

744,860 є кількості етнічного роду. Значить, дефініція українця в Канаді й очікування від нього громадської ангажованості мусять бути зревідовані. Такий стан потрібно психологам, соціологам і культурологам глибше вивчити й братись за планування реформ і встановлювання напрямних українського організованого життя й української присутності в Канаді на завтра.

Насувається питання: чи теперішній стан – це криза української канадської спільноти? Наша відповідь – так!, якщо дивитися на цей стан очима людини, яка була свідком і співтворцем українського канадського суспільства між 1955 – 1975-им роками. Однак, для молодших поколінь, себто дітей першого покоління, – це не криза. Це нова, природно викликана реальність кожної пересаженої в новий ґрунт спільноти. Те, чого ми сьогодні є свідками в українській спільноті, до більшої або меншої міри, відбувається і в інших етнічних спільнотах країни. Хто і як довго збереже своє обличчя в цій “мозаїці” буде залежати від волі, від бажання бути, від поширювання й закріплювання свого й асимілювання добрих прикмет чужого та від взаємопошани різних спільнот.

У нинішній мінливій канадській реальності необхідно пам’ятати, що Канада є країною збору національностей, рас і культур, і змагання між ними завжди буде, навіть тоді, як усі будуть називатися “канадцями”. Існуватиме боротьба за впливи й позиції в політичному, культурному й економічному житті, існуватимуть інтриги й часто нечесна гра. І щоб успішно існувати в такій дійсності, треба бути організаційно оформленим, дисциплінованим та опиратись на міцну фінансову базу. Треба бути індивідуально творчим, але мати колективний приціл.

GIOVANNA BROGI BERCOFF  
*University of Milan*  
Milan, Italy

## UKRAINIAN STUDIES IN ITALY

Western European interest in Ukraine, including interest in all Slavic cultures, always has been connected to broad political and cultural events.

As a result of the new geopolitical situation, which emerged after WW1, the 1920s witnessed the beginning of official teaching of the Polish and Russian languages, literatures and Slavic philology at the Universities of Padova, Rome and Naples. The first attempt at creating a Chair of Ukrainian Literature was made in Naples in 1936-1943. Although this attempt can be considered as setting a “precedent”, unfortunately it did not succeed in establishing the foundation for a school. A new attempt to introduce the Ukrainian language and literature was made in Naples in 2001-2003. In spite of the efforts made by Dr. Giovanna Siedina in

introducing this new area of study, the severe economic retrictions existing during this period resulted in the cancellation of this subject in 2004.

In spite of the difficulties confronting these initial attempts, interest in Ukraine was evident already in the 1920s and 1930s among Slavists, journalists and “cultural dealers”. Between 1924 -1927, W. Giusti wrote a few short but, nevertheless, remarkable articles about contemporary poets, mainly P. Tychyna, in the journal “Rivista di letteratura slave”. In the 1930s the official political position was for promoting knowledge about Ukraine; although articles were written from an anti-Soviet perspective, they were not necessarily ideologically biased. Their objective primarily was to provide information to the more culturally sophisticated elements within society. The authors of these materials were the Italians, Enrico Damiani, Luigi Salvini and Aurelio Palmieri, and the Ukrainian émigré, Jevhen Onats’kyj. Salvini published articles and 2 volumes of translations (Kocjubins’kyj, Stefanyk, Kobyljan’ska, Janovs’kyj, Chvyl’jovyj), and Onats’kyj published a book on literature, a Grammar and a Dictionary, works that still continue to be used.

Following the war, Ukraine was mentioned mainly in connection to Russia and USSR, with a few short essays on Ukrainian literature appearing from time to time. During the 1950s and 1960s, there was no real interest in Ukrainian literature and culture as an independent and autonomous field of inquiry, and the few attempts made in developing theses did little to impact the dominance of the prevailing Soviet point of view.

An extremely important chapter in the development of Ukrainian studies in Italy was the publication of sources and documents by the Pontifical Oriental Institute, specifically S. Senyk’s *A History of the Church in Ukraine*, Vol. 1, printed by the Pontificio Istituto Orientale in Rome (1993). Unfortunately, further volumes have not yet been published. Recently, a history of the Metropolitanate of Kiev from mid 19th C. to 1937 (*All’ombra delle cupole d’oro*, Milan 2005) has been published by Simona Merlo, a young Ph.D. fellow at the Catholic University of Milan. Several circles within the Roman Catholic Church have exhibited an interest in the history of the Greek-Catholic Church as well as in Galician traditions. However, there were periods during which the Catholic Church took into consideration the Soviet point of view and still now cases are frequent where the Catholic Roman Church supports rather the positions of the Orthodox Church of the Russian Patriarchate than others. There were periods of crisis between the Roman Church and the Soviet authorities. However, Rome often tried (and still continues to try) to keep open a dialogue with Moscow in hopes of achieving a reunification of the Churches, which, in my opinion, is both an unrealistic and a rather Utopian idea.

New efforts at establishing Ukrainian studies in Italy began up in the 1980s with the publications of some serious works and the organization of important events. In this respect, major credit can be given to R. Picchio and S. Graciotti who were instrumental in organizing conferences and

congresses in the second half of the 1980s and in the 1990s thus sensitizing scholars to the problems of Ukraine and Ukrainian culture. The most important was the congress commemorating the Millennium of the Baptism of Rus' that was organized by the University of Naples and HURI in Ravenna. This event provided Italian scholars with the opportunity to address some major questions with respect to Ukraine and to interact with their colleagues from the Ukrainian Diaspora as well as from Ukraine itself. S. Graciotti and Arnaldi also organized other Congresses on this topic. The foundation for MAU was laid down in Naples in 1989, at which time scholars from Ukraine and from the Diaspora met with the goal of establishing an official forum that would provide for continuous cooperation. This event, along with the International Congresses of Ukrainian Studies, led to a greater exchange of scholars between the Western European countries (among them Italy), North America (USA and Canada), and Ukraine.

Exchanges and congresses, organized by other institutions and individuals, occurred even earlier. I organized a Conference, *Historiography in the Period of Renaissance and Baroque*, in 1984 in Urbino, at which F. Sysyn and P. Lewin discussed Ukrainian historiography (I would like to mention here the article about G. Vimina and Ukraine by D. Caccamo). This conference was attended by specialists from Soviet Ukraine (Ju. Mycyk and S. Plokhij) who for the first time came to Italy and to Western Europe. Another Congress to which Ukrainians were also invited, *Medieval Heritage in the Period of Baroque*,\* was organized by me in 1990 in Urbino. The very fact that Ukrainian subjects were treated by such specialist as Ja. Isajevych, P. Lewin, R. Łużny, A. Naumow and G. Giraud and that Ukrainian scholars were invited along with Polish scholars (among them J. Tazbir, H. Dziechcińska, T. Michałowska) was, at that time, quite a novelty. The sessions during this Congress were marked by a number of extremely lively discussions.

My own interest in Ukrainian culture developed once I began to understand its importance as a bridge between East and West (to use the terminology of Ihor Shevchenko), or between Poland and Moscow, in a narrower perspective, during the Baroque period. Since then Italian scholars developed a greater interest in attempting to understand not only the role of Ukraine as a "mediator", but also the specificity of its cultural heritage in the context of Eastern and Western Slavic cultures; this is the main field of interest for myself and Giovanna Siedina and, among historians, for G. Giraud. The focus of my own research is to investigate all kind of texts in order to be able to compare their literary characteristic and their FUNCTION in a given period and area.

---

\* The papers from this conferences are published in: *Dall'opus oratorium alla ricerca documentaria: la storiografia polacca, Ucraina e Russa del XVI-XVIII secolo*, "Europa orientalis", V, 1986; *La percezione del medioevo nell'epoca del Barocco: Polonia, Ucraina, Russia*, "Ricerche slavistiche", XXXVII, 1990

Not only is it important to investigate Ukrainian authors and texts together with neighboring cultures, but it is equally important to unveil the SPECIFIC character of the texts and of their authors, taking into consideration the Ukrainian literary and cultural tradition as a complex SYSTEM which is related, but still distinct, with reference to other systems – especially the Polish, the Russian and the (broader) Church-Slavonic systems.

Let's return to the topic of the evolution of Ukrainian studies in Italy. S. Graciotti organized Congresses in Kyiv (1994), Rome, and Varese. He wrote several articles about Ukrainian subjects and was the driving force behind organizing and establishing a Chair of Ukrainian Language and Literature at the University of Rome. Unfortunately, at the present time this is the only Chair in Italy, although courses in Ukrainian language and literature are now taught in Venice (G. Giraud and Ks. Kostantynenko) and in Milan (myself), and were also taught for a period in Naples (Giovanna Siedina). R. Picchio suggested that I prepare a book about Baroque literature in the Slavic countries. This book was published in 1996 (*Barocco letterario nei paesi slavi*); the article about Ukraine was written by O. Pachlovs'ka, and I wrote the general Introduction as well as the chapter on the Baroque in Russia, giving due credit to the Ukrainian influence.

A major milestone in the development of Ukrainian studies in Italy was reached in 1992 with the establishment of the Italian Association of Ukrainian Studies (AISU), the foundation of which can be credited to Gianfranco Giraud. The conferences that he organized were attended by many of his colleagues, resulting in the publication of the presented papers in several volumes (*Shcho take Ukraïna? – Che cos'è l'Ucraina?* Venezia, Ca' Foscari, 1998; *L'Ucraina del XX secolo*, 1998; *L'Ucraina del XVIII secolo: crocevia di culture*, 2000; *Miti antichi e moderni tra Italia e Ucraina* (2 vol.), Padova, E.V.A., 2000. Articles devoted to Ukraine are in the volume *Traduzione ed elaborazione in Polonia, Ucraina e Russia (XVI-XVIII secolo)*, Dell'Orso, Alessandria 1999 (papers of a Conference organized by the University of Milan). Luca Calvi published many articles (e.g. in *Letterature dei paesi slavi. Storia e problemi di periodizzazione*, Milan, A.I.S., 1999) and translated Kotsiubyns'kyi, Kostomarov, *Knyhy butt'ja ukraïns'kogo narodu*, Khvyly'jovj, Kostenko and others). At the end of the 1990s the monumental History of Ukrainian literature by O. Pachlovska was published in Rome (*Civiltà letteraria ucraina*, Roma 1998), which is the only Italian (and European) new work about Ukrainian literature and an extremely important tool for learning and research.

Historians also have devoted serious attention to Ukraine in the last two decades. A very important book was published 1991; it is the collection of documents of the Italian diplomats during the Great Famine (A. Graziosi, *Lettere da Kharkov. La carestia in Ucraina e nel Caucaso del Nord nei rapporti dei diplomatici italiani*, Torino 1991). E. Cinnella devoted a long chapter (almost 100 pages) to Ukraine in a History of the USSR (*La tragedia della*

*rivoluzione russa (1917-1921)*, Milano-Trento 2001). M. Conquest's book on the famine has been translated with an extensive commentary by F. Argentieri (2004). Other articles and books on the Great Famine have also been published; the most important is the collection of papers presented during the conference held in Vicenza (2003) and organized by the Foundation Luigi Sturzo (S. Graciotti, G. De Rosa, O. Pachlovska). Other conferences organized in Vicenza include one devoted to the famine and the Ukrainian genocide (2003), as well as the last conference, which commemorated Chernobyl and was held a few weeks ago. In addition, I would also like to mention a recent book authored by Giulia Lami, *La Questione Ucraina fra '800 e '900* (Milano 2005). This work, which is the first book in Italy devoted specifically to Ukrainian modern history, is a clear and comprehensive compendium on complicated national and international events and on the most dramatic period of modern Ukraine.

Within the last few years there have been some changes in the cultural configuration of Ukrainian Studies in Italy. Historians appear to be more involved in Ukrainian subjects, while specialists of other Slavic literatures (mainly Polonists, Russianists and Philologists) seem to be less inclined to be involved in Ukrainian topics. This is not due to a lack of consideration, but rather to an adaptation to new realities. Indeed, the enthusiastic involvement at the beginning was dictated by the novelty of the subject, the new geopolitical situation of Europe after 1991, as well as by a feeling of "good will" in helping in the growth of Ukrainian Studies. Unfortunately, Ukrainian studies are now viewed as having reached a "mature" stage and, therefore, no longer in need of greater involvement by non-Ukrainists. This point was made clear to me by a colleague, a couple of years ago, when I approached him in an attempt to encourage greater involvement in the further development of Ukrainian studies. His reply was: "Now it is no longer important to participate for non-specialist-Ukrainists". Ukrainists, he argued, should be able to stand on their own two feet. This attitude is quite challenging to those of us who are attempting to promote greater participation in Ukrainian studies in Italy.

In the last few years specialists in Ukrainian studies in Italy were successful in organizing two conferences that were held in Gargnano sul Garda. The first conference focused on Mazepa and was attended many Ukrainians and specialists from USA, Canada, Italy, France and Germany. Papers presented during this conference have been published in a special volume in 2005 (*Mazepa e il suo tempo: storia, società, cultura – Mazepa and His Time: History, Society, Culture*, a cura di G. Siedina, Dell'Orso Editore, Alessandria 2004). The second conference, made possible by a grant from the European Science Foundation, was held also in Gargnano in 2004 (on the eve of the elections of November 2004!). Papers (in English) from this conference are published in the book *The Re-Integration of Ukraine in Europe: A Historical, Historiographical and Political Urgent Question* (Editore Dell'Orso, Alessandria, 2005).

At the beginning of February 2007 the University of Milan and the Italian Association of Ukrainian Studies (AISU) organized a meeting about *Kyiv and L'viv: The Cultural Text*. Scholars were invited from Italy, Ukraine and France. The papers will be published soon (G. Brogi Bercoff and M.G. Bartolini eds).

At the present time Ukrainian studies in Italy are facing a challenging situation existing at Italian universities that is due to a decrease in funding of grants as well as a crisis in teaching and research. I believe that although interest in Ukrainian culture, history and literature continues to grow, but there are too few specialists who are entirely devoted to Ukrainian subjects. It is very important that at this stage of development there be an increase in both research on specific subjects as well as in the dissemination of information to a broad non-specialized readership. Unfortunately, we have lost two individuals who had made important contributions to the development of Ukrainian studies; L. Calvi retired from university and academic life, and Mauro Martini died a few months ago. Martini, who was an excellent periodist and an extremely intelligent and knowledgeable specialist in post-Soviet studies, had authored many articles and books on Russia, Poland, and Ukraine. The loss of these two specialists has had a serious impact on the dissemination of accurate information about Ukraine to the reading public. Presently, we are preparing a series of articles and books on leading personalities within Ukrainian literature and culture, including an anthology of Italian translations of Ukrainian writers and poets that, due to the lack of adequate funding, we plan to publish on a web site. Unfortunately, all this is time consuming, especially when one takes into consideration that the few individuals involved with these projects are overwhelmed with teaching duties as well as their own various research activities. The most important goal, that of educating young Italian scholars, is hard to realize in an environment with too few doctoral level course offerings in Ukrainian studies, a dearth of quality teachers, and an economic situation which makes it difficult to ensure positions for future young scholars. The situation is somewhat better in area of the historical studies, where a couple of excellent post-graduate students are working on their Ph.D. theses under the direction of Andrea Graziosi.

Another challenge to the development of Ukrainian studies is the lack of good specialized libraries. Although the library of the Pontifical Oriental Institute has a good collection, it is far from being complete and needs to be updated. The Universities of Venice and Rome have a certain number of old and new books in their holdings. However, a serious researcher is forced to search for books scattered throughout various universities and at times must even travel abroad. It is extremely important that we receive updated information on new publications printed in Ukraine and also that their distribution is well organized via the electronic mail and the internet so that that we may easily purchase books or receive them from Ukrainian institutions on an exchange basis. Exchange, which is a common practice at

our universities for journals, should also be organized with rapidity and efficacy between Ukraine and European countries.

Unlike countries such as the USA, Canada, Germany and France, there are not many émigré intellectuals living in Italy. This has proven to be quite a handicap because we lack people knowledgeable in the Ukrainian language and literature, and also a group of people who would be directly interested in fostering Ukrainian studies. On the other hand, this situation provides a good reason for attempting to develop our own specific character of Italian Ukrainian studies. Indeed, I consider it important that each national tradition offer its own, individual examination and interpretation of Ukrainian culture. Of course, national philologies (Ukrainian for Ukraine) are fundamental and play a leading role; however, every national literature and culture also needs to be interpreted from different points of view. Contribution by non-Ukrainian scholars who come from various European backgrounds can be of enormous importance to a multifaceted and equilibrated interpretation of literary works and cultural facts: Polish studies in Italy provide an excellent example of how a very specific tradition allowed for important and original contributions to the development of Polish studies at an international level. It would be important to develop a similar model for Ukrainian studies; we are determined in achieving this in the future. Hopefully, the increase of contacts between scholars from different countries in Europe and North America, Australia and Ukraine will lead to greater cooperation and understanding. For a comprehensive model to be developed, the role of Europe as well as an openness of Ukraine towards Europe is fundamental along with the willingness of each partner to cooperate and understand the other.

It is important that Europeans help Ukrainians in becoming more acquainted with Western traditions, ways of thinking and methodology in order to foster the development of their own original literature, culture and scholarly tradition. At the same time it is also important that Ukrainians begin to identify what Western Europeans need to know about Ukraine. It is up to Ukraine to facilitate the flow of the great literatures of the world, and Western Ukrainists should put greater effort in discovering the best methods by which new modern Ukrainian literature and culture can be disseminated to the west. Much greater assistance must be provided to Ukrainian scholars who need to visit European countries. Another challenge for Ukrainians is to offer facilities to Western institutions so that it is easier to get in touch with Ukrainian culture: Institutes of Culture in European capitals; easy access to cinema, art and books; the preparation of books adapted to the reading public of European countries; organizing a good tourism network – these are just some of the ways which would be effective in fostering the growth of knowledge about Ukraine in the European Union and its place within the international context.

Within the scholarly arena, I am cognizant of the fact that Ukrainian scholars are faced with an enormous challenge in reconstructing their past