major world encyclopedias — list them as Russians. Also many famous opera singers of Ukrainian, Russian, and Soviet theatres and stages, such as **Ivan Alchevs'kyi**, **Mariya Lytvynenko-Vol'hemut**, and **Ivan Kozlovs'kyi**, are known in the West as Russians, although they are, in fact, all Ukrainians.

Among many of the names listed and among numerous others that weren't — due to limited space in this Guidebook — there were those who were nationally-conscious Ukrainians, yet, due to financial or other circumstances, wrote their works in Russian. All these are, also, accounted as Russians — both by Muscovite and Western "scholars" and "historians." For instance, **Mykola Hohol'** (Nikolai Gogol), scion of an old Ukrainian Kozak family, who wrote many of his works on Ukrainian historical themes (e.g., *Taras Bul'ba*), wrote almost exclusively in Russian, whereby he, too, has come to be regarded by scholars in the West as a Russian. Regarded as yet another Russian by the West is **Anton Chekhov**, who enriched Russian literature by writing exclusively in that language, yet always in all his correspondences with others he stressed his Ukrainian roots. **Volodymyr Korolenko**, **Zoschenko**, **Akhmatova**, **Paustovs'kyi** — all of these prominent exponents of Russian literature were, if not outright Ukrainians, at least of Ukrainian descent. Even the great **Fedir Dostoyevs'ky** (Fyodor Dostoevsky) was half Ukrainian.

Indeed, beginning with XII century Ukraine, all the cultural heritage of the first Ukrainian state of Kyivan Rus' — especially the literary gem of that period, *Slovo o polku Ihorevim* (The Saga of Ihor's Campaign) — is

being gradually appropriated and stolen by Russia, while the historians and literary scholars of the West, instead of pointing out and rectifying these atrocious injustices, keep repeating and aping their mendacity from generation to generation. In our "objective and scholarly" world today, it suffices for any Tadzhyk, Khirghizian, Armenian, Uzbekian, or any other non-Russian Soviet poet to write even one poem in his own language, and if that poem ends up in the West in a Russian translation, then he, too, is immediately registered as a Russian, although he might never have even set foot in Russia, is descended from millenia of non-Russian forebears, and probably doesn't even speak Russian very well. **This entire anomaly is intimately related to the fact that the West persistently and ignorantly regards all the past and present inhabitants of the former Tsarist Russian Empire and of the present-day USSR exclusively as Russians.** In the case of Ukraine, the greatest victims of this inexcusable ignorance are the original achievements and attainments of Ukrainian art, culture, and science, which represent the creative labors of Ukrainians from as far back as those ancient eras when neither Russia, nor the Russian nation, as such, existed on the face of the earth.

26. Were there ever and are there now any Ukrainian stars in Hollywood?

There always have been, and still are, many movie stars of Ukrainian descent in Hollywood. However, since their parents, or grandparents, often emigrated to the U.S. from those parts of Ukraine which were variously under Polish or Russian domination, these stars are often referred to in the Western press as Russians or Poles although many of them themselves stress their Ukrainian heritage.

Here is a partial list of their names: **Jack Palance** (Palahniuk), **Mike Mazurki** — both of whom still maintain active ties with the Ukrainian community in America; **John Hodiak**; **William Powell**; **Nick Adams** (Adamchuk); **Anna Sten** (Anna Petrivna Fesak); **Don Borisenko**; the Canadian TV singer **Julita (Sysak)**; **Sandra Dee**; and many others.

Some prominent Ukrainians among well-known producers and directors of films include: **Edward Dmytryk**, **Anatole Litvak**, set designer **Petro Stetsenko**, and the Walt Disney cartoonist **William Tytla**.

In addition, there are (very likely) many Hollywood stars today who have become so assimilated that they are either no longer aware of their Ukrainian heritage or deliberately suppress it in an attempt to further their careers. Such individuals have not been included in this Guidebook at all, regardless of their careers or professions.

27. Were there ever any Ukrainians among the champions of the Olympic Games?

There have been a great many Ukrainian champions and medalists, indeed, in recent Olympic history, but the West either doesn't know anything about them, or, if it does, it's under the appellation "Soviets," or "Russians." This is so because Moscow, despite the fact that Ukraine is a member of the United Nations, doesn't allow Ukraine to compete in the Olympics as a separate entity, even under the tokenistic flag of Soviet Ukraine. And this is condoned by the world—even while such diminutive nations and principalities as the Bahamas, Bermuda, Liechtenstein, Monaco, and others have all been accorded representation on the International Olympic Committee without even having to be members of the U.N.! Why is this so? The reason is that even in the area of sports, it's

Moscow's obvious intention to win the maximum amount of glory and world records for Russia's athletes at the expense of the non-Russian peoples and nations of the USSR. Meanwhile, if the Ukrainian Olympians were to be classed as a separate group, the following statistics would emerge: **Helsinki (1952)** — Gold medals: U.S.A. - 40, Ukraine - 14, Russia - 6; Silver medals: U.S.A. - 19, Ukraine - 11, Russia - 7. **Tokyo (1964)** - Gold medals: U.S.A. - 36, Ukraine - 13, Russia - 9. **Mexico (1968)**, Ukrainian athletes won 9 Gold, 6 Silver, and 7 Bronze medals; and in **Munich (1972)**, they ended up with 13 Gold, 6 Silver, and 3 Bronze.

The Western press, parroting Soviet publications, lists the Ukrainian weightlifter from Kyiv, **Leonid Zhabotyns'ky**, the "strongest man in the world," as a Russian, although **Zhabotyns'ky** himself has always stressed his Ukrainian heritage. Some other world-famous Ukrainian athletes who are figured as Russians by the West, are: **Oleksander Medvid'** - wrestling; **Valeriy Borzov** - sprinting; **Zhanna Vas'ura** - gymnastics; **Yakiv Zhelezn'iak** and **Viktor Sydoruk** - archery; **Nad'ia Tkachenko** - pentathlon; and many others.

Altogether, over the 25 year Olympic period (1952-1976), Ukraine — assuming it had competed as a separate nation under its Soviet Republican flag — would have totaled 114 Gold, 65 Silver, and 67 Bronze medals, yet all these victories were recorded by the world press as achievements of the Soviet Russians.

In addition to Ukraine, Moscow also forbids separate Olympic registration to all the other member republics of the USSR—formerly free and independent countries such as Estonia, Latvia, Lithuania, Byelorussia (also a charter member of the U.N.), Armenia, and Turkestan, although they each have their own repub-

lican flags and constitutions (albeit meaningless ones), proclaiming that all these formerly sovereign states are now member parts of a newer, "united country" the USSR. If this is indeed so, then where is the logic in calling all the citizens of this "united country" Russians, as the Western press does, although Moscow never protests this practice, which obviously, legitimizes and assists the implementation of its Russificatory policies throughout the USSR. These policies were manifested clearly in the following specific instance: some time ago, when the Kyivan soccer team, "Dynamo," won the USSR championship, in order to stifle any possible Ukrainian nationalistic repercussions, Moscow removed the head coach, a Ukrainian, and replaced him immediately with a Russian... .

There is also a myth prevalent in the West that the supremacy of Soviet chess is a Russian national tradition. In fact, chess only started becoming institutionalized in Russia during the reign of Tsar Peter I (ca. 1700). During his travels, he had become very impressed with the respect accorded to chess throughout Europe, and, following his return to Russia, started cultivating an interest in this game, forcing it to become popular there. And along with this "popularization," just as in all other areas, Moscow started slowly ascribing to itself all the prior attainments of chess culture in Ukraine, which, being far older than Russia, had known this game since ancient times due to its historical and cultural ties with the Near East and Europe.

In fact, on the basis of archaeological excavations, modern scholars affirm that chess enjoyed widespread popularity in Ukraine even as far back as the IX century (A.D.), having been brought there directly from

Persia. Some Ukrainian chess champions of world stature include: **L.V. Rudenko**, from the city of Lubny (second to the Czechoslovakian World Women's Chess Champion, **Vera Menchik**); **Y.D. Boholiubov** (1889-1952), from Kyiv; **O.S. Selezni'iv** (1888-1965), champion of Ukraine in 1927; **Prof. Dr. F.P. Bohatyrchuk**, from Kyiv, later a Canadian citizen, winner of the USSR championship in 1937; **Prof. S. Popel'**, champion of L'viv (1932-1939) and Paris (1951, 1953, 1954); **Dr. Orest Popovych**, professor at NYU — first Ukrainian in the United States to attain the FIDE "Master" rating; **Dr. V.Y. Bachyns'ky** — repeat chess champion of Geneva. Several-times champion of the USSR, and Vice World Chess Champion, **Victor Korchnoi** (a USSR emigre' since 1976), stresses in his publications that his grandfather was a Ukrainian nobleman. Regrettably, Moscow's Russificatory policies, even in the area of chess, repeatedly distort the truth, deceiving chess-loving Westerners with regard to "Russian attainments" in world chess.

An example demonstrating Russia's Russificatory policies in chess competition is the fact that even in Tsarist Russia the St. Petersburg (i.e., Leningrad) chess club had a bylaw forbidding membership to non-Christians (primarily Jews), yet in the present-day Soviet Union, gifted Jews are encouraged to play in world competition for the glorification of "Soviet Chess." For instance, Moscow has recently made the chess genius, **Weinstein**, change his last name to **Kasparov**, (allegedly from his mother's Armenian surname, **Gaspariani**). Thus, a Jewish-Armenian Grandmaster, having been spotted as the most likely future World Chess Champion, has been converted into a "Russian" for the glorification of "Mother Russia."

VI.

UKRAINE AND WW II

28. *What were Ukrainian expectations at the onset of World War II?*

Those Ukrainians who never read Hitler's *Mein Kampf*, and therefore, didn't realize the true intentions of the German invaders, expected Ukraine's imminent liberation from Muscovite-Communist tyranny. It was inconceivable to such Ukrainians that in a civilized Europe there could exist such a totally feral brutality and such manifestly insane ambitions and plans as were immediately displayed by the German occupiers of Ukraine. It must also be kept in mind that the average Soviet citizen at that time was completely cut off from all sources of world news and information, except for those published or broadcast by Moscow. In addition, at the outset of World War II, in 1939, there was a pact between Moscow and Berlin concerning Hitler's occupation of Poland. Germany's Minister of Foreign Affairs, Ribbentrop, and the USSR's Molotov, constantly "graced" the pages of the Soviet press together as allies, or, at least, not as enemies; thus, even the Soviet press, itself, at that time, was void of any anti-Hitlerian propaganda that could serve as a warning to its readers concerning the true aims of Germany. For this reason, when Hitler invaded the USSR and the Soviet press began an immediate and frenetic anti-Hitler campaign, the average reader accepted all of it as just another typical, two-faced Kremlin propaganda maneuver. That is why all such less-than-knowledgeable Ukrainians met the start of hostilities on June 22, 1941, with the high hope that Soviet Russia's enslavement of Ukraine would soon be aborted

and that Ukraine, with Germany's support, would regain its status forever as a free and independent country.

Those Ukrainians who did read *Mein Kampf*, and realized Hitler's intention to turn Ukraine into a slave colony, also viewed the onset of World War II in a positive way. It was self-evident, to them, that Germany could never win the war with its insane plans of world domination, and that the German High Command, realizing this, would soon change its plans concerning Ukraine, and would help the Ukrainian Independence movement to re-establish the sovereignty and independence of Ukraine.

Unfortunately, this did not happen! The German High Command proved to have far less common sense than Hitler had megalomania; thus, the Nazi politicians' insane drive to conquer the world as German *übermenschen*, with their gas chambers and concentration camps, in the name of the "Third Reich," or *die neue Ordnung* ("the new order"), prevailed.

29. What were the consequences of WWII for Ukraine?

In contrast to most other countries, Ukraine was doubly brutalized by World War II; on the one hand, it was devastated yet again by the Muscovite-Communist hordes in their retreat before the advancing German armies; on the other hand, by the Germans themselves. During their retreat in 1941-42, the Soviet armies were under orders to destroy not only all important military objectives — bridges, factories, and machinery stores that couldn't be transported to the East — but also anything and everything that could benefit the Germans, such as granary silos and other stores of edible produce, leaving the Ukrainian

populace without any bread to consume until the following harvest. And during the harvest, the Germans, in turn, immediately appropriated most of what was gathered and railed it back to Germany.

When the Germans, in turn, were forced to retreat in 1943, they also destroyed everything that had been more-or-less patched up during their occupation, leaving nothing that could be used to feed or support the advancing Soviet armies. Again, the civilian population of Ukraine was devastated, especially the old people, women, and children.

As a result of the war, millions of Ukrainians (exact statistics on Ukrainians alone are not available) perished in the ranks of the Red Army, which was forcing them to defend the USSR, and other millions were tortured or starved to death by the Nazis in German prisoner-of-war camps.

During the war, the Germans massively deported young Ukrainian men and women to Germany for agricultural and industrial slave labor, where they were treated as *untermenschen*, which meant incessant back-breaking labor, perpetual semi-starvation, slave compounds, and concentration camps.

In Ukraine itself, after its liberation from German occupation, the Muscovite-Communist dictatorship immediately re-instituted an even greater terror than existed before the war, with the principal difference being that, prior to the war, only the central region of Ukraine was brutalized by Moscow; afterwards, the inhabitants of western Ukraine were added to the Ukrainian Soviet Socialist Republic — increasing the total Ukrainian population terrorized by the Kremlin by another ten percent. These newly-acquired lands, which had been under Polish and other foreign domination prior to 1939, now found themselves under a

totalitarian terror far worse than they had ever known.

The war also brought other consequences for Ukraine; for those who survived it, World War II broke down much of the wall with which Russia had previously isolated Ukraine from the rest of the world. Both Ukrainians in the Red Army and all those others deported by the Germans for slave labor outside of Ukraine later experienced many nations other than those ruled by Moscow, with different political and economic systems, and most of them resolved to stay in the West, at any price, after the dissolution of Hitler's Germany. Many others, however, especially the younger men and women deported by the Nazis, actually returned to Ukraine voluntarily to be with their parents. Other Ukrainians returned for other reasons, also voluntarily; countless others were forcibly returned by the Western Allies — under a treaty concluded between them and the USSR — in the most brutal and heartless repatriation in the history of mankind. Initially, all former Soviet Ukrainians were herded into camps under the pretense of processing them for emigration to other countries — especially America. Once trapped, however, they were physically forced into trucks and transported to the Soviet zone of occupied Germany. The results were horrible. Not only Ukrainians, but Don Cossacks and other freedom-loving nationalities of the new Russian Empire, the USSR, not wanting to fight those whom they loved and respected, and who were now betraying them out of sheer ignorance, took their own lives in great numbers, many tearing out their own throats with knives or sabers, praying to a deaf Heaven for mercy and enlightenment for their captors. It is to the everlasting credit of the American G.I.'s that many of them "broke" their orders and turned their backs, letting many Ukrainians and others escape this officially-

sanctioned atrocity.

But it wasn't until the despairing cries of tens of thousands of innocent victims of this repatriation reached the ears of First Lady Eleanor Roosevelt, causing her to speak out in defense of these victims, that this unforgivable, anti-humanitarian act of the ever-gullible Western democracies was brought to a halt.

30. What was the fate of those Ukrainians who returned home from Germany after the war?

The lightest punishment meted out to those Ukrainians who returned home after World War II, after having been originally deported by the Germans for slave labor in Germany, was 10 years at hard labor in locations that had to be far removed from the places of their original habitation. The labor typically included work in factories, mines, clearing forests, etc. During those years of renewed slave labor (this time in the USSR), they were treated as a sub-human species, most of their pay was retrieved by various "deductions," and they were mercilessly hounded and beaten at every step; in some few exceptional cases, however, the returnee came home without punishment.

If it could be established that some such returnee had gone to Germany voluntarily (N.B., there were many such who saw this as the only way to emigrate to other countries after the war), he or she was classified as a traitor and deported to a concentration camp in Siberia, if not murdered outright.

Similar punishments were meted out to many of those Ukrainians who, as former Red Army soldiers — after being captured by the Germans during the war — survived the subsequent starvation, exposure, and

prison beatings by their Nazi captors, and, after the war, still returned back home to Ukraine (N.B., as is well known, the USSR rejected the Red Cross' offer of intervention on behalf of all Soviet P.O.W.'s, branding each and every captured Soviet citizen as a traitor, which is why all these Soviet — and mostly anti-Soviet! — prisoners suffered the most in the German *stalags*, while the American or English P.O.W.'s, even in Germany itself, enjoyed at least some measure of international protection and assistance).

31. During the war, did the Ukrainians demonstrate their desire and willingness to create an independent Ukrainian country?

Undoubtedly the most profound demonstration of this desire was the **Proclamation-Act of June 30, 1941**, an event briefly touched on in the answer to the 17th question in this Guidebook. This Ukrainian independence movement spread rapidly from L'viv in Western Ukraine, out through the central regions of Ukraine, and all the way to Kyiv. The Act of June 30th evoked widespread and spontaneous rejoicing in the cities and towns of Ukraine. Ukrainian youths volunteered in massive numbers for the Ukrainian Army, which faced the task of fighting both aggressors — the Russians and the Germans — simultaneously. Unfortunately, this mobilization was rapidly crushed by the superior weaponry of Communistic Moscow, which was assisted in this respect by the Western democracies, who perceived Moscow primarily as an "ally" in their war against Nazi Germany, and not as the enslaver and butcher not only of Ukraine, but of most of the other countries of Eastern Europe, as well.

Apart from the above martial display of their

willingness to establish their own country, Ukrainians, during the war, displayed this willingness once again in numerous publications, — including several in English — proclaiming and defending the legitimate aspirations of the Ukrainian people to freedom and independence. These publications were circulated even in America, where several patriotic Ukrainian nationalist organizations were active, some of them even marshaling and training military units for the eventual, anticipated battle for Ukraine's liberation from Moscow.

In Europe, the most active liberational-nationalist organizations were the Organization of Ukrainian Nationalists (OUN) under **Stepan Bandera**, the Ukrainian Insurgent Army led by General **Roman Shukhevych**, a similar organization under Colonel **A. Mel'nyk**, and various armed detachments of Ukrainian partisans under the leadership of Otaman **Taras Bul'ba Borovets'**. The 1st Ukrainian Division, **Halychyna**, under the command of General **Shandruk**, was a part of the previously organized Ukrainian National Army. Later, military actions by Ukrainian freedom-fighters were also directed by the **Ukrainian Chief Liberation Council**. All of the above forces and organizations were directed toward a single, immutable goal — to win back independence and freedom for their homeland, Ukraine.



Ukrainian Easter Eggs
(Pysanky)

З Українського Народного Мистецтва — Писанки Д. Е. Якович 1957 р.



Ukrainian girl playing an ancient Ukrainian instrument, the Kobza-Bandura.

VII.

UKRAINIANS OUTSIDE OF UKRAINE

32. *Where, why, and how many Ukrainians live outside of Ukraine?*

Considering the USSR alone, there are a great number of Ukrainians living outside of Ukraine — all the way from Kuban' to the Far East. The reasons for this vast dispersion are many, but the major ones include persecution and exile of Ukrainians under the Russian Tsars and Communist Moscow, and Moscow's present policy of intermingling the various Soviet nations (except the Russian!) to weaken their national self-awareness by re-settling their autochthons (native inhabitants) throughout various parts of the Empire.

Long ago, when the *Zaporozhian Sietch*, the principal fortress of the military Ukrainian Cossack Host, which defended Ukraine against all invaders, still existed, it operated under a strictly democratic system of selecting its leaders, and the *Sietch* itself became the glorious symbol and bastion of Ukrainian Freedom and Independence. When Tsar Peter I and Tsaritsia Catherine II plundered and destroyed the *Sietch* (N.B., to Ukrainians, the appellations Peter "The Great" and Catherine "The Great," which prevail in Russian historiography and are parroted by Western scholars, are historical insults to Ukraine's national honor, for they were the greatest destroyers and enemies of Ukraine), large numbers of Ukrainian Cossacks sought new havens beyond Ukraine where they were able to continue their more-or-less. uninhibited mode of existence.

Beginning with the present Soviet regime, Moscow has used various pretexts to relocate young Ukrainians outside of Ukraine, to help intensify their Russification and Sovietization. For the same, long term, reason, Ukraine is presently being massively re-settled with Muscovites, i.e., Russians.

With regard to Ukrainians outside the USSR, the largest immigrant populations of Ukrainians reside in the United States and Canada. Other significantly large groups make their homes in England, Australia, and the countries of South America. Relatively smaller groups of Ukrainians are still scattered throughout the countries of Eastern, Central, and Western Europe.

Exact statistics on the Ukrainian diaspora in the free world have not, as yet, been compiled, but on the North American continent alone, it is estimated that there are almost 3,000,000 Ukrainians.

The first major groups of Ukrainian immigrants appeared in the United States and Canada almost 100 years ago — this was the so-called "labor emigration" out of Ukraine's western territories. These lands were then mostly under Polish domination, with the consequent severe restrictions of land-owning rights for native Ukrainians, and a brutal, unrelenting persecution of all things Ukrainian.

The second major wave of Ukrainian immigration took place after World War I. And the third, the largest, was in effect a massive series of escapes from Muscovite-Communist occupation during World War II, and prolonged emigration out of Europe to the various countries of the free world after the war.

33. *Do Ukrainians living in the West ever visit their native homeland, and what are their subsequent impressions?*

Yes, some Ukrainians do return to visit Ukraine, even after long years in the West as citizens of their adopted countries. Most of those who have returned to visit, or even those who send their children or grandchildren, take no part in Ukrainian nationalist or other political activities in the free world. Even for these, it isn't always safe to visit Ukraine under the Soviets, for there have been countless instances of provocation by the KGB with the intent of getting such visitors arrested and charged with anti-Soviet propaganda, which is a criminal offense in the USSR. One need only to bring a Bible, or any other book which is officially forbidden, into the Soviet Union to get charged with such a crime.

In addition, only rarely are such visitors allowed to visit the original towns, cities, or villages of their birth. As a rule, Soviet visas are issued mostly for the major cities; excursions into the rural areas must be arranged once inside the USSR. Thus, the typical visitor never knows, in advance, whether or not he will actually get to see his relatives or the places where he grew up. All airplanes entering the USSR must, as a rule, land first in Moscow, where every passenger is subjected to blunt searches and passport control. In most cases, the average Ukrainian tourist is permitted to visit only some major city, such as Kyiv or Kharkiv, and then all his relatives and former friends who wish to see him must visit him at his hotel, no matter how far they have to travel. There are times, now and again, when one or two people do manage to break through all the police obstacles (N.B., armed police units patrol every major and most minor thoroughfare

intersections within the USSR) and spend a few days in their native villages with their former friends and families.

Of those returned visitors who plan future trips to Ukraine only a very few reveal their true experiences and impressions. Their responses concerning joyful reunions with long-unseen friends and relatives are very guarded — avoiding any mention of the political, national, or social realities in Ukraine today. Their obvious fear is to avoid saying anything that might bring retaliation down on their relatives or endanger their own chances of getting permission to visit again in the future. And if, occasionally, someone does reveal the harrowing and degrading circumstances which invariably surround such visits, that person always demands that his name never be used by the press, or by any other source.

Those visitors, on the other hand, who never intend to return to Ukraine, tell of monstrous, unbelievable hardships, persecutions, and horrors — the brutal and relentless Russification, the instant and vicious retaliations by the KGB for even the slightest manifestations of Ukrainian self-awareness, the absolutely unbelievable (to Westerners) economic hardships and misery. But, they also speak of the ever-resurging spirit of resistance among the new generation of Ukrainian intellectuals and the revolts of Ukrainian youth against all government decrees forbidding the spread of Western, especially American, movements and tendencies — whether in music, art, or other modes of day-to-day existence, such as manner of dress, hairstyles, etc.

Summing up the impressions relayed by visitors to Ukraine, a few major conclusions can be drawn. After almost 70 years of Moscow's Communist regime,

and apart from some technical modernization of a few aspects of Ukrainian life, the following two major problem areas have stayed unchanged, or in some respects, have even gotten worse: 1. The continuing national enslavement of Ukraine via the most refined and devious methods of Moscow's present-day Russifiers; 2. The unchanged material destitution of the Ukrainian populace and the incessant economic exploitation of Ukraine by Russia.

Among those who visit Ukraine, there is no shortage of economically-advantaged Americans and other foreigners. As a rule, they are routed through special "facade" sections of USSR's major cities, which are specially constructed and maintained for foreign tourists who, during their two-or-three weeks' stay in the USSR, never get even a remote opportunity to learn the country's true state of affairs, or, due to their lack of knowledge of the country's language, the true feelings of the local populace. And all the more so because the local population refrains from conversing openly with strangers, usually due to threats of immediate retaliation by the KGB. This is why the West often sees such glowing press or TV reports on Soviet subjects and themes by such "on the scene reporters." The infantile parroting of Soviet propaganda by these fools, however, only reflects their gullibility before Moscow's propagandists, who are usually assigned to them as guides from the USSR's "Intourist" agency, which is, as the whole world knows, an arm of the Soviet KGB.

34. How do Ukrainians view the membership of the Ukr.SSR in the United Nations?

As is known, the Ukrainian Soviet Republic was made a charter member of the United Nations (together with Byelorussia) at the insistence of Stalin, and with the consent of the American, English, and

other governments of the founding nations of the U.N. Moscow's motive was obviously to obtain three votes for the Soviet Union. And, this is still the case. This event may be regarded as Moscow's first major diplomatic swindle after the war and is one of the greatest mistakes, if not outright political alphabetisms (displays of illiteracy), of the Western democracies with respect to their own self-interests. Stalin's argument for incorporating Ukraine into the U.N. was that the Ukrainian Soviet Socialist Republic — as opposed to some American state or Canadian province — had all the same consular and diplomatic prerogatives as any other country in the U.N. (although, in fact, all such "prerogatives" belonged to Moscow). Thus, the following paradox ensued: whenever Ukrainian-American activists demand, from the U.S. government, that Ukraine be treated as a country nationally sovereign in the historical sense (although presently enslaved by Moscow), the standard response of many high Washington politicians has been: "Ukraine....hmmm... it's the same thing to the USSR as Texas or Kansas are to the U.S., isn't it? ..." Yet, when the votes are counted on questions of international policy in the U.N. General Assembly, these same politicians fully accept Ukraine's vote as equal to that of every other nation, and its status as a Kansas-like "state" of the USSR miraculously vanishes.

Among Ukrainians, the following opinion prevails concerning the Ukr.SSR's membership in the U.N.: on the one hand, it's a good thing; on the other, it's a harmful travesty of political common sense. Its good aspect stems from the fact that Ukraine's name will live forever, even if only symbolically, in the annals of the United Nations. Its bad aspect is that it gives many naive and gullible Western politicians a basis for claiming the Ukraine is some sort of a sovereign USSR entity, and not, in fact, an ordinary and enslaved colony

of Red Moscow.

Some Ukrainians are of the opinion that the establishment of an American consulate in Kyiv (N.B., negotiations on this matter have been going on for several years, as of this writing) will constitute a beacon of hope for all the Ukrainians enslaved by Moscow, for it will provide opportunities for them to communicate directly with the world instead of through the Kremlin. Others argue that such a "bypassing" of Moscow has never occurred in the entire history of Ukraine's enslavement by Muscovy and will never be permitted to occur now. Indeed, they believe that the proposed Kyiv consulate will only provide Moscow with yet another propaganda opportunity to "display" Ukraine's apparent "sovereignty," thereby pulling the wool even further over the eyes of the West's already too-beguiled and gullible politicians. Such chicanery could do irreparable harm to the free world's Ukrainian Liberationist activities which are aimed at restoring *genuine* independence and sovereignty for Ukraine.

Concerning Ukraine's true status in the U.N., it's well known that the Ukrainian delegate is the same sort of puppet, installed there by Moscow, as the so-called "Ukrainian government" in Kyiv, and casts his U.N. votes exactly as Moscow orders.

With regard to the United Nations in general, the prevailing opinion among most Ukrainians is that the U.N., perhaps initially a useful idea, has deteriorated into a Babel of counterproductive rhetoric and pro-Soviet propaganda, all at the expense of American tax dollars, and that the effectiveness of this organization in maintaining world peace or promoting progress in the world today is demonstrably nil. It is clear to most Ukrainians that these admirable goals will never be achieved unless all of the member nations of this

dissipated world organization become genuinely free and independent sovereign entities, including a future Ukraine liberated from the brutal clutches of Moscow's occupation. Most Ukrainians firmly believe that only the dissolution of the USSR into its historically original and sovereign countries, beginning with Ukraine, can bring lasting peace into the world — without the threat of nuclear holocaust. And Moscow knows this very well, which is why the Ukrainian and other nationalist-liberationist movements within the USSR constitute a far greater threat to Moscow than its hysterical, widely-blethered rantings concerning a nuclear "first strike" by the U.S.

35. How are Ukrainians in the free world organized?

In each country where Ukrainians have settled, there is usually one regional organization (e.g., in Canada, **KUK** (*Komitet Ukrayintsiv Kanady*), the Committee of Ukrainian Canadians; in Great Britain, **SUB** (*Soyuz Ukrayintsiv Brytan'iyi*), the Association of Ukrainians of Great Britain; in America, **UKKA** (*Ukrayin's'kyi Kongresovyi Komitet Ameryky*), the Ukrainian Congress Committee of America, and the recently formed **UAKR** (*Ukrayin's'ko-Amerykan's'ka Koordinatsiyina Rada*), the Ukrainian-American Coordinating Council; in Australia, **SUOA** (*Soyuz Ukrayin's'kykh Organ'izatsiy Austral'iyi*), the Federation of Ukrainian Organizations in Australia; etc.) that represents Ukrainians before the governments of their countries and coordinates the activities of its representative councils in the various cities of those countries. All of these organizations in the Free World are represented by the **World Congress of Free Ukrainians** (*SKVU-Svitovyi Kongres Vil'nykh Ukrayintsiv*).

Apart from the above civic organizations, there are

also many political parties, organizations, leagues, associations, and societies which endorse various traditional, or even singular, approaches to the liberational struggles and ultimate aspirations of the Ukrainian nation. Many of them differ even in the type of political or governmental system they would prefer to see in a future, independent Ukraine. All of them, however, share the same determination regarding Ukraine's future state — that it must be a free, sovereign, and independent country, answerable to no government except its own. The two largest and most influential Ukrainian political organizations, which, while bearing the same name, differ mainly in their leadership and their approach to the question of the struggle for Ukraine's liberation, are: **OUN**, the **Organization of Ukrainian Nationalists**, formerly headed by **Stepan Bandera**, (who was subsequently murdered in Munich by the Soviet agent, Stashynsky), after whom the organization members are called *banderiv tsi*; and **OUN**, the **Organization of Ukrainian Nationalists**, whose former leader was **Andriy Mel'nyk**, after whom its members have popularly been named *mel'nykiiv tsi*. There is, also, the **Ukrainian Revolutionary-Democratic Party**, which for quite some time has also been split into two groups having the same name. Some other political organizations are: the **Ukrainian Socialist Party**; the **Ukrainian Peasant Party**; the **Council of the Het'manate Movement**, composed of supporters of the most recent (1918) Het'manate government in Ukraine; the **Organization For the Rebirth of Ukraine**; the **Society for the Liberation of Ukraine**; the **Ukrainian National State-Sovereign Union**; the **Ukrainian Self-Reliance League**, in Canada; the **Organization for the Defense of the Four Freedoms of Ukraine**; the **Ukrainian Democratic Movement**; the **Ukrainian Association of Victims of Russian-Communist Terror (SUZERO)**;

DOBRUS; and others.

From among Ukrainian scientific-educational research institutions in the free world, the most noteworthy are: the **Shevchenko Scientific Society**, the **Ukrainian Free Academy of Sciences**, and the (relatively) recently resurrected **Ukrainian Mazeppan-Mohyllian Academy**.

There are two universities: the **Ukrainian Free University** in Munich, which offers accredited Master's and Ph.D. programs, and the **Ukrainian Catholic University** in Rome. There are, also, separate **Institutes of Ukrainian Studies** at **Harvard University**, the **University of Toronto**, the **University of Alberta**, and — most recently — one in **Australia**. All of these educational research institutions exist by virtue of the generous funding and support provided by Ukrainians throughout the free world.

In the financial arena, Ukrainians have founded a number of insurance organizations, such as the **Ukrainian National Association**, the **Providence Association** (both of which issue daily newspapers — *Svoboda* and *America*, respectively), the **Ukrainian Fraternal Association**, which publishes the weekly paper *Narodna Vol'ya*; and the **Ukrainian National Aid**, which issues a quarterly, *Narodne Slovo*. All these are based in the U.S., but have branches in Canada and other countries as well. Their total assets amount to almost a billion dollars. Significant roles are also played by such institutions as the "**Mutual Aid**" of Canada, and the "**Security**" bank in the U.S. (total assets of over one hundred million dollars). There are also, at present, more than 40 **Ukrainian Credit Unions** with more than three hundred million dollars in total assets. Although all of these organizations are primarily economic in nature, they also help finance numerous culturo-educational and socio-political pro-

grams for Ukrainians throughout the free world. **The United Ukrainian-American Relief Committee**, which gained renown following World War II by providing food, clothing, and emigration assistance to countless Ukrainian refugees who were stranded in Europe, is also still active today.

Ukrainians are also grouped together in various church and religious organizations of varying creeds and denominations: the **Ukrainian Orthodox Church**, the **Ukrainian (Greek) Catholic Church**, the **Ukrainian Protestants**, and various other Christian groups. The Ukrainian Orthodox Churches in America, Canada, Europe, Australia, and Latin America aren't under the jurisdiction of any foreign church authority, but some of them do maintain a canonical relationship with the Greek Orthodox Church.

Almost 90% of the Ukrainian population in Soviet Ukraine subscribes to the Orthodox religion, but in the free world, the majority of Ukrainians are Catholics (more exactly, "Greek Catholics," i.e., members of the Greek Catholic Rite of the Roman Catholic Church). This is so because the greatest Ukrainian emigration before, during, and after World War II came mostly out of Western Ukraine, which, in order to resist Polish oppression in the XVI century, had accepted the Pope's authority (and protection) at the Union of Brest in 1596 (N.B., in return for accepting the Roman Pope's authority, the Ukrainians were allowed to retain and preserve, according to the terms of the Union, the Ukrainian language in church services, their original customs and rites, and a married priesthood, which had always been permitted by the Ukrainian Orthodox Church).

Among Ukrainian Protestants, the two largest groups are **the Baptists** and **the Evangelicals-Reformists**, who also have their own press.

But not all Ukrainian immigrants in the West are Christians. Some are followers of the reformed faith of their ancient Ukrainian predecessors, whose principal God was **Dazhboh** (God the Bestower), and who call themselves *Ridhoviry* [Native Believers (i.e., in Ukrainian)] or *Runvisty*.

Regardless of the form or content of all these religions, in the nationalistic arena they all stand firmly on liberational and sovereign-state principles with respect to Ukraine's future. These same principles are also espoused by those Ukrainians who don't belong to any religious groups whatever, being avowed atheists.

Some of the previously mentioned foundations and organizations were established originally in Ukraine itself and have only been re-instituted in the free world by the Ukrainian emigration; others have been founded as entirely new entities outside of Ukraine. One important governing body which still exists in the free world, but which was initially established in Ukraine during the 1917 Revolution and, following Moscow's invasion of the Ukrainian National Republic, transferred beyond the borders of Ukraine, is the **Government-in-Exile** of the **Ukrainian National Republic**, composed of a president, a premier, and the member-ministers of its cabinet. This government has never capitulated before the Muscovite occupiers of Ukraine, and is therefore still considered to be the sole legitimate and representative government of Ukraine.

Among the most active Ukrainian youth organizations in the free world are the **Ukrainian Scouts Organization (PLAST)**; the **Society of Ukrainian Youth (SUM)**; the **Organization of Democratic Ukrainian Youth (ODUM)**; the **Young Ukrainian Nationalists (MUN)**; and various student organizations and associations such as **TUSM**, **SUSTA**, and others.

In many countries of the free world there are also centralized women's organizations which belong to the **Ukrainian Women's World Federation**, which also takes part in the activities of various international women's organizations. Almost every Ukrainian community in the diaspora has its own elementary schools.

In addition to the above, there are also very many professional societies and organizations of Ukrainian **writers, journalists, physicians, engineers, librarians, university professors, historians, artists, athletes**, etc.

Countries with Ukrainian settlements typically have from one to several weekly Ukrainian newspapers, and in the United States there are two daily papers. There are also a number of monthly Ukrainian magazines of international scope published in the free world, as well as a very large number of non-periodical publications and reviews. The entire Ukrainian press in today's free world, regardless of its great politically-programmatic, religious, and party-affiliated diversity, also stands monolithically on the principles of state sovereignty and unconditional independence for Ukraine. The few exceptions to this are mostly inconsequential tabloids issued by Communists of Ukrainian extraction who have never lived under a Communist government themselves, and whose publishing activities in the free world are subsidized covertly by Moscow.

36. Are there any outstanding Ukrainian athletes in Canada or the United States?

Perhaps in no other endeavor have Ukrainians in North America made such a pronounced impact as in the area of sports.

The names of such men as **Bronko Nagurski, Chuck Bednarik, Mike Mazurki, Terry Sawchuk**,

Bill Mosienko, Johnny Busyk, Vic Stasiuk, Mike Bossy, Wayne Gretzky, Steve Halaiko, Bohdan Neswiacheny, and Steve Melnyk, just to mention a few, have become part of America's sports history. Their achievements are to be found in sports encyclopedias and reference books, and their names are known to the millions who follow sports.

These men, endowed with brains, athletic ability, and a fiercely competitive spirit that is characteristic of the Ukrainian people were raised, by and large, in impoverished surroundings by determined Ukrainian immigrant families who had to overcome many major obstacles during the early years of Ukrainian settlement in the United States.

In **WRESTLING**, **Frank Gotch** became the first Ukrainian to win a world championship (1912). Other prominent figures on the wrestling scene were **Mike Mazurki, Bill Panzen, George Zarynoff** (Yuriy Zaryniv), **Alexander Harkavenko**, and many others, including the legendary **Bronko Nagurski**, two-time All-American fullback on the University of Minnesota football team, an all-time great with the Chicago Bears, and an Immortal, enshrined in America's Football Hall of Fame.

In **BOXING**, The 1920's and 30's saw such Ukrainian greats as **Steve Halaiko**, who, representing the U.S. at the Amsterdam Olympics, won a Silver Medal; **Johnny Jadick**, who, in 1931-1932, held both the Junior Lightweight and Junior Welterweight titles at the same time; light-heavyweight **Bill Ketchell** (Vasyl' Kl'uchka); Lightweight contender **Joe Scheppe** (Pol'ans'kyi); Big **Ben Moroz; Steve Hamas; Mike Baron; Tony Balash; John Myhas'uk**; and others who fought in many rings around the country. In the latter 1970's, **Chuck Wepner**, of Ukrainian descent

on his mother's side, rose high in the heavyweight rankings only to lose to Mohammed Ali and then virtually disappear from the boxing scene. In more recent years, **Bobby Czyz** of New Jersey has become a fine middleweight contender. In Canada, the Ukrainian **Chualo** has also made an impact on the world boxing scene.

In **FOOTBALL**, in addition to Nagurski, more than three dozen Ukrainians were prominent on the national scene, first as players for major universities and later in the pro ranks; upon retirement, they became coaches.

In **SWIMMING**, two Ukrainians contributed to the success of America's Olympic swimming teams. In the 1928 Olympics in Amsterdam, **Dr. George Kojac** won two gold medals by setting an Olympic record in the 100 meter backstroke and by being a member of the winning 4x200 meter free-style relay team. **Peter Fick**, another top swimmer, set an Olympic record of 57.7 seconds in the 100 meter free-style competition at the Berlin Olympics in 1936.

In **BASEBALL**, the following players were advanced to pro status: **Mike "Gazook" Gazella**, who was a utility infielder with the New York Yankees; **Mike Tresh**, an outstanding catcher with the Chicago White Sox, whose son **Tom Tresh** had an outstanding career with the New York Yankees in the 1960's; **Peter Elko**, who played for the Chicago Cubs; **Bill Yarewick**, a catcher with the New York Giants; and **Bill Urbansky** of the Boston Nationals, not to mention many, many others who played in the minor leagues and with semi-pro clubs throughout the country.

In **SOCCER**, the *Tryzub* Ukrainian Sports Center in Philadelphia, whose soccer team won the U.S. National Soccer Championships in 1960, 1961, 1963, and 1966, was prominent on the national scene in the

1950's, 60's, and 70's. The soccer boom of the 1950's and 60's produced many outstanding Ukrainian soccer players who represented the United States in Olympic and World Cup competitions. Leading the field was **Zenon Snylyk**, two-time All-American for the University of Rochester and holds the national record for having been selected three consecutive times to the U.S. Olympic soccer team (1950, 1960, and 1964). **Snylyk** was also a three-time member of the U.S. World Cup soccer squad and currently leads Ukrainian soccer players with over 50 goals for the U.S. Also representing the U.S. in international competitions were goalie **George Kulishenko**; winger **Jimmy Stachrowsky**; fullback **Myron Krasij**; fullback **Myron Worobec**; center-halfback **Nick Krat**; goalie **Orest Banach**; fullback **George Chapla**; and forward **Walter Chyzowych**, who later served as the U.S. national soccer coach.

In **BODYBUILDING**, the 1984 International Federation of Body Building (IFBB) World Championship was recently won by **John Hnatyschak**.

In **HOCKEY**, the professional leagues have never lacked for aggressive Ukrainian-Canadian players such as **Danny Lewicki**, of the New York Rangers; **Terry Sawchuk**, originally with the Detroit Red Wings; and **Bill Mosienko**, of the Chicago Black Hawks. Pro-hockey has been inundated by such Ukrainian-Canadians as **Walter Tkaczuk**, **Tom Lysiak**, **Wayne Gretzky**, **Mike Bossy**, **Orest Kindrachuk**, **Wayne Babych**, **Dennis Maruk**, **Morris Lukowich**, **Bernie Federko**, **Dennis Polonich**, **Bernie Zacharko**, **Larry Romanchych**, **Terry Busniuk**, **Mike Liut**, **Ron Garwasiuk**, **Mike Krushelnyski**, along with some sixty others, filling the shoes of such all-time greats as the famed Ukrainian line of **Bronco Horvath** — **Vic Stasiuk** — **Johnny Bucyk** that over-

powered league competition in the 1950's.

The final hockey statistics of February 20, 1984 reveal 25 Ukrainian players in the National Hockey League; 6 held either "1st" or "2nd" place rankings on their respective teams: **Wayne Gretzky** (Edmonton), **Mike Bossy** (New York), **Bernie Federko** (St. Louis), **John Chrodnyk** (Detroit), **Dale Haverchuk** (Winnipeg), and **Dave Andreychuk** (Buffalo).

37. To what extent does Ukrainian youth, both in Ukraine and in the Free World, aspire to the idea of future Ukrainian independence?

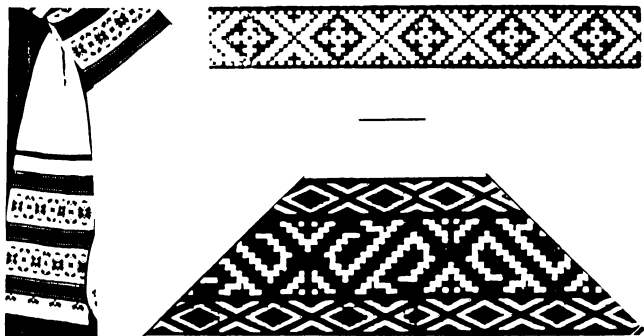
Regarding Ukrainian youth in the West, tens of thousands of avid members of the youth organizations SUM, ODUM, PLAST, and various student organizations, not only at their annual congresses and conventions, but in their everyday lives as well, openly demonstrate and profess their convictions and yearnings, doing everything in their power to convince the leaders of the West of the necessity for the realization of a Free and Independent Ukraine. Most of these young people have never been to Ukraine, but have learned well the non-Russified, true history of the Ukrainian nation and, whether Americans, Canadians, Brazilians, or Europeans, remain faithful to the ideals and aspirations of their parents, grandparents, and forefathers.

Concerning Ukrainian youth in Ukraine itself, it's difficult to state in numbers or percentages how many of them have retained the national self-awareness of their preceding generations. Visitors to Ukraine, who, legally or illegally, have made contact with the Ukrainian young people, state unequivocally that Ukrainian youth abhors and despises the current regime and constantly seeks ways to alter the status

quo. In its activities, it often — sometimes only half-intentionally — strikes on the one clear solution to its problems — the unavoidable necessity for a free Ukraine.

All the same, however, both the youth outside of Ukraine and those living in Ukraine are far from contemplating war — let alone a nuclear one — as the sole means of winning back Ukraine's independence, a charge perpetually and falsely levelled by Moscow against all Ukrainian Liberationists in the free world. Not war, but a *revolution* for not only Ukraine's independence, but for all the other enslaved nations of the USSR — in short, the total dissolution of the Soviet Empire — this, and this alone, is the goal and desire of all young Ukrainian (and non-Ukrainian) freedom fighters in the world today.

In addition to the above, large segments of less idealistic and more pragmatic youth, in Soviet Ukraine and the other Soviet Republics, keeps seeking ways ever more actively of breaking out into the free world — this was, of course, one of the major reasons for Moscow's refusal to let Soviet athletes participate in the Los Angeles Olympics in 1984.



VIII.

THE FREE WORLD — THROUGH THE EYES OF UKRAINIANS

38. *What are the greatest mistakes — past and present — of the Free World with respect to Ukraine and Ukrainians?*

The greatest and most fundamental error, from which all others follow, is the **indiscriminate confusion of Ukrainians with Russians, and of Russia with Ukraine**. This error is perpetually committed, not only by the ordinary, average citizen of the West, but by the most prominent politicians of the past and present. By ignoring completely the historical origins of the Ukrainian nation and the glorious past eras of Ukraine's sovereign existence; by disregarding the irrefutable sovereignty of the Ukrainians and their legitimate, historical right to their own country; by refusing to legitimize the periods of renewed Ukrainian Independence in recent decades (which they themselves acknowledged at the time); and, most of all, by covering up their eyes at the imperialistic policies of Moscow toward Ukraine and other Captive Nations, these Western politicians have helped Moscow immeasurably in suppressing the vast national diversity and brutal day-to-day tyranny of the USSR. Such "invincible" ignorance first helped to suppress the inalienable rights, proclaimed by President Wilson after World War I, of *all* nations to self-determination in the 1920's and '30's, and it is still helping to suppress them even today, 40 years after World War II.

The official diplomatic recognition of the USSR in 1933, at the very time that over 7,000,000 Ukrainians were dying horribly from the Kremlin's genocidally-motivated Famine-Holocaust, will remain forever as

the blackest page in American history. And to the most cardinal errors committed by the Entente Alliance, even back during the revolutionary period (ca. 1917), belongs **the fact that they gave support and assistance not to the Ukrainian Independence Movement, but to the Muscovite usurpers of Ukraine's freedom.**

During World War II, both America and Great Britain committed a whole series of unforgivable errors; they ignored **General Patton**, who, upon smashing Hitler's Germany, wanted to continue his drive to the East and liberate the captive nations of the USSR (N.B., such an advance on Moscow would have been supported by the entire population of the USSR; Ukraine would be a free country today, allied with America and the world wouldn't be facing the threat of nuclear war); **they forcibly repatriated great numbers of Ukrainians** who had wound up in Germany during the war, back to the USSR, where most were subjected immediately to the most horrible persecution, torture, and death; and **they supported President Roosevelt when he handed over the whole eastern half of Europe to the totalitarian clutches of Stalin's Russia** at the Yalta summit conference — an insane and heartless act which will keep wreaking its vengeance on the West for as long as the USSR remains in existence.

After World War II, the acceptance of the Ukrainian Soviet Republic (and the Byelorussian) into the United Nations, where the future course of the world was supposed to be defined, while knowing full well that neither Ukraine nor Byelorussia were in the least bit independent of Moscow, must be classed as one of the more serious post-war hallucinations of the Western democracies. This recognition of two of Russia's

colonies as independent states in the U.N., while in all other respects treating them as faceless, integral parts of the USSR, is not only a cardinal error, but an irrefutable *proof* of the pitiful weak-mindedness, if not outright duplicity, of recent Western diplomacy.

If one wanted to recount some of the errors committed, not by the Western world's governments, but by its free intellectuals — in particular, lecturers and professors who teach political science in many schools and universities — then the ignorant and one-sided treatment of Ukraine and Ukrainians as "Russia" and "Russians" by such pedagogues must be classed as one of the most serious. Such false teachings affect the youth of the given country extremely negatively, not only as far as Ukraine and Ukrainian aspirations are concerned, but even with respect to their own homelands, which, through the mindless discourses of such "intellectuals," are being made to serve the interests of imperialistic Moscow.

One of the latest and most serious errors of the U.S. legislative and judicial systems is their legitimization of false documents and testimony prepared by the KGB for the harassment and persecution of American citizens of Ukrainian descent by accusing them of "voluntarily" participating in the physical destruction of civilians during World War II over 40 years ago. This recent, unbelievable exploitation of the U.S. system of justice by the KGB has been used in more than one case to deprive innocent Ukrainian-Americans of their citizenship, while the whole world, fully aware of the total falseness, duplicity, unreliability, and utter lack of validity of KGB-supplied evidence, stands by and cynically says nothing

39. *How do Ukrainians rate the West's English-language press in the area of Ukrainian-related topics and problematics?*

Among the countless newspapers and journals published in the West, there are only a few that ever discuss, or touch upon, Ukrainian topic or problematics. This is particularly true of the so-called "major presses," which have huge circulations. If one or two of them ever do occasionally venture into this problem area, their specific treatments invariably reflect a strong Russophile "tendency."

If even a world-traveled and renowned senior journalist of the American press can say on TV or in the press that he has just returned from "Kiev, Russia," then what can be expected of his less cosmopolitan brethren of the news media? It's very hard to explain such blunders away by blaming them on "habit," "ignorance," or "sake of consistency," for it's usually the case that when the news is neutral or positive, Kyiv's inhabitants become "Russians" and Kyiv becomes "Russian," but when the news is unsavory or anti-Ukrainian, the reporter's "habit" and "consistency" seem to miraculously vanish, and he stresses that Kyiv is Ukrainian and that the news is about Ukrainians Is this ignorance, random coincidence, or deliberate tendentiousness on the part of the responsible media?

Such instances, in the case of American journalism, are so numerous that they could fill hundreds, or even thousands of pages in a large-sized volume.

The readers of the major presses, for example, were kept very well informed about the tribulations of such Russian dissidents as Solzhenitsyn or Sakharov (who has never once demanded freedom for the captive

nations of the USSR). But, how many readers of the same presses are informed about the tortures and murders of Ukrainian dissidents-intellectuals, who were being persecuted, and still are, at the same time as the Russians? Among these "unmentioned" Ukrainians are many of high merit: writers, artists, scientists, some even nominees for the Nobel Prize, and many more that would be gladly welcomed as researchers or professors by many Western universities. Little do the readers of these "major presses" know of the unbelievable, decades-long suffering of Ukrainian martyrs; for example, the son of the former General of the Ukrainian Insurgent Army who was incarcerated by the Kremlin when he was only 13, and kept prison for most of his life. His crime? Refusing to publicly renounce his father, who had died trying to liberate Ukraine from the Muscovite oppressors in 1950. About these, and countless other Ukrainian heroes and martyrs, the "major presses" either remain silent or relegate a paltry one or two sentences about the more prominent ones to the back pages of their publications (N.B., *In view of the ever changing circumstances in the life of each political prisoner in the USSR, and to help maintain the contents of this Guidebook current for as long as possible, the names and circumstances of individual political prisoners are not given here. However, the interested reader may find all such information in any number of current Ukrainian periodicals, which are published in either Ukrainian or English*).

In brief, then, the American press specifically, and the Western press generally, are perceived by Ukrainians as being one-sided and unfair. Even in instances when it is anti-Communist, it usually expresses Russophile attitudes concerning Ukraine, and is extremely prejudiced and non-objective.

There are, of course, a few exceptions, but, in general, those publications that approach Ukrainian news and problematics from a historically objective point of view are typically issued in quantities much too miniscule to exert any appreciable influence on any large segment of the reading public.

To illustrate this point, we can take the case of the *Captive Nations Week*. This week, due to the active and successful lobbying of the Ukrainian Congress Committee of America (N.B., its former president, **Professor Lev Dobriansky**, was recently appointed U.S. ambassador to the Bahamas by the President of the United States), the recognition of this week was set aside and written into law a long time ago and every year — the third week in July — there are massive demonstrations, conventions, and panels with distinguished American speakers held in Washington, D.C. Many thousands of American citizens, whose countries of origin are now enslaved by Moscow — including a majority of Ukrainian-Americans — take part in these activities every year. However, the U.S. "major presses" usually give this significant event only a miniscule amount of coverage. As another example, January 22 of each year is celebrated in many American, Canadian, and other cities throughout the world as **Ukrainian Independence Day** (N.B., on that day, in 1918, Ukrainian independence was proclaimed in Kyiv). In ceremonies presided over by the mayors of these cities, Ukrainian flags are flown over the city halls and solemn proclamations are read and recorded. In Canada and America, there are often large accompanying manifestations and gatherings of Canadians and Americans of Ukrainian descent. Yet, here again, the press responds to these events either with total silence or with a few, barely discernible sentences.

With this kind of "journalism," the "major presses" constantly underscore their contempt and disregard for all the liberational activities of the non-Russian nations of the USSR, openly contravening the long-standing American tradition of sympathizing with the oppressed against the oppressor.

40. *What should the citizens of the Free World do to help the Ukrainian cause, and why?*

Yes, they should help ... and, for their own sake, must! For no free nation, in the world today, desires a third World War, which, given the present nuclear technology, could lead to the end of human civilization, as we know it, on our planet. Furthermore, no free nation wants to live in the perpetual atmosphere of fear that the presence of vast nuclear arsenals around the world inspires. Moscow, while keeping the entire Earth hostage with its nuclear gun, continues to subvert and conquer country after country throughout the world; other countries are dragged down through terrorism or propaganda into its sphere of influence. The ultimate goal of Moscow has never changed, and will never change, either now or in the future — the utter conquest and domination of the world, under the euphemistic banner of "Communism," which in reality betokens the totalitarian hegemony of Moscow. There is, therefore, no other way to the final elimination of the threat of nuclear war, or the inevitable loss of freedom for other countries and peoples, than the complete dissolution of Earth's last Empire, the USSR. The only way to do this, without global war, is to uncompromisingly liberate all the individual enslaved nations of the USSR from Moscow's tyranny, leaving Russia contained within its own historical — and ethnographically Muscovite — borders.

And since Ukraine is the largest and most multitudinous of the countries enslaved by Russia — within the USSR's orbit — the liberation and independence of Ukraine should be the first and foremost political concern of all the citizens — from the average man-in-the-street to the most prominent statesman in government — of the Free World.

What, then, can You, the Reader of this Guidebook do in a practical sense to contribute to these ends?

1. First, recognize and learn the true history of Rus'-Ukraine, as well as the true, unembellished history of Muscovy-Russia and the USSR.

2. Recognize the significance of Ukrainian problematics for the whole world: WITHOUT A FREE UKRAINE THERE WILL NEVER BE AN END TO MOSCOW'S EXPANSIONISM.

3. Spread your acquired knowledge about Ukraine and Ukrainians among your friends and fellow citizens, even if by the circulation or recommendation of this Guidebook.

4. Demand, at every possible opportunity, from your representatives and parliamentary leaders, that they uphold, by legal means and procedures, the just and all-important demands and protests of Ukrainian Liberationists on behalf of Ukraine and its people — especially in international councils and fora — against the duplicitous chicaneries and covetous policies of Moscow.

5. Maintain close ties with the Ukrainian organizations of your given country.

This Guidebook has been written for all English-speaking people, but mostly for the youth of English-speaking countries, especially the students, who could do much, if they wanted to, for the causes of Ukrainian

Independence and the consequent elimination of nuclear hostilities throughout the world. One way to begin would be to enroll, at every possible opportunity, in Ukrainian Studies courses at those universities where such programs exist, and where they don't exist, to demand unequivocally, that they be instituted, even if to maintain that even-handedness and objectivity that most universities proclaim as their academic policy. Along with this; demand the immediate revision and correction of all textbooks and reference volumes that have been prepared on the basis of tendentious Russophile positions, and not on historically or scientifically accurate facts about Ukraine and Ukrainians.

And, most of all, never mix "Rus"" with "Russia" or "Ukrainian" with "Russian," or allow anyone else to twist or distort historical facts wherever Ukraine is concerned. For it is solely on the youth of a given nation that its future depends, and, thereby, the future of the whole world, and an independent and sovereign Ukraine is certain to play an important and irreplaceable role in that future.

And for those of you young Ukrainians in English-speaking countries who are by now more fluent in English than Ukrainian, may this Guidebook of condensed and cursory, yet, nonetheless, historically objective facts serve as **a source of pride in your ethnic heritage, and an inspiration for the constant safeguarding and nurturing of your national identity before your foes and friends in this wide world; and, at the appropriate time, may it inspire you to join in the ultimate, final battle for the freedom and independence of the country of your ancestors.**

RECOMMENDED SOURCES

The most complete **Guide to Information Sources**
on Ukraine and Ukrainians

UKRAINIANS IN CANADA AND THE UNITED STATES: A Guide to Information Sources. Edited by Aleksander Sokolyszyn, Senior Librarian, Brooklyn Public Library, and Vladimir Wertsman, Senior Librarian, Brooklyn Public Library. (Volume 7 in the Ethnic Studies Information Guide Series, part of the Gale Information Guide Library.) xv + 236 pages. Annotations. Author, Title, and Subject Indexes. Published by Gale Research Co., Detroit, 1981. CIP: L.C. No. 81-6748. ISBN 0-8103-1494-0. \$44.00.

TABLE OF CONTENTS

- Part A. General Reference Works on Ukrainian Topics.*
- Part B. Ukrainian Immigration, Settlement, and Contributions in Canada and the United States.*
- Part C. Ukrainian Culture and Heritage Preservation and Development in Canada and the United States.*
- Part D. Ukrainian Organized Group Life, Education, Social Interaction, and Politics in Canada and the United States.*
- Part E. Bibliographic Addendum.*
- Part F. Guide to Ukrainian Organizations, Churches, Periodicals, Publishing Houses, and Bookstores in Canada and the United States.*

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INDEX OF SELECTED NAMES AND SUBJECTS

- Akhmatova, 85
 Alchevskiy, Ivan, 85
 Ancestors, 15, 25, 26, 35, 48, 52, 53
 Antes, 26, 35, 45, 52, 53
 Anthem of Ukraine, 18
 Archangelskyi, A.S., 30
 Arkhyenko, Olexander, 83
 Artists, 83, 84
 Athletes, 88, 111, 112, 113, 114, 115
 Babyn Yar (Babi Yar), 64, 79
 Bandera, Stepan, 59, 97, 107
 Bandura, 97
 Bashkirtseva, Mariya, 84
 Berezovskiy, Maksym, 83
 Borovets, Bulba Taras, 97
 Bortnianskyi, Dmytro, 83
 Captive Nations Week, 122
 Carol of the Bells (Schedryk), 83
 Carpatho-Rus' (see Carpatho-Ukraine)
 Carpatho-Ukraine, 57, 59
 Catherine II, 99
 Charles XII, 47, 54
 Chekhov, Anton, 85
 Chess, 89, 90
 Christianity, 33, 34, 48
 Churches, 109
 Churchill, Winston, 74
 Cities (major) of Ukraine, 14
 Climate of Ukraine, 14
 Collectivization, 73
 Constitution, 65, 66, 67, 68, 69
 Cossacks (see Kozaks)
 Cultural features, 39, 40, 41
 Cyrillic, 48
 Czechoslovakia, 11, 57, 59
 Danylo, king, 44, 47, 53
 Dobriansky, Lev, 122
 Dissidents, 78, 79, 80, 81, 120
 Doroshenko, Petro, 47
 Education, 67, 68
 Emblem, 15, 16, 17
 Emigration, 100
 Famine-Holocaust, 71, 73, 74, 75, 76, 117
 Farming (see Collectivization)
 Flag of Ukraine, 18
 Franko, Ivan, 20
 Gogol, Nikolai (see Hohol, Mykola)
 Gypsies, 60
 Halychyna Division, 97
 Helsinki Accord, 81
 Hohol, Mykola, 85
 Hrushevsky, Michael, 55
 Ihor, 42, 53
 Independence, declaration of, 56, 96, 122
 Jews, 61, 62, 63, 64
 Kapytsia, Petro, 84
 Khmelnytsky, Bohdan, 45, 46, 47, 54
 Kiev (see Kyiv)
 Kievan Rus' (see Kyivan Rus')
 Kistiakivskiy, Volodymyr, 84
 Kluchevsky, 37
 Kolhosps, 73, 77
 Korolenko, Volodymyr, 85
 Kotliarevskiy, Ivan, 18, 19
 Kozaks, 45, 47, 50, 54
 Kozlovskiy, Ivan, 85
 Krushelnyska, Solimia, 84
 Khrushchev, Nikita, 74
 Krymskyi, Ahatanhel, 84
 Kybalchych, Mykola, 84
 Kyiv, 14, 22, 30, 32, 33, 34, 35, 105
 Kyivan Rus', 22, 24, 33, 35, 38, 53, 85
 Language (Ukrainian), 29, 30, 59
 Lenin, Vladimir, 56, 72
 Leontovych, Mykola, 83

- Location of Ukraine, 11
 Lypkivskyi, Vasyl, 68
 Lysenko, Trochym, 84
 Lytvynenko-Volhemut, Mariya, 85
 Lviv, 14
 Marriage customs, 39, 40
 Mazeppa, Ivan, 46, 47, 54
Mein Kampf, 91, 92
 Melnyk, Andriy, 97
 Mentchinskyi, Modest, 84
 Minorities in Ukraine, 60
 Movie (stars and producers), 87
 Mstyslavych, Roman, 44
 Musicians, 83, 84, 85
 Myshuha, Olexander, 84
 Oleh, 53
 Olha, 42
 Olympic records, 88
 Organizations: Civic, 106;
 Political, 107, 110:
 Educational, 108; Fraternal,
 108, 109, Youth, 110, 115;
 Women, 110
 Patton, General, 118
 Paustovskyi, 85
 Peter I, 99
 Petlura, Symon, 55
 Population of Ukraine, 12
 Prisoners, 81, 82, 93, 94, 96, 121
 Puluy, Ivan, 84
 Pysanky, 39, 97
 Religion, 68, 69
 Resistance movement, 77
 Resources, 13
 Roosevelt, Eleanor, 95
 Roosevelt, Franklin, 74
 Rulers of Ukraine, 42, 43, 44,
 45, 46, 47, 53, 54
 Rus', 22, 24, 27, 35, 37, 53,
 54, 125
 Russia, 22, 24
 Ruthenia (see Carpatho- Ukraine
 Sahaidachnyi, Petro, 45
 Scherbakivskyi, 35
 Scientists, 84
 Scythians, 15, 26
 Shandruk, General, 97
 Shevchenko, Taras, 19, 72
 Shukhevych, Roman, 59, 97
 Sikorskyi, Ihor, 84
 Skolozdra, Volodymyr, 84
 Skoropadskyi, Pavlo, 55
 Skovoroda, Hryhoriy, 83
 Slipyi, Yosyf, 69
 Slovak, 57
 Slovenes, 26
 Smotrytskyi, Meletiy, 30
 Solidarity, 81
 Stalin, Joseph, 74
 Stetsko, Yaroslav, 59
 Sumerians, 48
 Sviatoslav, 42, 43, 53
Taras Bulba, 85
 Tchaikovskyi, Petro, 83
 Tolstoy, Lev, 37
 Trident, 15, 16, 17
 Trypillian, 15, 25, 35, 36, 48
 "Ukraine", etymology of, 27
 Ukrainka, Lesia, 21
 United Nations, 103, 105, 119
 Universities, 108
 Valuyev, Ukaz of, 71
 Vanadians, 26
 Vedel, Artym, 83
 Vladimir the Great (see Volo-
 dymyr the Great)
 Volodymyr the Great, 15, 33,
 42, 44
 Voloshyn, Augustyn Fr., 57, 59
 Vyhovskyi, Ivan, 45
 Vynychenko, Volodymyr, 55
 Wooley, Leonard, 25
 World War II, 92, 94, 95
 Writers, 18, 19, 20, 21, 84,
 85
 Writings, religious, 48, 49
 Yalta conference, 118
 Yaroslav the Wise, 42, 43, 44,
 47, 53
 Yezhovshchyna, 75
 Zoshchenko, Michael, 85



Maria & Dmytro Huley

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МОЇЙ ДРУЖИНІ МАРІЇ —

ПРИСВЯЧУЄТЬСЯ

I.O.

АНГЛОМОВНИЙ
Д О В І Д Н И К

ПРО

УКРАЇНУ Й УКРАЇНЦІВ

ПИТАННЯ І ВІДПОВІДІ

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ЗМІСТ

I. УКРАЇНА Й УКРАЇНЦІ — ЗАГАЛЬНІ ВІДОМОСТІ

1. В якій частині Росії розположена Україна?
2. Яку площу займає Україна та скільки має населення?
3. Який клімат України та чим багата її земля?
4. Які найбільші міста в Україні та чим вони характерні?
5. Який національний герб, прапор і гімн України?
6. Чи й яких мала Україна класиків літератури?

II. «РУСЬ» І «РОСІЯ» — ХТО, ЗВІДКИ І КОЛИ?

7. Яка різниця в походженні-формації українського й російського народів-націй?
8. Чи українська мова — це діалект російської?
9. Як правильно: «ін де Юкрейн» чи «ін Юкрейн»?
10. Скільки літ Києву і чи справді Київ — «мать русских городов»?
11. У чому національно-традиційна й культурно-побутова різниця між українцями і росіянами?

III. ЗДОБУТКИ-НАДБАННЯ СТАРОДАВНЬОЇ УКРАЇНИ

12. Які найславніші періоди в історії стародавньої України?
13. З якими країнами мала стосунки-зв'язки стародавня Україна?
14. Коли з'явилася письменність в Україні?

ІV. УКРАЇНА КОЛИСЬ І ТЕПЕР — ВІЛЬНА І ПОНЕВОЛЕНА

15. Під яким чужоземним пануванням була раніше Україна?
16. Яку роль відіграли українці в революції 1917 року?
17. Чи була Україна колинебудь самостійною державою?
18. Яке відношення українців до національних меншин в Україні?
19. Наскільки сучасна Україна є самостійною республікою в СРСР?
20. Які права мають українці під союetskьoю конституцією?
21. Коли українцям жилось ліпше — за царату чи під комуністичною Москвою?
22. Які найтрагічніші періоди України під червоною Москвою?
23. Який спротив і коли ставили українці московській політиці в Україні?
24. Скільки українців серед підсоюetskьих дисидентів?

V. ЧОГО ЗАХІД НЕ ЗНАЄ АБО НЕ ХОЧЕ ЗНАТИ

25. Які визначні українці знані на Заході як росіяни?
26. Чи були або є українці серед голлівудських зірок?
27. Чи були українці переможцями на Олімпіадах?

VI. УКРАЇНА Й ДРУГА СВІТОВА ВІЙНА

28. Чого сподівалися українці з початком Другої світової війни?
29. Які наслідки принесла війна для України?
30. Яка доля зустріла українців, які з Німеччини повернулися додому після війни?
31. Чи українці під час війни задемонстрували свою волю мати українську самостійну державу?

VII. УКРАЇНЦІ ПОЗА УКРАЇНОЮ

32. Де, чому і скільки українців поза Україною?
33. Чи українці з Заходу відвідують свої рідні місця та які їх враження тепер?
34. Як українці оцінюють членство України в ООН?
35. Як організовано живуть українці у вільному світі?
36. Чи є визначні українські спортсмени в Америці?
37. Наскільки сучасна молодь в Україні й на Заході живе ідеєю самостійності України в майбутньому?

VIII. ВІЛЬНИЙ СВІТ — ОЧИМА УКРАЇНЦІВ

38. Які найбільші помилки Вільного Світу супроти України й українців у минулому й тепер?
 39. Як українці оцінюють англомовну пресу на Заході в питанні української проблематики?
 40. Чи мали б щось робити громадяни країн вільного світу для прискорення відновлення самостійності України? Що і чому?
-

EXPLANATION:
Ukrainian population
beyond the political
boundaries of Ukraine:

