

NEWSLETTER

CANADA UKRAINE PARLIAMENTARY PROGRAM

2000 FALL EDITION

contents:

CUPP in a nutshell - interview with Program Director Mr. Ihor Bardyn

Canadian economy functioning

History of Ukrainians in Canada claims redress

Trust as the cornerstone of social progress

PUBLISHED FIRST! Bohdan Vitytsky's speech at the celebration
of anniversaries of Chair of Ukrainian Studies & CUPP

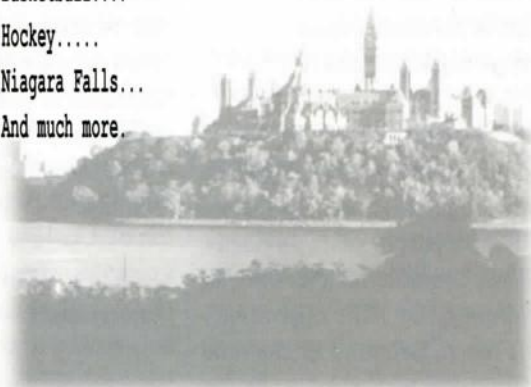
Politics....

Basketball....

Hockey....

Niagara Falls...

And much more.



2000 fall edition

Interview with CUPP Director, Mr. Ihor BARDYN,
by ANTON HORSHKOV



Every CUPP participant, who was fortunate to attend the Final Selection Meeting in Kyiv, had the opportunity to be interviewed by Mr. Bardyn. I was a successful participant of the FSM in December, 1999. Now, the situation has been reversed and Mr. Ihor has agreed to be interviewed by me. At first glance, our conversation is of less importance to those that he has conducted during the past 10 years. Still, I am hopeful that this interview will have a beneficial impact for those who will apply for the CUPP program and who strive to join this winning team, this perfect family, and for us CUPP 2000 participants, that we will better understand ourselves, after completing this program.

We expected, that coming to Canada and living in our society for two or three (and originally some students stayed for six months or even a year) months, students begin to understand the relationship between office staff, the MP, the executive assistants and other members of parliament, and the degree of tolerance, communication and the degree of trust that exists between individuals who work in parliament, including the relationships among people who have strong opposing political views.

The first question is a bit general - What is your vision of purpose in terms of personal impact - on every successful participant?

This question goes to the crux of the CUPP program. It asks why we began the program 10 years ago and what results we have expected over the past 10 years. Originally, CUPP was to give Ukrainian university students an opportunity, the same opportunity that American, French, Belgium, English and Canadian students have had, namely - of becoming familiar with the operation of a parliamentary democracy as opposed to a presidential democracy or a direct rule democracy. The reason that this information is of value to students of government is that it gives the students a better perspective and better understanding about the operation of West European Governments and their societies. It allows students to understand Canadian and American societies. Having given this explanation about CUPP, there are, of course, personal expectations that we looked forward to. We expected, that coming to Canada and living in our society for two or three (and origi-

nally some students stayed for six months or even a year) months, students begin to understand the relationship between office staff, the MP, the executive assistants and other members of parliament, and the degree of tolerance, communication and the degree of trust that exists between individuals who work in parliament, including the relationships among people who have strong opposing political views. We also wanted Ukrainian University Students to observe the influence of multiculturalism on our society, the degree of tolerance and its acceptance in every day life. Because Ukraine is also a multicultural society, at some stage it should consider adapting the positive aspects of Canadian Multiculturalism to their society. The personal expectations were that Ukrainian university students would observe and retain best of the aspects of every day Canadian life, their relationship with their governments, their relationship with volunteer organisations and the value Canadians place on the separation of powers among the various levels of governments and the operation of an open and tolerant society. We feel that we are different from the American society in many aspects, beginning with the fact that there is a greater tolerance, acceptance of multiculturalism and greater degree of trust that allows us to be considered to be closer to western European society than the American society.

Thus, the main purpose is to understand?

Yes, to understand our government and society and to learn from living in Canada.

From another prospective - another criteria of selection for participation in CUPP?

First of all, we look closely at the students' area of study, the grades a student has achieved, and even the university from which he or she will be graduating. Keeping this in mind, there are three centres of higher learning which dominate in the number of candidates for CUPP, and those are Kyiv, Lviv and Luhansk.

Why?

We understood that Luhansk was the farthest centre of education in Eastern Ukraine, and probably one of the more Russified, and one of the more detached from the centres of learning of Kyiv and Lviv. And we set out to provide for those students a window of opportunity to meet students from other parts of Ukraine and to allow Luhansk's students to visit the West, in most cases for the very first time in their lives.

But in addition, to the educational qualifications of each student, we also look at the language skills and here we take into consideration the three languages of Ukrainian, English or French. We are not impressed if someone writes to us saying that he is fluent in Russian, as we understand the domination of that language and the fact that most, if not all Ukrainians speak Russian. We are, however, impressed when somebody writes to say that his second most fluent language is French, or Italian or German or Spanish. As well, it impresses very few in the West when someone writes to tell us that the first language is Russian, even though this language was imposed on Ukraine and is the language of a country and a society which refuses to acknowledge Ukrainian as being an equal language to that of its own. I personally enjoy reading Dostoyevsky or listening to Russian artists and opera singers. That is as it should be, but I do not understand Ukrainians, and specifically university students, who converse in a foreign language and continue to reinforce the stereotype of a Russified Ukrainian uneducated individual, who does not respect his heritage, his family and his history.

So, the preference is given to students from more established universities, who have better marks, or to a student who demonstrate a ability to understand, who shows more room for development - personal development?

That is in part correct, but it is also correct to say that a student from the three previously mentioned centres, as well as students from Donetsk, Odesa, Kharkiv and Symferopil has an equal chance of being admitted to the CUPP pro-

gram. A large number of students are allowed to attend the FSM in Kyiv in December of each year. The number of actual participants chosen after the FSM, varies greatly from year to year. In some years you will find Kyiv and Lviv contributing the largest number of participants. In other years you will find Lviv and Luhansk doing the same. But that does not mean that students from Izmail, Sumy, Chernivtsi and other educational centres, do not contribute their quota to the FSM. What can be said is that those larger centres of higher education such as Kyiv, Lviv, Kharkiv, produce a greater number of students who are fluent in foreign languages and therefore their numbers are better represented in the final makeup of each year's CUPP program. A student's ability to digest and take in more information and to use it for personal growth and development is reflected in the selection of CUPP Ukrainian coordinators and recipients of CUPP scholarship after completion of the CUPP program.

The next question - when you have two competing students from the same university with the same language skills, which one will be given preference?

We also look at the recommendation for each student and at the author of such recommendation. Recommendations written by western professors who have had a chance to observe a student, are probably of slightly stronger value. There have been some recommendations which year after year are written in the same language and with little original consideration. After 10 years of the program, we are aware of recommendations which seem to be repetitive and indicate that the recommender has not taken an interest in the student he is recommending but is writing the recommendation for other reasons. We always go to the assignments, probably the most critical of deciding factors.

And what are the things that you look forward to in an assign-

I do not understand Ukrainians, and specifically university students, who converse in a foreign language and continue to reinforce the stereotype of a Russified Ukrainian uneducated individual, who does not respect his heritage, his family and his history.

ment?

First of all, we assess whether the student has answered or addressed the topic. Many students are not invited to Kyiv for the FSM because they have simply not addressed the topic. They have either taken a piece of propaganda and proposed it as their assignment or they simply don't know how to deal with the topic.

What about the Interview?

If in the Interview you demonstrate that your English, or French and Ukrainian language skills are not as good as written assignments, then you are not coming to Canada. We have had impressive applications, which obviously were written by professionals, which did not contain a single mistake. But in the personal interview the applicant did not match the level of English of his application, and therefore failed. We focus on the student's ability to carry on a logical conversation in each of the required languages. We value the applicant's ability to "think on your feet" so to speak. We judge whether you will be able to cope on your own, working in a total English/French working environment.

Mr. Ihor, is there anything new for the CUPP2002 program?

First of all the assignments will be changed. They change every 2 years, but there will be some dramatic changes for CUPP'02. The number of assignments will double, because we have an ever-increasing number of applicants, and it is becoming more difficult to weed out the poorer applications and select a manageable number of applicants for the FSM in Kyiv.

The assignments are becoming more challenging and controversial and challenge the applicants to think about their recent history and their role and place in society. This in part reflects the sense of frustration by Ukrainian-Canadians of Ukrainians

from Ukraine over the disregard for the Ukrainian language and culture, especially by Ukraine's future leaders, and the lack of self-respect for things Ukrainian.

Why learn democracy in the Canadian Parliament and not in the offices of the political parties, or in the various NGO's, why in the House of Commons?

We would like to expose you to the Parliament of Canada, not merely the outside facade. It is important to give you an insight into what happens inside the House of Commons. How the political parties interact, how the MP's work, how they work with their staff, how legislation is passed, how agreements and disagreements are resolved and reached, how a Parliamentary, Federated System works.

Here, on Parliament Hill is the hub of life of society of Canada? Of political life?

Yes this is the hub. And CUPP students are given the opportunity to be right in the middle of it.

And the last question. It concerns the Canadian part of the CUPP program. What are the means of joining the CUPP Alumni into a group, do you anticipate that this group carry on for some time to come, rather than for the 2 to 3 months that the CUPP participants stay in Canada? In other words do you want to see a "future development team" or merely a bunch of students who came, saw, and then returned but did not conquer?

I believe 4 years ago, I attended the founding meeting of the CUPP Alumni Association in Kyiv. At that time the Association elected 3 directors, one for Eastern Ukraine, one for the Centre and one for the West. This was to be the beginning for the CUPP Alumni Association activities. As with any new organisation, unless you have funding, unless you have an active communications network, it is difficult to maintain a permanent group or body. There were initial successes in the election of the 3 Directors, an email directory and there were a number of exchanges between

We value the applicant's ability to "think on your feet" so to speak. We judge whether you will be able to cope on your own, working in a total English/French working environment

the various cities.

I do not know the current status of the Association, or the activities if any, but last year the E-group network was established and recently the CUPP site (www.katedra.org) was updated and expanded. My hope would be that the Association Develop into a workable organisation with good communications, with an ability to assist each Alumni whenever possible. If we can provide assistance we will do so. But you must rely on your own resources as much as possible.

So what then are the values you want CUPP Alumni to maintain and promote?

Values! One could talk about values for another hour. As you have observed the Ukrainian Diaspora is desperate to maintain the use of the Ukrainian language in the West. And to pass it on to future generations. But it may not be able to do so without help from the homeland. Strangely enough we are losing the language retention battle in the West, since Ukraine's Independence. Instead of Ukraine's Independence being the renaissance or risorgimento of Ukrainian culture and language, the past few years appear to be the opposite from the perspective of the Ukrainian Diaspora.

The majority of the Ukrainian Government and non-government delegations who come to Canada are Russian speaking. Following international competitions, players of Kyiv Dynamo give interviews in Russian. There is a growing notion that Ukrainians do not want to return to their heritage, to their language.

In Canada, the reality is that 90% of Ukrainians are Ukrainian in name only. And the process of assimilation continues to diminish the ranks of Ukrainian speaking Canadians. And if Ukraine does not care about promoting the Ukrainian language, in the Diaspora, then the language may become a museum piece.

Every other successful Diaspora whether it is the Irish, the Jewish, the Greek, the Italian and so on, has a vibrant and meaningful relationship with the its ancestral homeland. Such a relationship between the Diaspora and Ukraine does not exist, yet. Not because the Diaspora is unwilling but because Ukraine appears to be unin-

terested in its own roots, history and culture

And so returning to the question of values and what values we would like you to take back to Ukraine with you, aside from the values you have understood and picked up in the areas of economy, political life and social life in Canada, we would like you to take back with you the Diaspora's desire and hope for a revival, a Risorgimento of Ukrainian culture and language in Ukraine. Values of an open and democratic society, built on trust and tolerance. And remember that when you return to Ukraine, you are returning to a country and a nation that was not founded just ten years ago as some of you believe. You are returning to a country with one of the oldest histories in Europe, a country that has survived the cruel and crippling influences and domination by its northern neighbour. And so when you join the risorgimento of Ukrainian nationhood, return to the ancestral roots and not to the forced and transplanted roots, imposed by a discredited philosophy and society. Celebrate and incorporate the positive values and lessons learned in Canada, and return to values and lessons handed down by your ancestors over the past centuries.

TORONTO, November 12 2000



Instead of Ukraine's Independence being the renaissance or risorgimento of Ukrainian culture and language, the past few years appear to be the opposite from the perspective of the Ukrainian Diaspora.

*Delivered at the
Banquet
Celebrating
The 20th
Anniversary of the
Chair of Ukrainian
Studies at
the University of
Toronto and
The 10th
Anniversary of the
Canada-Ukraine
Parliamentary
Program
Toronto
October 28, 3000*

Keynote Address

By Bohdan VITVITSKY

Self Respect, Speaking Ukrainian and Creating a Better Future

I am pleased to be with you at this celebration of the 20th anniversary of the Chair of Ukrainian Studies and the 10th Anniversary of the Canada Ukraine Parliamentary Program. I have prepared my remarks principally for our guests from Ukraine, but I trust that all of you will find something of interest in them.

What I would like to do this evening is to invite you to join me in giving some thought to why, at this point in history, we Ukrainians are the way we are, why we think the way we do and why we do some of the things we do. In order to do this, I am going to ask you to reflect upon three different sets of observations.

Observation # 1: A number of foreign intellectuals who have traveled in Ukraine during the last several years have remarked on the strong sense of political apathy, inertia and passivity that one feels in Ukraine. The apparent conviction that many contemporary Ukrainians seem to have that nothing can be done to change things, and that there's no point in even trying to change things.

Let me give you a couple of examples. During a private conversation, a Russian ethnographer told his Ukrainian friend that the trouble with Ukrainians is that they still think they are a national minority, that is to say, an oppressed group-in their behavior, they do not act as though they realized that they now have a state. A prominent Polish commentator, Tomasz Jastrun, wrote the following after returning from a trip to Kyiv: "The Ukrainians are so overwhelmed by the thought that they have nothing, that they have not noticed that they have freedom, that everything is in their hands. But for them, empty hands are nothing. They are waiting for someone to put something into their hands. But empty hands do not have to be a curse-they can also be an opportunity."

Observation # 2: A ten-year-old

Ukrainian-American boy is traveling throughout Europe for the first time with his father. After several days in Kyiv, he scratches his head and asks his father, "Tatu, why is it that when we were in Paris, the French all spoke French, when we were in Prague, The Czechs all spoke Czech, when we were in Krakow, the Poles all spoke Polish, but here in Kyiv, most Ukrainians seem to be speaking Russian?"

Observation # 3: During the last decade, since the end of the Cold War, the disintegration of the Soviet empire, and the extraordinary explosion in the use of computers and the Internet, the world has undergone dramatic changes. One of the most important of these is that, as never before, nations today can choose to become prosperous. For many centuries, the power and wealth of a nation depended upon things beyond its control, such as location, size, and natural resources. Today, however, the standard of living in Singapore, Taiwan or Finland is much, much higher than it is in Russia or China. As Michael Porter, a Harvard University Business School professor has explained: "A nation's wealth is [now] principally of its own collective choosing. Location, natural resources and even military might are no longer decisive. Instead, how a nation and its citizens choose to organize and manage the economy, the institutions they put in place and the types of investments they individually and collectively choose to make will determine national prosperity."

You may be sitting there and thinking to yourselves, OK, we know that we Ukrainians seem immobilized by our own lack of confidence about our being able to bring about any change; many of us speak Russian rather than Ukrainian; and, all of us may now be living in a new era in which, in contrast to the way in which things have always been, if people collectively choose to make wise decisions as regards the organization of government and the economy, it may be possible to live in a prosperous, well ordered country. But what, if any, is the relationship among these three sets of observations? Let me suggest some to you.

Let me begin with the issue of language. Why is it that, nine years after independence, so many of us speak Russian? Why is it that so many seem to continue to think that it doesn't make much difference what language we speak? Why is it that so many seem to have accepted the view, long propounded by our Russian friends, that "eto vs'o ravno" whether it is Russian or Ukrainian that is spoken in Ukraine? But perhaps we ought to begin with the more elementary question of whether it is

2000 fall edition

really true that it doesn't make any difference whether we speak Ukrainian or Russian.

Ladies and gentlemen, young brothers and sisters from Ukraine, it matters a great deal whether we speak Ukrainian or Russian. Why? Well, to begin with, it is normal for people to speak their own language. As even the ten-year-old boy about whom I spoke could not help but notice, in Paris the French speak French, in Prague the Czechs speak Czech, in Warsaw and Krakow the Poles speak Polish, and, of course, in Moscow and St. Petersburg, the Russians speak Russian. Furthermore, is there any Russian in Moscow or St. Petersburg who thinks that it would be "vs'o ravno" if Russians spoke Russian or some other language? I don't think so. The Russians worship their language. Are there any Poles who think it would be "vs'o ravno" if Poles spoke Polish or some other language? I don't think so either. The Poles also worship their own language. Are there any Frenchmen who think it would be "vs'o ravno" if the French spoke French or some other language? If any of you know anything about the French, you know that the answer is obviously not. How is it, then, that we Ukrainians were fooled into thinking that of all of the peoples in the world and all of the languages in the world, it only was "vs'o ravno" whether Ukrainian or Russian was spoken in Ukraine?

Is it because we were told and taught that Ukrainian was somehow inferior to Russian? Is it because we were told that somehow Russian was a more universal language, and Ukrainian a local language? Is it because when some of us spoke Ukrainian in Ukraine, we were told by our Russian friends "gavarit' chelovyecheskim yazikom?"

Stop and think for a minute. Does it make any kind of sense to say that one language is superior to another? How can the language of my nation be superior or inferior to the language of your nation? It's something like saying that a child should recognize a mother not on the basis of who gave that child birth but on the basis of which woman is the youngest or most beautiful or the wealthiest. Languages are not interchangeable as though they were nails or screws. Each language has imbedded in it a particular view of the world, a certain set of cognitive values and attitudes. Some poets have suggested that a language is or reflects a nation's soul. How is it that we have allowed the Russians to convince us to be indifferent to our own language?

Some of you may still be unconvinced. You may be thinking that the Ukrainian situation is

different. You may be thinking that it is, of course, true that the Russians, both under the Czars and the Soviets, artificially constrained the use and perhaps the development of the Ukrainian language, and that this may have been a crime of imperialism, but today, the fact of the matter is that Russian has a larger vocabulary or a more modern vocabulary and, therefore, perhaps it really isn't so bad if Ukrainians use Russian.

If you're still thinking that, let me direct your attention to two examples that should convince you, once and for all, that a normal nation does not trade its own language in for another one, for the same reason that a normal human being does not trade his or her mother in for another one, just because the other one is a younger or better looking or richer.

What is today the Czech Republic was until the end of W.W. I a part of the Austro-Hungarian Empire. For a long time in Prague and in the other Czech cities, German was the language of prestige spoken by most. German was the language of Goethe, Schiller, Kant, Hegel and so on. Kafka, a native of Prague, wrote in German, not Czech. Czech was considered the language of Czech peasants and was held in great contempt. Yet, the patriotic among the Czechs resolved to speak Czech instead of German, so that when Czechoslovakia came into existence at the end of W.W. I, most people in Prague spoke Czech, not German. Why is it that what was obvious to the Czechs as to what should be done has not been obvious to us today?

A more telling example is provided by the use of Hebrew in Israel. When Israel became an independent state in 1948, it contained some 700 to 800,000 Jews. They spoke various languages, among them Yiddish and English. Yet even before independence, they had all agreed that Hebrew should become their official language. What is remarkable is that at the beginning of the 20th century, Hebrew was a dead language. That is, no one except for the rabbis who used it in religious ceremonies, spoke it. Yet, the future Israelis decided that it should be Hebrew - not English, not German, and not French - that should be the official and everyday language of Israel. And so they adopted Hebrew, modernized it, developed a terminology for all branches of knowledge, and it became the normally

Each language has imbedded in it a particular view of the world, a certain set of cognitive values and attitudes. Some poets have suggested that a language is or reflects a nation's soul. How is it that we have allowed the Russians to convince us to be indifferent to our own language?

2000 fall edition

functioning language of the Israelis in all spheres of life. And not just the Israelis. A week ago I was in Miami, Florida, and I heard advertisements on the radio for Hebrew lessons. The advertisements said, come and learn the language of the Jewish people, come learn the language of the Jewish soul.

If it was obvious to 700 or 800,000 Jews in Israel that they should revive a dead language, modernize it and adopt it for official and daily use **because it was the language of their people, the language of their ancestors**, why hasn't it been obvious to tens of millions of us Ukrainians that Ukrainian should be our language?

Let me suggest at least two reasons. First, one of the greatest triumphs of Russian cultural and intellectual imperialism was to convince us that what was normal for others was abnormal for us Ukrainians, and that it was OK that what was abnormal for others was normal in Ukraine. The normal desire for at least some Ukrainians simply to be Ukrainian was denounced as manifestations of "Ukrainian particularism." What would, in the rest of the world, be considered a normal interest in one's own history was, in Ukraine, treated as some sort of subversion. What would, in the rest of the world, be considered a normal desire to develop one's own culture was, in Ukraine, treated as a manifestation of bourgeois nationalism. What would, in the rest of the world, be considered a normal desire to speak, read and write in one's own language was, in Ukraine, treated as an exercise in some inferior medium, and so on.

Second, we allowed ourselves to internalize the inferiority complex that the Russians have been feeding us for decades reaching into centuries. How else can one understand how it is possible for us Ukrainians to voluntarily speak the language of those who for centuries have tried to make us disappear? Those who for decades reaching into centuries have treated us with contempt? Those who have murdered or caused the murder of millions of our countrymen and women? Those who even to this day deny that we are a nation? Those who to this day cannot bring themselves to create a single program of Ukrainian studies at a single one of their many universities? And those who lied to us and taught us to lie to ourselves, about our history, about who our

heroes really were, who we really were, and so on?

Our failure to understand that we should be speaking Ukrainian and why it is obvious that we should be doing so is a reflection of a lack of national self-respect. This lack of self-respect and self-confidence is important because it breeds in us the national passivity and inertia that I spoke about at the beginning of my address to you, this inability to understand that independence is an opportunity, an opportunity to begin building and creating a normal country, normal politically, culturally and economically.

Am I suggesting to you that if we all begin to speak Ukrainian rather than Russian, everything would magically become OK? That the economy would instantly revive? That foreign investments would pour in? Of course not. Language is not some magic talisman. But it does serve as a kind of barometer of national mental health. If, like the first Israelis who embraced Hebrew, we had immediately embraced Ukrainian, we would have done so because we would have exhibited the same kind of self-respect and self-confidence regarding who we are and why what is ours must be cherished. If we had the same self respect and self confidence that the first Israelis had, we would not now be overwhelmed by the thought that we have nothing, that we are powerless, that nothing can be done, and that nothing can be changed.

I have thus far suggested to you how the Ukrainian language use issue may have a connection to the current mood of social and political helplessness in Ukraine today. Let me now suggest to you how those two issues may relate to the third observation that I spoke about earlier, namely, the observation that we may today be living in a very different world from the one that existed for centuries, because in this world, countries may have a much greater opportunity to choose national prosperity and well being.

It is always harmful to lack national self-respect and self-confidence, because such a state of affairs twists and contorts the national psyche and may lead to wrong choices and actions. But if we are indeed living in a new era, and I think that we are, an era in which it is possible to **choose** national prosperity and well being, then a lack of self-respect and self-confidence is positively fatal. Our own lack of self-respect and self-confidence will be a self-fulfilling prophecy. Since we are confused about who we are, we lack national self-confidence. Because we lack national self-confidence, we are convinced that we are powerless

Our own lack of self-respect and self-confidence will be a self-fulfilling prophecy. Since we are confused about who we are, we lack national self-confidence. Because we lack national self-confidence, we are convinced that we are powerless to change things. Because we don't even try to change anything, nothing is changed, except by others for their benefit.

2000 fall edition

to change things. Because we don't even try to change anything, nothing is changed, except by others for their benefit. And because nothing is changed, that further confirms our conviction that nothing can be changed and that we are powerless to effect change.

Ask yourselves, how and why was it possible for 700-800,000 Israelis to build such a strong state on a desert while surrounded by tens of millions of enemies? There are many answers to this question, but I would suggest you that the most important of them was and is a very strong sense of Jewish self respect and self-confidence.

Is it possible for Ukrainians to develop a similar kind of national self-respect and self-confidence? Let me suggest to you that in the recent past, there once lived a tribe of Ukrainians that in fact possessed a full complement of national self-respect and self-confidence. That tribe was called Halychany. They lived in what are today the three oblasts of Lviv, Ivano-Frankivsk and Ternopil. The people about whom I am speaking lived between the end of the 19th century and the first half of the 20th century. The people about whom I am speaking were a comparatively small tribe, and except for a small intelligentsia, most of them were peasants, and most of them were poor. Yet, despite all this, and despite having lost a war for Halychyna to Poland at the end of W.W. I, and despite having to live during the Great Depression, and despite having to survive two years of Soviet occupation, three years of Nazi occupation and then a second Soviet occupation, they were full of national self respect and self confidence. They knew that they were Ukrainians, and even though some of them who graduated from gymnasiums spoke 5 or 6 languages, there was never any doubt among any of them that Ukrainian was their primary and mother tongue

The Halychany of the first half of the 20th century disagreed with one another about various issues; they fought with one another and in some extreme instances they even killed each other for political reasons. There were among them socialists, democrats and nationalists. But the one remarkable feature that they all shared in common was the fiercely held belief that they could make a difference. And boy, did they ever make a difference. They made a difference at the beginning of the 20th century by forging voting and political coalitions with Jews in the Austro-Hungarian Parliament; by forming the Sichovi Striltsi to fight for Ukrainian independence; by forming the OUN to fight Polish domination; by forming the UPA to fight the Soviets

and Nazis; by revitalizing the North American diaspora and helping to keep the idea of an independent Ukraine alive-even at a time when everyone in the United States and Canada told them that there was no such thing as Ukraine, that it was all Russia.

I have not spoken to you about the Halychany of the first half of the last century in order to draw invidious or critical comparisons between them and us today. No, that was not the point at all. The Halychany were the way they were because of a whole host of political and historical circumstances, such as the luck they had in living in the comparatively progressive and enlightened Austro-Hungarian empire, the luck they had in it being possible for some of their brightest sons, such as Ivan Franko, to travel and study in Vienna and so on. The point of speaking to you about the Halychany was simply to remind you that it is possible for Ukrainians to possess full national self-respect and self-confidence under all kinds of difficult circumstances. Ladies and gentlemen, young brothers and sisters, let me begin to conclude by reminding you about what two of our most precious Ukrainian geniuses tried to teach us. The first quotation relates directly to our discussion about language:

Uchitesia braty moyi,
Dumayte, chitayte,
I chuzhomu nauchaytes'
Ale svoho ne tsurajtes'

That means, ladies and gentlemen, having the self-respect to speak our own language. Taras Shevchenko also tried to teach us that:

Strashno vpasty u kaidany,
Umyrat' v nevoli,
A shche hirshe - spaty,

spaty,

I spaty na voli

But isn't that exactly what we are doing today when we become paralyzed by our own lack of self-confidence and self-respect, by our lack of conviction that we can make a difference? And lastly, Ivan Franko tried to teach us that:

Kozhniy dumaj shcho na

tobi

Mil'ioniw stan stoiit'
Shcho za doliu mil'ioniw
Mayesh dati ti odvit.

Ladies and gentlemen, young

*Ask
yourselves, how and
why was it possible
for 700-800,000
Israelis to build such
a strong state on a
desert while
surrounded by tens of
millions of enemies?*

Виростеш ти, сину,
вирушиш в дорогу.
Виростуть з тобою
приспані тривоги.
У хмільні смеркання
мавки чорноброві.
Ждатимуть твоєї
ніжності й любові.
Будуть тебе кликати
у сади зелені
Хлопців чорночубих
диво-наречені.
Можеш вибирати
друзів і дружину.
Вибрати не можна
тільки Батьківщину.
Можна вибрати друга
і по духу брата.
Та не можна
рідну матір вибирати.
За тобою завжди
будуть мандрувати
очі материнські
і білава хата.
І якщо впадеш ти
на чужому полі,
Прийдуть з України
верби і тополі,
Стануть над тобою,
листам затріпочуть,
Тугою прощання
душу залоскочуть.
Можна все на світі
вибирати, сину
Вибрати не можна
тільки Батьківщину.

This song, a favourite one of Christina Bardyn, has gradually become something more than just a song for CUPP 2000 since we once sung it on the Symposium....

brothers and sisters. Those of us who are here today are among the privileged, in terms of education, in terms of what we've had an opportunity to see, learn and experience. We all have an obligation to apply that privilege towards some good. Ladies and gentlemen, young brothers and sisters, let's take what Taras Shevchenko and Ivan Franko, two of the wisest and most wonderful teachers that any nation has ever been fortunate to have, have tried to teach us, and let's go out and make a difference. Let's go out and make the two of them proud of us. Let's go out and make the kind of difference that will make our children and grand children proud of us. Lastly, an Italian American priest named Father Gino Baroni once made a very important observation. He said that the two most valuable things we can teach our children are that they have roots and that they can reach for the sky. Ladies and gentlemen, let's not let our roots rot away from neglect. It is not vs'o ravno. And, ladies and gentlemen, let's not be afraid to reach for the Ukrainian sky no matter how temporarily cloudy or overcast it may sometimes seem to be.

[After a memorable performance by the CUPP'2000 choir at St. George's Country Club]



Ukraine is a totalitarian state. Is it?

By Yevhen SHEVCHENKO

Internship in the Canadian Parliament gave us a unique opportunity to research and to understand how the advanced democratic system functions. We also had a chance to meet interesting people always ready to share their thoughts on any subject.

I was lucky to visit two international conferences on dollarization and common currencies. The latter was directly connected with Europe, including Eastern Europe as well. I talked to several eminent French, U.S. and Canadian professors, and asked them to share their points of view on Ukraine... I was greatly surprised with their words! They talked about Ukraine as of a country which I, being its citizen, have never known before. Imagine that the prominent professors of economics and political sciences consider Ukraine to be:

- the country comparable with North Korea (for instance), with still a Soviet and autocratic government;
- a country with administration and leaders very much like in Bilorus;
- the country unlike to Russia, in terms that Ukraine rejected liberal reforms and therefore, does not have property privatization, which should have included agriculture;
- a country not open enough to foreign investments;
- a country that didn't experience "shock therapy" and therefore, its economy is not sustainable yet...

It was the turn of these people to be surprised even more than I was, when I briefly explained their misunderstanding and tried to show what Ukraine is really like. As a result, they became much more interested in our country when they found out that our Constitution and legislation on the whole are far more democratic than in many countries of the world, that Ukraine is open to foreign capital, and having more than 100 nationalities on its area it has successful ethnic policy, that our country has good perspectives for political development and intensive business activity...

Thus, it appears that Ukraine has a profile different than the reality.

The question we should ask is – WHY?

Is Trust Essential For Progress?

by Anton HORSHKOV

In the first week in Ottawa an average intern has more than enough impressions. It is hard to estimate the approximate time they all will settle down and form an orderly group, hopefully before we all depart. But there are still some things that have already formed a strong impression.

I am not yet ready to speak about the hundreds of pleasant things we face day by day, starting with smooth roads and ending up with shuttle buses. To my mind they are all secondary (feel free to disagree). But what is consequently primary, what are the priorities we are supposed to pursue? Why do we find ourselves in Ottawa, not in, let's say, Warsaw, where roads are good enough to be praised, too?

What I see day by day, hour by hour, minute by minute here is trust. What do I mean by trust? It is quite a puzzling question. The trust I am referring to is not a faith put into a particular person or a particular thing – primarily, it is a faith put into common sense and common will.

... The bus carrying us to the park stopped at the red sign "stop/arrêt". There was no visible obstacle to prevent it from proceeding and of course there was no police on the adjacent lands. Yet, the bus halted. What was the reason for the driver to do that? He obviously was sure of his ability to drive successfully and safely, and the route was presumably familiar to him too. Would I do that in Ukraine?

... A policeman addressed me in front of the library doors and suggested that I present my pass. So I did. He looked ashamed indeed: "I am sorry. Excuse me. I have just never seen that kind of pass (CUPP 2000 has original passes for its interns). Excuse me."

What do both situations possess in common?

Trust is what makes our society exist. Furthermore, it is trust that makes it prosper. The tools a community uses to increase its well being are basically the same – economic growth, balanced political system, wise social policy, and cultural development. It is incredibly simple, but in order to ensure all of them exist we have to allow a certain portion of trust and to temper it with a number of adequate control tools. Why do I say trust? Actually, what is trust?

I am likely to presume trust is just the other side of freedom and liberty. When we entitle a person with the freedom of choice, we must presume he or she will exercise it, in a lawful manner. If not, a type of state appears that I would like to nickname "a military barrack state". Most Ukrainians and certain number of Canadian nationals have been able to experience its daily routine. The basic idea of this anti-liberal state is that an individual, if being entitled to a right or freedom, in all likelihood will either misuse or abuse it. The consequences are obvious

– neglecting right to privacy (to detect both actual and potential trespassers and to obtain evidences), rejected right for fast and just court examination (the state never makes mistakes, if it does, see previous rule). Naturally, even if the state is to allow private property it would certainly be allowed on a very limited basis. Does this not resemble some historical examples?

More than that, there is one more feature that renders social trust a very dangerous weapon against totalitarianism and arbitrary exercising of power. Trust offers a community power to resist pressure and to oppose limitations of liberties of its members. That is why the first thing to do for every totalitarian state is to destroy trust among the suppressed community at any cost. A conventional way is to use an army of informers, and to put the biggest possible number of persons before the necessity of informing on their neighbours and even family members. The efficiency of this technique is superb – it will not be easy to detect those who conspire, but very few will have the audacity.

Now we see that trust is the major factor which differentiates a strong community from a weak horde. But how can it facilitate social progress, at least in the three forms mentioned before?

Trust in economy. Reasonable trust is the ultimate prerequisite for almost all of transactions employed in the modern world, and it is well correct to say 90 per cent of growing economy is based on trust – primarily on the banking system and credit structure.

Need of trust in political system is obvious. Representative government is the democratic form of government no one else can match. When a nation elects its Parliament and President it puts trust in them.

Shortcomings of lack of trust in culture and social policy are not so vivid, so let's say briefly that they depend on politics and the economy and the latter basically enables the former to exist.

All of the above mentioned aims at awakening concern with such an important aspect as social trust. The reflections set out are supposed to review, from an angle of mutual trust, course of changes that take place in one country of Central Europe. In my country, in Ukraine. There is a detailed list of reasons Ukrainians refer to when talking about the things that prevent them from increasing their living standards and building a constitutional democracy. However, seldom will they name the absence of trust among the Ukrainians. I hope the new generation of Ukrainians will change this situation, and social trust will thereby become the fertile soil for sustainable development, prosperity and happiness.

The trust I am presuming is not a faith put into a respective person or a particular thing – primarily, it is a faith put into common sense and common will.

CUPP: ictures



[After meeting with Hon. Roman Hnatyshyn, former Governor General of Canada]



[Mr. Bardyn speaking at the 25th anniversary of the Canadian Ukrainian Art Foundation]

[After soccer game in Gatineau park]



[Pool - one of the most popular sports of CUPP]



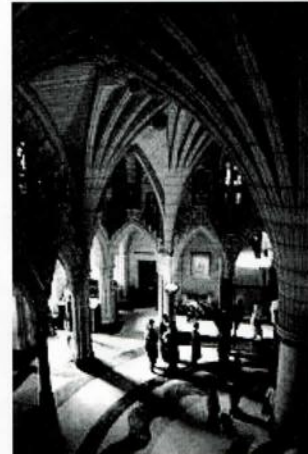
[CUPP'00 basketball team. Minka grips the ball]



[Armrestling. Mykhailo, Anton and... Anton]



**[Anna - one of CUPP 2000 coordinators.
The moment she found it out..]**



**[Entrance to the
magnificent
Central Block]**



**[Canvassing on Halloween. Trick or
vote.]**



[A ring. A drinking ring. A dring, then....]



**[Anton's working space. Much the way
this
newslet-
ter was
pro-
duced]**



[Serhiy "riding the rocket"*)]

* "Ride the rocket" is the slogan of Toronto public transportation service.



[Dmytro after the hockey (Read the article)]



[Victor and Maryan in bilingual (English-Ukrainian) kindergarten in Winnipeg]

**[Hard-working
design and
layout team.
Anton and
Yaroslav]**



[Centre Block of Canadian Parliament]



[Picking up a coffee machine]



[Macho tank]



[Victor, Natalka and Zoriana. "Can you spare some change, bud?"]



[Reflection of Confederation Building (a place where most CUPPERS were working) in the windows of nearby bank]



[Ira, Katya, Julia and Oksana exploring caves under the waters of Niagara]



[CUPP rush hour]



Why Is It All That Good: Overview of the Canadian Economy by Anton DEMYDENKO

Based on the research implemented by me on Oct. 4-5, 2000 for the office of MP, Secretary of State Hon. David Kilgour preparing his trip to eastern Europe, the recent public opinion research on foreign policy issues indicates that 63% of Canadians rate their country as "among the best in the world" with respect to its international image. They are proud of Canada's peaceful nature, peacekeeping role, and its moderating influence in the world.

For five consecutive years in the 1990s the United Nations has ranked Canada as the best place on the planet in which to live based on such factors as access to education and life expectancy. According to Mercer's quality of living and cost of living reports, Canada has two of the world's top 20 cities – Vancouver (joint first position along with Zurich, Vienna and Bern) and Toronto (joint 15th position) – due to a combination of social stability, excellent infrastructure, and good leisure facilities. Toronto is also Canada's most expensive city with an index of 69.9 (New York is the base city scoring 100 points). Canada is geographically vast and has abundant natural resources: nearly 10% of the world's fresh water, 25% of earth's wetlands, approximately 10% of the world's forests, and 20% of the planet's wildlife. The impact of the industry of raw materials on the entire economy is rather significant, but it is gradually diminishing. The proportion of raw materials in total exports currently is 35% (in 1980s – 60%), it constitutes 14% of Canada's GDP.

The number of people employed in this industry does not exceed 5%. Many Canadians are proud of their independence from U.S. foreign policy. While this is very much true, the economic integration with U.S. creates the wrong image of Canada as an economically dependent country.

The idea that Canada has become an economic slave of the U.S. had been expressed many times over the past decades, especially during the discussions, which led to ratification of the NAFTA agreement. Many things have changed since the minister of finance, Walter Gordon, said in the early 1960s: "Canada is like a farmer who maintains a high standard of living by selling of another piece of his farm every spring". He lamented the fact that by 1960, 60 percent of Canadian manufacturing and 70 percent of oil and gas industries were controlled from abroad. Today Canada's economy is healthier and its future looks better, mainly due to the trading relationships with the U.S. (Canada

and U.S. have the largest two-way trade relationship in the world).

During the 20th century, Canada has signed more than 200 trade agreements with the U.S. The economy of Canada is built on trade. In 1998, 84% of Canada's exports went to its southern neighbour, and 77% of imports came from there. The free trade agreement, signed with U.S. in 1989, and NAFTA, signed in 1994, both had a profound positive impact on Canada's economy. During the 4 years after the agreement, the foreign direct investments from U.S. reached 40 billion dollars. A historian Peter Newman notes that there is a very powerful tendency among the leading Canadian businesses towards being consumed by their American rivals, which can turn the country into "the economic colony of U.S."

In reality, when you look at the rate of unemployment, which is at the lowest level in more than 20 years, at the gdp, which grew in 1999 by 3.8 percent, and the political gains which result from a very tight co-operation, you realise that Canada's economy is growing healthy. It is true that Canada has a problem of national debt. There are more Visa and Mastercards in Canada than Canadians. In late 1997, Canadians owed a collective \$ 23 billion on their bank credits. Canada as a whole has the largest external debt among the G8 countries, it amounts to 40 percent of GDP. Nonetheless, this situation is rather healthy - the total federal debt is rather acceptable, 60 percent of GDP. Canada gets a lot of benefits from the participation in NAFTA. If Canadians would not be better off, they would have never signed it. One of the biggest benefits the gain is a high level of employment. In 1999, 427,000 new jobs were been created (almost 1,3 million jobs since the end of 1996). By the end of 1999, the unemployment rate was down to 6.8 percent, its lowest level in almost 24 years. Economic self-isolation can not longer create and protect jobs for Canadians. To create additional place for workers, Canadian government has introduced high import tariffs for the manufactured goods. Now it is more profitable for Canada's trade partners to build or buy factories in Canada in order to serve local market. In 1990s, the average Canadian labour force was represented by 15.6 million people, of which less than 3 percent were involved in the agricultural sector, and 75 percent in service sector. In 1996, the most common occupation for men was truck driving, and for women – retail sales.

NAFTA has opened Canada's doors for trade, improvement of political relationships and cultural awareness not only for the United States, but also for the rest of the world. Globalisation processes involve Canada as a partner with a number of nations of Latin America, many of which have ratified bilateral and multilateral free trade agreements with Canada. The maple-leaf country has also established its role in the world with active participation in international

*Canada's economy
is increasingly intertwined
with the world economy.*

2000 fall edition

humanitarian interventions, poverty and famine relief programs and multinational scientific research projects. Canada's economy is increasingly intertwined with the world economy. Nonetheless, it is rather difficult to estimate the pure impact of free trade on the Canadian economy. There are some other factors involved: globalisation, change in interest rates, taxation, spending policies. The economic stability in Canada has been achieved, and the federal deficit has been eliminated mainly through cuts to federal spending programmes rather than increase in the taxes. Federal program spending is projected by the department of finance to fall from 16.0 percent of gdp in 1993-94 to 12.0 percent in 2000-1. During this period the federal tax revenues are projected to rise from 14.8 percent to 16.2 percent of gdp.

Canada faces similar problems as Ukraine with the underground economy, although in relative terms it is somewhat smaller, but in real terms it is huge. The estimations are that the unreported economy might be as low as 3 percent and as high as 22 percent of the measured economy. If we make estimate this figure to be around 10 percent, still most economies in the developing world would be smaller than Canada's unrecorded economy. One of the consequences of NAFTA agreement is the increased labour mobility within North America. During the 1990s, Canada suffered a net loss of skilled workers to the United States in several economically important occupations, although the numbers involved remained small relative to supply of workers in these occupations. In 1990 – 1996 the outflow of professionals comparing with 1982 – 1989 has increased from 1.743 to 2.689 person a year. At the same time, the inflow of high-skilled workers from other countries into Canada has increased. This is particularly true in the sector of high technologies. Canadian federal government has put emphasis on preserving the intellectual capital, which is critical for the future development of our country. Currently, students are enrolling in record numbers in the universities throughout Canada. The government used to support the universities, but from 1988 to 1998 the share of university revenue provided by government fell from 80% to 65%. By 2010, student numbers are projected to rise by 20% in Canada as a whole, and by 40% in Ontario. The problem is that the number of teachers is declining. On January 26, 2001, the federal government offered \$100 million to 3 Canadian banks in order to keep them as partners in the Canadian student loans program. On average, a typical Canadian student graduates with a debt of about US\$ 16,900. The last important aspect of Canada's day-to-day life, which I would like to point out, is volunteerism. The latest figure (1997) shows that 31% of adult Canadians are involved in volunteer work. The total number of volunteer hours in 1997 was 1,11 billion. Also, 88% of adults have donated money to charitable organisations (nearly \$4,5 billion). Ukraine certainly can learn some lessons from Canada and from its people.

A Matter of Belonging or Bringing up a Better Canadian

By Oksana MYSHLOVSKA,

Who are Canadians? Many people left their homeland for Canada to escape temporary persecution, to find salvation, to establish their human dignity and generally to lead a better life. They reached Canada's ports and borders with mixed feelings and expectations. These were people of different origins and social strata, of different political and religious beliefs. All were torn from their native land and deprived of the possibility of exercising their normal life habits. Instead, they had to put down new roots in a wild and hostile terrain. They were refugees: homeless and hopeless. They did, however, have one thing in common – the future that they had to build together. A future with the hope of belonging, of belonging to their own country. They all became Canadians.

There is not one person, when visiting a foreign country and even with preconceived notions of that country, who would not compare and contrast that country with their homeland. In this case, the subject of immediate study is one that is most special to Canada: the matter of belonging. CUPP interns have about two months to carry out these interesting observations, gradually gathering essential and crucial discoveries that could finally be formulated into a sort of theory about the various ways of bringing up a better Canadian. Or Ukrainian?

With respect to this, Canada is one of the most interesting cases for comparison, especially for such curious creatures as CUPP'00 interns. Eventually, Canada is expected to become an example to be followed in the Ukrainian case. For about two months of our stay here, we could historically trace the establishment of Canada's identity. Interns could, on a first hand basis, touch, feel and grasp the immediate meaning of the most important process of creating a Canadian identity, essentially the matter of belonging. This is the most important thing that Ukraine has to learn – the formulation of a better Ukrainian.

Canada lives by its symbols, symbols created by its people: the maple leaf, the beaver, Parliament Hill, Metcalfe, Trudeau, Chretien and so on. From the birth of Canada in Confederation year, 1867, Canadians learned to love and appreciate their country, establishing its identity and integrity through a patriotic and glorious anthem that entrenches a feeling of belonging, belonging to Canada:

*O Canada! Our home and native land!
True patriot love In all thy sons command.
With glowing hearts we see thee rise.
The true North strong and free!
From far and wide, O Canada,
We stand on guard for thee.
God keep our land, glorious and free!*

*From the birth
of Canada in
Confederation year,
1867, Canadians learned
to love and appreciate
their country,
establishing its identity
and integrity through a
patriotic and glorious
anthem that entrenches a
feeling of belonging,
belonging to Canada*

2000 fall edition

O Canada, we stand on guard for thee...

Submersion in Canadian identity should begin from the initial perception and understanding of this top Canadian patriotic motif. This anthem was the basis of establishing a patriotic Canadian vision of the future. This anthem cherished traditional Canadian attitudes and values, and it helped to bring up authentic Canadians, with a strong Canadian identity, deeply rooted in every line of the song.

A new generation of Canadians has their own anthem, a modern hit which in the same way establishes and entrenches the issue of belonging. The well-known commercial 'I am Canadian' pursues the same values of distinguishing the Canadian identity from the stereotypes of Canada's aggressive, dominant neighbour. Does this situation not remind us of similar situation in Ukraine?

*I am not a lumberjack or a fur trader;
And I don't live in an igloo or eat blubber or own a dogsled...*

*I have a Prime Minister, not a President,
I speak English and French, not American...
I can proudly sew my country's flag on my backpack.
I believe in peacekeeping not policing;
Diversity not assimilation;*

*And that the beaver is truly proud and noble animal!
Canada is the second largest landmass,
The first nation of hockey,
And the best part of North America!*

My name is Chris and I am Canadian!!!

The ideas portrayed in the original anthem are reflected in yet another one, created about two centuries later. Every line of this hit anthem underlines Canada's differences and uniqueness. Canada is a country of proud Canadian citizens, that would prefer to drink Molson Canadian and Labatt Blue beer, rather than imported ones, to have a cup of café latte in Second Cup or Tim Hortons rather than at Starbucks, to listen to Celine Dion and The Moffats rather than to Back Street Boys and so on. They would admire Krieghoff for his scenery of the life of the Canadian Inuit, they would love Mackenzie River and red foliage of maple trees in fall time, they would teach their children 'In Flanders Fields', a poem by John McCrae, they would wear a red poppy on Remembrance Day to remember those who sacrificed their lives for the country's future. To be Canadian, to consume Canadian products, to be Canadian that is a matter of life of the entire population of about 30 million people.

The CUPP interns had a possibility to explore and to discover the Canadian spirit everywhere. We observe, with our very own eyes, how Canada is created by its people. They are different, of different origins and cultural descents, of various values and beliefs, but with one overwhelming feeling of a national Canadian identity bringing them together. Where can that

feeling be found in bringing together all Ukrainians?

Every event we witnessed during our stay in Canada showed yet one more dimension of the issue of Canadian belonging.

The symbol of Canada lives in a coin, the quarter. The Canadian spirit could even be found when one day our group of thirty people was taken to the Mint. A very pleasant-looking young man, who was our guide, enjoyed this opportunity and was seemingly very proud of what he was showing. There are many people working on the design of coins that have a lot in common, their host country, which became their Motherland. Further in the process, coins are stamped representing many different settings and attitudes of Canada, its tokens and the meaning of its symbols.

On September 28th, we mourned along with the whole country, the death of a great Canadian symbol - Pierre Trudeau. The fifteenth Prime Minister of Canada, he was in the Cabinet for fifteen tumultuous years, creating his own vision of Canada, as a country of diverse cultures encompassed in one sustainable mosaic portrait. These cultures were allowed to enrich each other, to enrich a country with a newly adopted Constitution that meaningfully united the nation, and entrenched the Canadian Charter of Rights and Freedoms. Charter welcomed minority languages and the right to education. This was a vision of a new Canada, the ideal of what the country should be, created by a liberal vision of Trudeau's cabinet. Events of present days, or rather events we could follow up, clearly show that the modern political process still reaches back to Trudeau's visionary roots. This still has a significant impact on modern policy makers.

Among the important events, was the Women's March on October 15 and the unveiling of "Women are Persons" Monument on October 18th. The message of these events was clear: "No nation rises higher than its women". That became a kind of guiding principle in Canadian politics, that later proved its sustainability and validity. Proud offsprings of the Famous Five women helped to make Canada what it is today, allowing Canadian women get their right to vote in addition to allowing many women to enter the Parliament. Today, there are about sixty women, who keep on working on the democratic development that concerns women's rights. More than fifty thousand women marched to Parliament Hill in order to support their rights and those gained by five famous women. These women were glad that they lived in a country where women can talk about politics, rather than simply about fur coats. The woman from the Famous Five, the first female senator, Emily Murthy, can also be proud of her commitments, as can Raynell Andreychuk, a current woman senator of Ukrainian descent, whom we had a chance to meet.

That is how Canada lives, breathes, and simply creates its identity. Isn't that an excellent example to follow?

2000 fall edition

REPORT
on Election Campaign in
Winnipeg North, St. Paul
by Maryan KUSHNIR

Within the Canada-Ukraine Parliamentary Program 2000 I was assigned to work with Dr. Rey Pagtakhan, Member of Parliament from Winnipeg North, St. Paul. I was an intern in the House of Commons office of Dr. Pagtakhan's during September-October 2000. Later on, after the elections were called by the Prime Minister of Canada, my task was to observe how a democracy functions in terms of Canada's electoral system. For this purpose I was sent to Winnipeg, Manitoba, to be involved in the election campaign of Dr. Pagtakhan, who has decided to run for re-election in his riding. Taking into account my observations during the campaign, as well as my previous experience based on theoretic knowledge of electoral systems and practice taken in other countries, I have reached some conclusions, which I would like to share you with.

First of all it should be pointed out, that since 1988, Dr. Pagtakhan has won three times and now he stands for election for the fourth time and has significant support among his voters. Before he was nominated for the first time, the constituents in his riding usually supported NDP member. The last one was Mr. Orlikow. But the fact, that a Liberal Party member is now seeking to be re-elected for the fourth term in the former NDP riding, confirms two of the following conclusions:

- voters in Canada are not committed to their political views to the end of their lives, that is to say, Canadians change to the team of another party, if the party they had supported before failed to fulfil its election platform, or/and

- the individual factor now plays an important role during the election campaign; once a person obtains respect and receives credit of the community, has a good reputation created by certain deeds, and possesses more chances to be elected, no matter what his/her political color is; once a Member of Parliament succeeds to present a comprehensive record of service at the end of his term in Parliament, he will definitely be nominated at the regional party conference to run in his riding as a party member, and most likely will be re-elected by the constituents.

The riding, that previously was known as Winnipeg North, and now is called Winnipeg North - St. Paul, is relatively new, since it consists of its former Winnipeg North areas, and includes significant territory of St. Paul, a district, which used to be a part of recently eliminated adjacent riding. Studying the results of door-to-door canvass and phone canvass made in the added areas, one may find, that it takes long time and significant effort to become popular among new constituents, in

particular when specific party's ideas are not supported or perceived by the majority of them.

In this case, more attention should be focused on this new and important electorate, the area should be regarded as priority canvassing zone; there should be no doubt as to candidate's advantage over the opponents on the territory. The candidate's position may be strengthened by domination of his visible lawn signs in main streets, by frequent appearance in public and by positive attitude toward each specific ethnic community inhabiting the territory.

However, some difficulties appear when the above mentioned theoretical suggestions are going through the verification on practice. Even in Canada, which has been acknowledged to be the best place in the world to live, it becomes apparent that compromises step aside during the election campaign - lawn signs may be stolen, candidates may be set up, one may hear aggressive response in a course of door-to-door or phone canvass, or someone may start arguing and express his intolerance when a lawn-sign is being put up by the sign team.

During my stay in Winnipeg there were a lot of times that I saw Dr. Pagtakhan socializing with ordinary people in the streets, at the restaurants and in other public places. I was amazed and found it to be very useful in election campaign purposes, since this is the best way to gain support among voters and it has great impact on public opinion.

Candidate's success depends also on his tactic and strategic skills during the election campaign, the way his campaign team is organized. In this respect, many differences in electoral systems of both Canada and Ukraine may be traced while comparing them in terms of canvassing stage of election. The campaign financial resources of a candidate running for parliamentary election in Canada are subject to certain limitation provided for in Canada's federal electoral legislation, and make up about 1 Canadian dollar per constituent residing in the area. There is no such limitation in Ukraine or, for example, in the USA, the country with old and strong democratic traditions. This is the key point that gives rise to further differences:

- ◆ the election campaign in Canada is built mostly on the principle of volunteering: people involved in the campaign (door-to-door canvass, phone canvass, drops, sign team, drivers etc.) do not get paid for their work. The same or similar work is covered by candidate's election expenses in Ukraine;

- ◆ because of limited financial election resources, a candidate in Canada has much less possibilities to become well-known to public, since he cannot present

voters in Canada are not committed to their political views to the end of their lives

his/her election platform on television or on the radio. Only party leaders are entitled to participate in round-table discussion, but they do not reflect each candidate's platform and opinions.

Taking into consideration all pluses and minuses, I have come to the conclusion, that it is better when people involved in election campaign receive money for the tasks duly fulfilled. Firstly, such people become more responsible and carry out their obligations with more diligence and professionalism. A thorough selecting of election campaign workers would allow to form a strong and skilled team, even if the latter consists of a smaller number of people. Quality should prevail over quantity. Hence, and secondly, such selecting would exclude casual people, who may appear to be "secret agents" of the opponent.

A person, who gets paid for his/her work will never refuse to appear in the workplace, even if nature phenomena are the worst they could be. On the contrary, volunteers will stay at home, when the temperature falls below some -10C; and this, in certain cases, may cause candidate's campaign collapse.

Clearly, Canada's electoral system has many values, which would be worth introducing into Ukraine's electoral legislation and practising during election campaigns. For instance, the best and progressive step I found in Canada's electoral system is the way of registering of voters who either moved to the constituency or became eligible to vote. Such category of people is detected by the so-called "targeting" carried out by the returning officer and his staff. Those who are not detected in this way may come directly to polling stations on the ballot day and produce evidence of their residence in the constituency and eligibility to vote. This is usually a documentary evidence (driving license, a credit card, a medical card etc.), however, another person may witness on behalf of the person concerned. Unlike in Ukraine, there is no universal document in Canada, that is obligatory to all citizens and produces information on the person's name, address, date of birth and photo. Everything is based on trust to voters, and the state does not control its citizens through police bodies, like in Ukraine - through the institution of "propyska" (registering).

There is no perfect political system ever found. But analyzing different political and in particular electoral systems, one may discern everything positive from each of them and try to model an electoral system which would be very close to an ideal one.

*Written by Maryan Kushnir
CUPP-2000 participant*

Think How Much Better Canada Could Be

by Olga KRAVCHENKO

"The greatness of this party lies in what it stands for, what it represents, what it has done and what it can do".

Thomas Clement Douglas

In 1961 in order to save democratic socialism in Canada from defeat in the elections, the CCF (Co-operative Commonwealth Federation) and Canadian Labour Congress decided to set up a social reform union under the name of New Democratic Party. Since that time the party's top priority has always been to meet day-to-day needs of all Canadians.

What has it done?

NDP with T.C. Douglas at the head was the first to introduce uniform health care system for all Canadians. In the House of Commons it demanded that the Liberal government, set targets to reduce unemployment, it fought to save Canada Pension Plan and Canada's Unemployment Insurance system, it opposed Multicultural Agreement in Investment (MAI) and schemes to merge Canadian major banks. It fought for the equality for women. In 1989 Audrey McLaughlin became the first woman to lead a major federal party in Canada and at present women constitute 40% of the NDP caucus which is the largest number in Parliament.

What does it stand for?

Often referred to as the party of social reforms, New Democrats holding 19 seats in the House, has become the mouthpiece of millions of ordinary Canadians who regard it as a party of social justice. On their agenda you'll find the most burning and crucial issues of the society: health care, education, culture, children care, homelessness, unemployment, multiculturalism, environment, human rights. One of the NDP mottoes is T. Douglas's statement "It is never too late, my friend, to make a better world".

What it can do?

The best way to answer this question is to view the party's platform released by Alexa McDonough, NDP leader as she started her election campaign. The main idea is to invest a massive budget surplus of \$130 billion in Canadian families and Canada's future. The party's plans offer Canadians "a clear and responsible choice". New Democrats suggest to think how much better Canada could be if NDP:

- increases federal funding for **health care**, stops two-tier medicine so that health care is based on need, not on ability to pay.
- invests in **the environment** by establishing tough national standards and strong programs for safe food, clean drinking water and clear air.
- invests in **young people** by increasing Child Tax Benefits and student grants, by creating a National Early Yearly Fund for early childhood education and child care, by rolling back tuition fees and creating interest-free loans for college and university students.
- invests in **working people** by implementing a national plan with solid targets to make jobs the top economic priority, by providing affordable

housing to end homelessness, by abolishing federal income tax for those making \$15,000 or less and by increasing the federal tax credit for families making under \$30,000.

- proposes a new approach to **global trade** and investment that puts the well being of working families, the environment and democracy before the interests of global corporations.

The recent poll said that spending the federal surplus on health care and post-secondary education was far more important for Canadian people than tax cuts.

Atlantic Canada (and Cape Breton in particular) is bound to become the battleground of the upcoming elections. Health care, which is the main point on the parties' agendas, is the biggest problem that this region faces. No wonder that the majority of NDP caucus comes from here.

In my opinion, New Democrats possess several advantages in the Atlantic Provinces that can secure victory for them. Firstly, NDP leader Alexa McDonough has been the only party leader consistently raising funding for health care and education. Another reason can be accounted to the specifics of the area: Cape Breton's population, for example, is mainly a strong working class that is a big NDP supporter. Families live on average income. There are no big corporations, big businesses but small companies. These are groups that are interested primarily in social reforms and at the same time they're NDP's top priority target groups.

Alexa McDonough started her campaign on Oct. 24 with a press-conference overlooking what she claimed is North America's largest toxic waste dump – the Sydney Tar Ponds. She was the person to set the tone for the party leaders who plan on visiting Sydney during federal election campaign. "Health care is #1 on NDP's agenda, particularly in Atlantic Canada", she said.

The ponds contain about 700,000 tons of toxic sludge left behind after nearly a century of steel-making. "Think how much better Canada could be, if we invest to environment and health care. People in Cape Breton could develop environment protection". "C'est un grand potentiel pour les emplois", she continued in French.

In some respect I believe that was the point that brought other parties to make health care the core of their platforms. A lot of people would call NDP the socialists, but this elections show that at this moment social reforms are of greatest significance for Canadians. And Canada's New Democrats are fighting for a better choice.

NDP believes that national unity will be assured when the federal government, working with the provinces, takes as its primary objective the building of a healthy, compassionate society that ensures the well being of all Canadians. NDP advocates responsive federalism, a framework that recognizes Canada's diversity and the need for governments to work together cooperatively. New Democrats will support reforms that will enhance the ability of Canadians to work together to create the kind of Canada they want.

"On pourrait vivre tellement mieux chez nous", they say and encourage all Canadians "to think how much better Canada could be" if...

Liberal Party Wild Rally

by Olga KYSLA &
Natalia MYKOLSKA

Good Evening
Ladies and Gentlemen!

My name is Olga Kysla and today together with Natalia Mykolska we are reporting from the most exciting event in the political life of Canada. We are really lucky to work for you during our first day in Jean Augustine's election campaign.

We are now near one of the most forward-looking election campaign offices in all of Canada. Can you imagine a wilder election headquarters? Let us help you. The walls are without wallpaper or paint, decorated with a great number of Canadian flags and big posters of Mr. Chretien. It is Jean Augustine's Campaign Headquarters.

We've just taken the best campaign sports car – a yellow school bus to reach the place where real LIBERALS congregate – Hotel International Plaza.

Here we are... Oh my God, what a huge crowd! Everybody has his/her candidate's sign in red and white colors. Red and white everywhere, only security people wear their usual gray suits. They are everywhere, because everybody is waiting for HIM...

People and their campaign equipment (signs, buttons etc.) are ready to start. Olli, is that camerawoman near the stage Minka? I can see Misha Danylko's head over the crowd (He is lucky to be so tall (198 cm), we can find him everywhere)! I try to find Yass Kuntsevych among Maria Minna's numerous team but the only thing I can see is a lot of Chinese people there. I finally found him! So a part of our group is together again and now we can start having fun!

Now all the crews gathered start the sign competition starts. Which sign is higher and closer to the TV cameras and photojournalists?.

One hour later.

We are still waiting for HIM...

After a conversation with our Campaign Manager Michael we decided to put our signs down because he is going to kiss everyone whose sign will appear on News report.

And at last the show begins! David Smith – Co-Chair of National Liberal Campaign comes out to the stage and invites Ontario Members in



[Alexa McDonall,
NDP leader,
holding press-
conference in
Sydney, NS]



[Nataalka and Mysha faithfully support their MPs]

Last-minute note

On October 23, following the Prime Minister Jean Chretien's call for a federal election, set for November 27, the Ukrainian Canadian Civil Liberties Association has asked the Prime Minister to clarify his position on redress for the wrongs done to Ukrainian Canadian during Canada's first national internment operations of 1914-1920.

In his letter to the Prime Minister, Borys Sydoruk, director for special projects asked for confirmation of pledge to secure redress for the wrongs done to Ukrainian Canadian community, expressed in 1993. The confirmation is expected to be issued no later than 6 November to acquaint Ukrainian community to the intentions on this matter to help them to make a more informed decision during the voting.

Extracts from the media release, available on www.infoukes.com/uccla

Parliament and Liberal Party candidates for federal election. They appear like movie stars accompanied by loud but old-fashioned music.

Here appears security (we thought that only the Ukrainian President is escorted by such a number of bodyguards) and among them we can hardly see HIM. Can you guess his name? Mr. Jean Chretien. He speaks to the audience, to the liberals. It is an ordinary election campaign speech, which makes the crowd excited. A storm of applause follows the speech.

Everyone wants to shake Mr. Chretien hand. Wow, Olga has just shook his left hand! He can hardly get out from the overcrowded room. There is a lady near him, she wants to embrace him, but a bodyguard keeps him from fans. He has left...

And it is high time to finish our report, we have to pack Jean Augustine's signs and to find our School Bus among 20 other school buses.

Thank you for joining us,
Olga KYSLA and Natalia MYKOLSKA
exclusively for the CUPP 2000 Newsletter from
Liberal Party Rally.

Guilty Without Guilt by Serhiy Matviyiv

World War I forced many Ukrainians to move to Canada. It is tragic and offensive to be accused of crimes that you have never committed. But history dictates its own policy and during Canada's first national internment operations of 1914-20 thousands of Ukrainians were interned as "enemy aliens."

Was it just? Of course not. The only "crime" they committed was that they were unlucky enough to live under the dictum of the aggressive Austro-Hungarian empire. People can't choose their place of birth, and in any case, at that time ordinary people had no influence on political events. So were they justly interned? Once more NO!

I do not want to speak to the question of responsibility of what happened. The only thing, that is important, is that we do not forget and that we keep the memory of those innocent victims in our hearts.

I am very grateful to the Ukrainian community here in Canada for giving me and other CUPP participants the opportunity to attend the unveiling of a plaque commemorating Canada's first national internment operations and the imprisonment of Ukrainians and other Europeans

in the Petawawa Militia Camp.

The ceremony was held on Saturday morning, 14 October 2000 outside the Petawawa Military Museum. Opening remarks by Dr. Lubomyr Luciuk were followed by 2 minutes of silence. After that Reverend Fathers Cyril Mykytiuk and Ihor Kutash blessed the plaque. The moment of justice, the moment of truth, the moment of acknowledgement...

It was a tremendous experience for me to get acquainted with even a small amount of Ukrainian history here in Canada. At least we have an opportunity to come to the definite place and pray for those Ukrainians who suffered in Canada during World War I. Thank God there are many people who really care about their history. Maybe events like this will lead us to better realization that humanity does not need war.

People are born in this world to live and it is a crime to take somebody's life.

Despite Independence... by Viktor DOVHAN

Language is very important for every nation. Nowadays as we live in times of globalization peoples of the world are getting closer. Though languages become integrated only so far as people do. We are facing the problem of losing smaller languages which for some people seem unnecessary. Each region has its so-called dominant language which is deeply rooted in history. For many people it is very painful mentally because it reminds about the empire and colonisation times. In my opinion, these processes are reflected, for example, in the UN, the organisation, which has 6 official languages widely used in the world.

In the past centuries peoples struggled for their independence and most times they would get united on the basis of common language that distinguished their culture, their way of life etc.

Nowadays the situation becomes more and more complicated. We create new technologies. Informational society is very transparent. There is no need to invade a country using navy troops any more. It is cheaper and more convenient to wage an informational war. Public Relations technologies allow to thrust a country in depression, to create a negative international image, to stop the investing process. The most effective way is to invade it informationally, even mentally. It means to control its media space and to make people slowly but surely forget their traditions and their culture. A language factor is very important in this sense.

For almost 10 years we have been living in a new independent state. It is the Ukrainian State. We have all the attributes of a state: the national anthem, the currency, the political system etc., but we do not have national mentality which could unite and consolidate the nation in this difficult period. And the so-called Ukrainian bilingualism exists as the external display of that situation.

Language is more than a way of communication between people. It is the way of thinking. It is the basis of the consciousness. At present we still remain just Homo Sovieticus because we do not try to change the situation.

The most dangerous is that the Russian lan-

guage has become the dominant language of the Ukrainian media. Mass media is a very important factor of influence. That is why, the first thing we should do is to start reforming the mass media and establishing certain quotes. If Ukrainian is the official language of Ukraine, there should not arise any doubt that at least 50% of all newspapers and magazines are to be published in Ukrainian. In the same way the authorities should deal with TV and radio stations, books and Internet providers.

The second step is to reform the system of education. The Ukrainian language should prevail in different educational establishments.

Actually, communication in Ukrainian should become a proof of quality and intelligence. Young people would speak Ukrainian when it can reflect all the hues and variety of life. There should be held different PR-actions to foster people (especially in the East) to feel comfortable speaking Ukrainian.

To stay afloat it is necessary to be more conservative. The authorities should protect our mother tongue. With respect to the above said, it seems to me that the measures taken in Quebec in the sphere of language policy were reasonable and useful. Every country, which pretends to play not the last role on the international arena, is supposed to deal patriotically and to settle such problem without external interference.

There exist various controversial issues to discuss with the Ukrainians abroad, but we do respect them that they speak Ukrainian. It is a bit different from modern language we speak in Ukraine, but it is amazing that the 4th or even the 5th generation of immigrants speak Ukrainian. They showed us a very good example how to struggle. However, we should remember that they are Canadian citizens now, they may help us or may not, but it is us that everything depends on.

It is WE who live in Ukraine and it is WE who will live there, and nothing else matters...

Three Things...

By Oleh Herasymchuk

Three things, I would take from Ukraine to Canada. Firstly, it is bread. A real rye or wheaten flat bread. The one, which I could eat and feel satisfied. Bread, that smells like fresh breeze in a hot day of July. Bread that smells granny's hands, sweet as happiness and a little bitter as weariness after well-done delightful work. Bread that tastes as if it were home, quietness and certainty. The one which reminded me those two loaves which I, being a child, carried from grocery for breakfast, itching with the temptation to snap off at least ever so little; the slice, which we divided into four pieces with my friends in the lyceum on Thursday's evening. Just simple bread - without butter, cheese, sausage - that would be great. Secondly, it maybe my favourite sport newspaper. Now I really miss its original style, actual information, cute photos, panegirical and quarrelsome articles that keep me acquainted with events in the world called sport. I desire to have some rest again while reading it page by page for a week during little brakes, using 5-10 minutes per day, when I have breakfast, lunch or supper; agreeing or disagreeing with, admiring or damning author's position, getting surprised, astonished, disappointed or amenable as I used to. Certainly, it's not the most important thing that I lack in Canada, but still I

haven't seen here anything comparable to it. With a great pleasure I would take my younger brother with myself. He is a very curious not-ordinary-thinking kid. I wish he saw this country and its culture, people, teenagers of his age. I think this could give him a lot of food for analysis (he's just building his philosophy of life). It seems to me it would help him to find his place in society, improve the program of future being.

Three things I would take from Canada to Ukraine. Actually, the thing that impressed me most are smiles and politeness in the streets. Everybody wants to help as if it were the main goal their life. And it's kind of disease - you begin smiling in response. Maybe I'll ask at the Infocentre where we could buy some livres of politeness and a couple of dozens of smiles - I would like to present that for some acquaintances of mine. Besides, I'd take not a thing, but idea. I appreciate the one about Millennium coins. It sounds so unbelievable that money could be designed by ordinary people! I have never seen such attitude of the state to its citizens, that's really great that everybody can leave his (her) footstep in history. Frankly speaking, I think of it as a of a specific appearance of democracy. And of course, sense of dignity. I would be deeply happy, if every Ukrainian respected our country, culture and language as the Canadians do concern in theirs. People here truly love Canada, everything that distinguish it from other countries, in spite of their French, Danish, Italian and other roots. At the same time they don't forget about motherland of their ancestors - that's the thing we must borrow.

Canada: a Look From the Corel Centre.

By Dmytro SERHIYENKO

What's Canada like? Put on your seat belts. Shut your eyes. Look around in your dreams...Sunset is approaching like a lazy cat, step by step through fallen maple leaves. It is a little bit cold, and the first star is shining between the clouds in the dirty blue sky. You have just finished your tasks in the House of Commons. You received 5 messages from your Ukrainian friends. "Oh, guys! Where are you?" You want to see their faces, to touch them, to... You are going along Wellington Street, across its ancient Parliamentary buildings, banks, the picturesque Ottawa River. You are enjoying your fall melancholy... That is the reality.

"Spare change, spare change!" Have you



[Ukrainian Orthodox church in Ottawa]



[COREL Centre]

[Ottawa Senators
Logo]

a dollar? Give it to the man who is sitting on the ground on Bank Street. He is homeless. He wants to eat. He doesn't want to work. That is the reality.

Did you hear that noise? What is it? It is coming from far away. From hedge to hedge, from street to street, from face to face. O-o-o! It is like a fire alarm! You can't sleep! "Hockey! Hockey! Hockey!" Hundreds of cars and buses are going to the Corel Centre, in Kanata. Thousands of fans have their tickets to The GAME. Billions of spectators are watching their TV sets to support the teams. That is the reality. You may look to the road. Have you already seen Roman's Oldsmobile? It has already gone to Kanata too. Dmytro Serhiyenko and Roman Zakaluzny are going to the Corel Centre. Atlanta Thrashers vs. Ottawa Senators! Wake up, baby! We are in the real Canada. The Great palladium met us with cold ice and warm "beaver tails".

The Place. The Corel Centre is situated in Canada's high tech capital - Kanata - so naturally, Canadians have brought the newest and most exciting technological innovations inside to thrill you into the 21st century. The Corel Centre was designed with sight lines specific to hockey (the furthest seat is just 138 feet from the ice surface!) and the postless glass improves your view even more. There simply isn't a bad seat in the house!. The Corel Centre has an enclosed area of 600,000 square feet, on four levels. The Arena Level is 25 feet below grade. The ice remains virtually year round, and special panels are placed over the ice when the Corel Centre hosts concerts, basketball games and other events. Special retractable seating platforms allow the arena floor to be expanded to an area over 25,000 square feet! The main stage measures 60 feet wide by 40 feet deep. The NHL regulation ice surface measures 85 x 200 feet, and they can expand it to 100 x 200 feet for Olympic and international events. The main entrances to the Corel Centre are on the Club Concourse level. The main entrance (Gate 1) is used by most visitors, who find 12 ticket windows and the giant video wall in the main lobby. Two large staircases lead up to the Main Concourse level. On one side of the main entrance is Marshy's Bar-B-Q and Grill, while the team merchandise store, Sensations, and the Hard Rock Cafes are on the other side. (All have entrances from outside as well as from inside the building.) Fans with seats in the centre ring and upper bowl access their seats by the Main Concourse. Over ¼ mile around and varying in width from 20 to 50 feet, the Main Concourse has nine large concessions stands and two mall-style food courts (Rendezvous and Emporium), with suppliers like Tim Horton's, Papa's Pizza, Beavertails, the Char House and more. There are

also two "Sensation Stations" with NHL team merchandise, along with several "Sens Shoppes". Washroom facilities are numerous, easy to find, and most are equipped with baby changing tables. Radio play-by-play is piped into the washrooms, and television monitors are interspersed throughout the Main Concourse, so fans never miss a play! There are 52 executive suites on the Main Concourse Level, just 24 rows from the ice. The press facilities are located on the Gallery Concourse level, with four television booths and four radio booths, along with working space for the print media. Christened "Smitty's Place" in honour of former NHL'er and well-known Ottawa sportscaster, the late, Brian Smith. The Corel Centre's press box can accommodate over 100 people, and can be expanded to accommodate 200 for international events. The press facilities include workstations, telephone and computer hookups and a private press lounge. Also in this area are booths for the home and visiting coaches and the NHL replay booth.

The Game. The game was a real performance. From the beginning to the end, the players of both teams shone. Even Volodymyr Klichko could find something new for his career as a professional boxer. The hockey players fought with each other 5 or 6 times. Atlanta captain Steve Staios was handed a game misconduct for not having his jersey secured, following a first-period fight with Ottawa defence man Ricard Persson. The Ottawa Senators got a big lead but then, the usually defensive-minded team allowed their opponents back into the game. I think they played pretty well in the first and second periods but they had a let-down in the third. Dackell's goals helped the Senators build a 5-1 advantage early in the second period Saturday. Rob Zamuner, Marian Hossa and Magnus Arvedson scored for the Senators, before 14,709 fans at the Corel Centre. Shawn McEachern, playing his 600th NHL game, and Alexei Yashin earned four assists each. But unfortunately all the efforts of the Ottawa Senators to win were cut by the Atlanta Thrashers' sticks. The final score was 6-6.

The Show. Canadians are great show makers. They want to paint their life in bright colours. "See the ever-changing display of sports and music clips, upcoming events and more on our 8 x 11 foot Toshiba video wall in the main lobby. You can watch the replays on our \$4 million video score clock hanging over centre ice. Who knows, you might see a familiar face up there as we send our 'FanCam' out into the crowd! Get into the game with the exciting messages you'll see on our 'Arenamation' panels, the longest full colour dot matrix message boards in North America. As you browse through our concourses or visit our concession stands, you won't miss a single play. We've installed over 300 television monitors throughout the building for the ultimate fan satisfaction" - that is slogan of Shaw. That is why advertisement is in every centimetre of the place. Besides, there are a lot of various gifts, t-shirts, posters, etc. in the Corel Centre. And finally when the Ottawa senators scored five goals, we all got a free slice of Pizza-Pizza! I love this game!!!



The Business. Canadians don't like to waste their time. They make money all the time, and everywhere. The tickets to the Senators game cost from 25 to 300 CAD each. Then if you want to park your car near the Corel Centre you have to pay 10 Dollars! As for beer, "beaver tails," pops and pizza they cost as they do in a bar or café. But in comparison with another NHL arenas, the prices were lower.

The Spectators. I knew before the game that hockey in Canada was the national sport. The word "National" means "Only for the definite nation." And in my heart of hearts I was firmly convinced that hockey was an international sport. But when I saw 5-year-old boys yelling "Ottawa!" with their mothers, fathers, sisters and grandfathers, I understood what "national" did mean. I have never met a family in Ukraine that attends football matches together. Most of our football fans in Ukraine are in age of 14-28. Here in Canada hockey is popular all over the country for all ages from kids to seniors.

With those little boys we cheered "GO, SENS, GO!" to support the Ottawa Senators, to support a healthy way of life, sport and strength. Our state is in need of health, sports and strength. If people need something they will gather in a community. We are a community. We all see the same sun.

To stay in Canada and to miss a hockey game is to miss an unforgettable moment.

Jewel of the Atlantic by Olga Kravchenko

"I have travelled around the world.

I have seen the Canadian and American Rockies, the Andes, the Alps, and the Highlands of Scotland, but for simple beauty, Cape Breton outrivals them all."

Alexandre Graham Bell

Situated on the East Coast of Canada Cape Breton Island is a unique seat of ancient culture, fascinating history and a hub of the Celtic music revival. A lobster claw in shape, the island is also known for its breathtaking scenery. As you first set foot on Cape Breton Island you are literally enveloped by a certain presence in the air and this ethereal feeling never leaves you. So unique is the land and so deeply its inhabitants cherish their home, that Cape Breton is often referred to as the 11th province of Canada.

Cape Breton is famous in many aspects.

It is famous for its multicultural history. At one time or another, it has been dominated by First Nations' Mi'kmaq, French, British, and later predominantly

Scottish peoples.



Following the sighting and identification of Cape Breton Island by John Cabot in 1497, it remained unsettled until France staked a claim and fortified it between 1713 and 1758. In 1763, Cape Breton was ceded to Great Britain and remained part of the colony of Nova Scotia until 1784 when it became a separate colony. A large influx of Scottish Highlanders began settling on Cape Breton after 1820, when the island rejoined Nova Scotia. By 1840 more than 20,000 Scots had flowed into the area, making Gaelic the third most common language spoken in Canada in the late 1800s.

Since then, unlike the rest of Canada, Cape Breton never witnessed great influxes of immigrants. You can trace back several generations of families living here for centuries. Just imagine that only in Glace Bay with a population 40,000 people one can find about 6,000 people by name of John MacDonald and it is no wonder that a dozen of them live in MacDonald street.

Cape Breton is famous for its culture. For centuries the Scottish and French settlers nurtured their heritage in relative isolation. Echoing are the ancient sounds of Mi'kmaq Indian and Acadian French and the joyous lilt of Gaelic prose. The latter, more modern of the Cape Breton heritage languages, is still taught and spoken in North America's only Gaelic College, and Scottish culture still rings across the island through the homespun music of Ashley MacIsaac, Natalie McMaster, the Rankins and Rita McNeil, who are known worldwide. In summer tens of thousands of visitors who swarm the region to hear fiddlers and watch step-dancers present their Scottish traditions. Such is the timeless inspiration for music makers on Cape Breton Island where roots run deep and the fruitage

[Game moments]

2000 fall edition

is seen in the traditional music of Acadian, Celtic, Scottish Highland, MicMac, and various other influences. A lot of Cape Bretoners wear kilts on holidays, and one can find classes of Irish, Scottish and Highlander dance in high schools.

Cape Breton is famous as a land tremendously rich in natural resources, with coal-mining and steel-



[Cape Breton]

manufacturing being the leading industries for several centuries. You can find families who have been miners for four or five generations. It's noteworthy that Nova Scotia once led all the Canadian provinces in quantity and value of coal production and it won't be an exaggeration to say that the richness of Canada was built on Cape Breton's coal and steel. There is a special holiday in Cape Breton celebrated on June 11th called Davis Day – a holiday to honour the “men of the deeps” – miners who perished under the ground.

*“The men they work till the job is done
And if they can, they'll stay for crumbs.
They never think about the sun,
They leave the pit when their shift is done.
Those of us who still fear dark
Will always hold that little spark,
As we thrive underneath the sun
We all know our miners shift is not yet done”.*

Recently there have been discovered huge deposits of gas off the coast. The Margaree Valley on the western coast is a beautiful farming region. Livestock raising and dairying, the most valuable agricultural activities, are carried out in the farmlands of this area. Many communities depend on the fishery for a living (Cape Breton's lobsters are considered to be the best on the Atlantic Coast due to certain water properties).

Cape Breton is a famous for tourism and recreational activities because of the impressive scenery and wildlife attractions along the Cabot Trail which is world famous as one of the last accessible wild frontiers on North Atlantic seaboard. Bras d'Or Lake is the saltiest lake in North America. One can also enjoy Cape Breton Highlands National Park.

Step back in time to 1744! Experience Louisbourg – the oldest fortress in North America – that draws visitors from all parts of the world. It used to be one of the busiest harbours in North America and one of France's key centers of trade and military strength in the New World.

And perhaps the most important thing is that Cape Breton is famous for its people. Nowhere else will you ever meet so friendly, hospitable people who are always ready to help. “We are an island of proud people. Whether you come by land, sea or air, we will be always expecting you. Here we will share with you the secret of our treasure – a world as rich with colours and culture as it is with hospitality” – that's the way Cape Bretoners meet anyone who comes to their island. I assure you, once in Cape Breton, you will never forget the taste of East Coast hospitality.

They have a strong sense of belonging to one community which brings them together when there is need for that. Having been dependant on the Ocean and exposed to the dangers of water and land, despite all the difficulties that the island faces, Cape Bretoners are happy-go-lucky fellows who try to keep their spirits up and never lose their sense of humour.

There are a lot of things in Cape Breton that you won't find anywhere else. For instance, tarbush – a Cape Breton's national card game. For about 20 years there are Annual International Tarbush Tournaments held here (International meaning Pan-Cape Breton, as they would joke).

In their love for tea they could compete with the British. You are not a Cape Bretoner if you don't like tea or if you don't drink it all day long. The biggest pot you can find at home is always for tea bags.

One can go on like that forever but no words could be found to describe the love of Cape Bretoners for their small island.

*“We are an island, a rock in a stream
We are a people, as proud as there's been
In soft summer breeze or in wild winter wind
The home of my heart – Cape Breton”*

CANADA-UKRAINE PARLIAMENTARY PROGRAM

YEAR 2000 FALL EDITION

CUPP'2000 IS WILLING TO EXPRESS A DEEP GRATITUDE TO ALL THE PEOPLE WHO DID SO MUCH FOR US TO MAKE OUR STAY HERE MEANINGFUL, INTERESTING AND UNFORGETTABLE:

CUPP Director, Mr. Ihor BARDYN

Mr. & Mrs. HORDIENKO,

Co-ordinators:

Anna MARZOTTO, Olha MINKO, Roman ZAKALUZHNY

Members of Parliament:

Alex SHEPHERD, Andrew TELEGDI, Benoit SERRE, Bill GRAHAM, Dan McTEAGUE, David KILGOUR, Dennis GRUENDING, Dr. Rey PAGTAKHAN, Eleni BAKOPANOS, Jean AUGUSTINE, John McKAY, John NUNZIATA, Laurence MacAULAY, Lynn MYERS, Mac HARB, Maria MINNA, Michelle DOCKRILL, Nelson RIIS, Peter GOLDRING, Peter STOFFER, Rick LIMOGES, Sarmite BULTE, Sophia LEUNG, Stan DROMISKY, Susan WHELAN, Svend ROBINSON, Tony IANNO, Walt LASTEWKA.

Assistants, volunteers and just good people we met: Glenn BRADBURY, Lucia DURANTE, Sandi SULLIVAN, Iryna BODNAR and her family, Suzanne POTHIER, Connie MICALLEF, Michael MAJCHER, MAJCHER family, Kevin NATHANIEL, Adriana ZIMONSKA, Christine CHAN, Adelheid RUPPENSTEIN, John PETRYSHYN and Oksana BONDARCHUK, Celio JORDAO, Mario SILVA, Earl PROVOST, Magdalena ZIARKO, Dyna O'CONNELL, Yevhen VOYCHYSHYN, Marta VYNNYTSKA, Halyna MICHAELCHUK, Yevhen, Taras, StVLAD Institute staff, patient neighbours at Algonquin apartments, Library of the University of Toronto (hope they will never find out what for...), and many-many others...

Editorial staff:

Language editor: Olga KRAVCHENKO

Design: Anton HORSHKOV, Yass KUNTSEVYCH

Layout: Anton HORSHKOV