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***THE NEWSPAPER RUSLAN AS A PRIMARY SOURCE FOR  
EXAMINING UKRAINIAN EMIGRATION TO BRAZIL FROM THE LATE  
19TH TO THE EARLY 20TH CENTURY***

***Часопис «Руслан» як джерело вивчення української еміграції до  
Бразилії наприкінці XIX — на початку XX ст.***

*This scholarly article analyzes the newspaper «Ruslan» as a critical source for understanding Ukrainian emigration to Brazil during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. As a distinctive communication platform, the newspaper facilitated information exchange among Ukrainian communities in Brazil and Halychyna, providing rich insights through its diverse content, including articles, readers' letters, and analytical pieces. By meticulously examining Ruslan's content, researchers can develop a nuanced understanding of the social, cultural, and economic contexts of Ukrainian diaspora experience. The research explores key dimensions of Ukrainian emigration to Brazil, investigating the complex motivations behind relocation, the intricate processes of adaptation to a new environment, the multifaceted challenges encountered, and the significant contributions of Ukrainian immigrants to Brazilian societal development. Through a comprehensive analysis, the authors examine various dimensions of the Ukrainian community's collective experience, including their engagement in public and political domains, strategic efforts to preserve cultural heritage, establishment of social and educational institutions, and dynamic interactions with other ethnic groups.*

**Keywords:** *emigration, Brazil, Halychyna, newspaper «Ruslan», diaspora.*

*Дана наукова стаття присвячена аналізу часопису «Руслан» як важливого джерела для вивчення української еміграції до Бразилії наприкінці XIX — на початку XX ст. Часопис «Руслан» був унікальним форумом для спілкування та обміну інформацією між українською громадою в Бразилії та Галичиною. Через свої статті, листи читачів, аналітичні матеріали та інші рубрики «Руслан» надавав можливість отримати унікальний погляд на соціальний, культурний та економічний контекст, у якому функціонувала українська діаспора.*

*У статті розглядаються такі аспекти, як мотивації еміграції українців до Бразилії, адаптація до нового середовища, проблеми та виклики, з якими вони стикалися, а також*

їхній внесок у розвиток бразильського суспільства. Автори аналізують різноманітні аспекти життя української громади, зокрема їхню участь у громадських та політичних процесах, збереження культурної спадщини, створення соціальних і освітніх установ, а також взаємодію з іншими етнічними групами.

У часописі описані конфлікти та непорозуміння між різними етнічними та релігійними групами в поселеннях емігрантів у Бразилії наприкінці XIX — на початку XX ст. Зокрема, українські емігранти зазнавали дискримінації та переслідувань з боку польської спільноти. Польське католицьке духовенство та чиновники виявляли ворожість до українців, застосовуючи різні методи, такі як фізичне насильство, ідеологічна пропаганда та заборона будівництва українських церков і шкіл. Українські священики стикалися з неприязню польських духовних лідерів.

Українська громада демонструвала рішучість і вміння відстоювати свої права та інтереси. Вони активно будували церкви та організовували релігійні обряди, навіть без дозволу місцевої влади. Це свідчить про сильну віру та національну свідомість українських емігрантів, які залишали батьківщину в пошуках кращого життя в інших країнах.

**Ключові слова:** еміграція, Бразилія, Галичина, часопис «Руслан», діаспора.

*The Problem Statement.* Ukrainian emigration to Brazil at the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> centuries is one of the most intriguing yet understudied aspects of Ukrainian history. During this period, a significant migration flow of Ukrainians to Latin America, particularly Brazil, was driven by various factors, including political upheaval, economic hardships, and social unrest.

The newspaper «*Ruslan*», closely connected with the Narodovites and expressing views aligned with the national and clerical direction, served as a crucial source shedding light on numerous facets of the socio-economic, political, cultural, and educational life of Halychyna Ukrainians during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries.

From 1897 to 1914, the newspaper «*Ruslan*» was published under the editorship of Teofil Baranovskyi, Stefan Kulchytskyi, Lev Lopatinskyi, and Sen Horuk. Each of these individuals had their own distinct political beliefs, which influenced the editorial direction of the publication to some extent, albeit not radically. «*Ruslan*» was notable for its systematic and regular publication schedule, targeting a wide audience within Ukrainian society.

One of the central themes addressed in the newspaper was the issue of Ukrainian peasant emigration. It highlighted that poor management practices, inconsistent tax policies, the absence of cooperative associations among peasants, and exploitation by landowners were driving factors behind the emigration of

peasants to destinations such as Canada, Brazil, Germany, and Italy. The newspaper provided detailed descriptions of the challenges and difficulties faced by Ukrainian migrants, shedding light on their experiences abroad.

The newspaper «*Ruslan*» served as a valuable source of information about the life, challenges, traditions, and adaptation of the Ukrainian community in their new environment. Through its articles, readers' letters, and analytical materials, *Ruslan* provided insights into the social and cultural context that shaped the experiences of Ukrainians in Brazil. This source offers an opportunity to gain a deeper understanding of the struggles and achievements of Ukrainian immigrants in their efforts to preserve their identity and heritage while adapting to new circumstances.

*The purpose of the article* is to analyze the newspaper «*Ruslan*» as an important source on Ukrainian emigration to Brazil in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. The authors seek to trace how this newspaper depicted the reasons for emigration and the process of adaptation of Ukrainian immigrants to their new environment. Additionally, the article aims to scrutinize various facets of the Ukrainian community's life in Brazil, encompassing their involvement in public, cultural and religious spheres, efforts in preserving cultural heritage, establishment of social and educational institutions, as well as interactions with other ethnic groups within Brazilian society.

*The historiographic review* draws upon a range of studies elucidating the immigration of Ukrainians to Brazil during the late 19th and early 20th centuries. Early works, such as those by P. Karmanskyi (Карманський, П. 1925; Карманський, П. 1932), focus on the missionary endeavors of the Basilian Fathers in Brazil and explore the underlying causes prompting Ukrainian emigration to this country. Research by E. Onatskyi (Онацький, Е. 1954) and M. Getz (Гец, М. 1954) broadens the scope to encompass Ukrainian immigration to South America as a whole, highlighting the contributions of Ukrainians to the development of Brazilian society.

Further insights into the life of the Ukrainian diaspora in Brazil are provided by V. Borys (Борис, В. 1970) and A. Strilko (Стрілко, А. 1972; Стрілко, А. 1973),

who explore specific facets such as public engagement, religious activities, and the establishment of Ukrainian settlements. V. Burko (Burko, 1963) and O. Borushenko (Борушенко, О. 1973) delve into the historical underpinnings of Ukrainian immigration, examining not only its contextual backdrop but also the enduring impact of Ukrainians on Brazil's cultural and social fabric.

In addition, the studies of C. Horbatiuk (Horbatiuk, C. 1989) and O. Borushenko (Boruszenko, O. 1969; Boruszenko, O. 1981) offer detailed analyses of Ukrainian immigration within the state of Paraná, focusing on the formation of Ukrainian settlements and the perpetuation of cultural traditions in this region.

In his article, S. Tsytko (Ціпко, S. 1986) explores the history of Ukrainian emigration to Paraná, Brazil, examining its profound impact on the formation and evolution of the Ukrainian community within the region. The study meticulously traces the settlement process of Ukrainians in Paraná, shedding light on their social and economic adaptation, as well as the enduring influence of Ukrainian culture on the local societal landscape. Tsytko's research highlights a spectrum of issues surrounding Ukrainian emigration to Brazil, ranging from the underlying motives driving emigration to the multifaceted challenges of integrating into a new socio-cultural milieu.

In another notable contribution, S. Tsytko (Ціпко, С. 2022) conducts an in-depth examination of three distinct waves of Ukrainian emigration to Brazil. This comprehensive analysis highlights various temporal and dimensional aspects of Ukrainian migration, encompassing socio-economic conditions in Ukraine, migration routes taken by emigrants, forms of social organization within migrant communities, and their intricate interactions with the local populace in Brazil. Additionally, the article provides a detailed exploration of the myriad factors shaping the dynamics of Ukrainian emigration during this transformative period.

M. Hrymych's article (Гримич, М. 2009) focuses on the pioneering agriculture of Ukrainians in Brazil during the initial stages of immigration. A unique feature of this agriculture was the use of slash-and-burn and the so-called «foysuva» methods for preparing soil for planting. The land was worked manually without

digging, using a hole-planting method for seeds. The range of crops included both traditional Ukrainian staples and adapted local plants. Summarizing, the author notes that the agricultural practices of Ukrainians during the pioneer stage exhibit traits of an extreme, survival-oriented subculture adapted to the environment. Early farming relied on manual labor, employing slash-and-burn and «foysuva» soil preparation techniques. A distinctive feature of further soil processing was the absence of digging before sowing or planting, with seeds planted using a point-planting method. The crop list included the "classic" Ukrainian staples (rye, wheat, buckwheat, millet, flax) as well as adapted local crops (beans, corn, cassava, sweet potatoes). Gathering, hunting, and fishing played significant auxiliary roles during the initial immigration stage. Some rudimentary aspects of pioneer land management and archaic technologies persist today on small-scale and impoverished farms.

The study's *methodological framework* relies on a comprehensive analysis of historical sources, with a particular focus on the newspaper *Ruslan* as a pivotal resource for understanding Ukrainian emigration to Brazil in the late 19th and early 20th centuries. Leveraging the historical method facilitates an in-depth exploration of textual materials, enabling the researcher to scrutinize content intricacies and identify prevailing themes and patterns within the emigration movement. Furthermore, employing a comparative analysis approach allows for juxtaposing findings with other relevant sources and studies on Ukrainian emigration to Brazil, thus enriching the contextual understanding.

An analytical approach is integral to interpreting the gathered data, enabling the researcher to draw insightful conclusions regarding the far-reaching implications of emigration on the socio-cultural and economic landscape of the Ukrainian community in Brazil. Through synthesizing historical evidence and analytical insights, the study endeavors to offer a nuanced understanding of the complexities inherent in the process of Ukrainian emigration to Brazil, shedding light on its multifaceted impacts and broader historical significance.

**The Results of the Research.** At the end of the 19th and the beginning of the 20th centuries, Halychyna emerged as a province within the Austro-Hungarian

Monarchy and had one of the largest populations among all regions of the empire. Despite grappling with high rates of infant mortality, the region witnessed significant population growth. Between 1830 and 1890, Halychyna experienced an annual population increase of nearly 64,900 individuals. However, this demographic surge was accompanied by a pressing issue — the scarcity of available land. By 1875, the number of peasants with access to only 3–4 morgues of land had surged to 800,000 people (Качараба, С. & Рожик, М. 1995). Estimates by F. Вужак suggest that agrarian overpopulation in Halychyna at the turn of the century reached 1.2 million people (Вужак, F. 1908, с. 391).

One of the main reasons for emigration, as highlighted by I. Franko in his journalistic articles, was the poverty in Halychyna, associated with a range of socio-economic problems, such as hunger (which claimed about 50,000 lives annually), the decline of agriculture, rapid population growth (the highest birth rate in the Austro-Hungarian Empire — 45.15 per 1,000 inhabitants), auctions of peasant farms due to non-payment of bank and usurious loans, lack of industry, natural disasters and crop failures, and high taxes (Halychyna accounted for 11.6% of the total tax amount for all regions of the state) (Гнатюк, М. & Шостак, О. 2019, с. 56).

During the 19<sup>th</sup> century, while North American governments were implementing significant structural changes and pursuing modernization and immigration programs, several Latin American countries considered similar policies. Specifically, Brazilian government officials recognized that the abolition of slavery would necessitate new economic strategies to support the country's vibrant export sector, primarily reliant on coffee and rubber. Following the abolition of slavery in the late 1880's, Brazil's expanding economy, rising wages, and the continuous growth of coffee exports created a demand for additional labor. Consequently, the government initiated an ambitious development program encompassing immigration, foreign investment, infrastructure enhancements, and an agrarian revolution aimed at meeting the demands of an export-oriented economy (Cipko, S. 1986, с. 19).

At the end of the 19<sup>th</sup> century, the emigration of Halychyna peasants began to assume alarming proportions. A significant factor in this phenomenon was the involvement of emigration agents. By 1895, agencies representing various companies were operating in nearly all districts of Halychyna. For example, the «Hamburg-American» agency, along with «Laudi and Weinstein», had agents stationed in Buchach, Ternopil, Terebovlya, Zbarazh, Stanislaviv, and Zhydachiv counties. These agencies offered incentives, such as payment of 16 crowns for each emigrant<sup>201</sup>. According to regional division reports, approximately 11,000 people emigrated from Halychyna to Brazil in 1895 (Качараба, С. & Рожик, М. 1995, с. 73).

Representatives of the Ukrainian socio-Christian movement frequently addressed the issue of usury in Halychyna at various representative levels. On January 18, 1897, A. Vakhnyanyn raised the matter in parliament, identifying usury as a primary cause of mass emigration from the region. He likened the actions of usurers to that of a spider ensnaring a mosquito, emphasizing the gradual entrapment of peasants, their inability to resist, and the draining of their vital resources, likening them to «the corpse sent to Brazil»<sup>202</sup>.

The newspaper *Ruslan* extensively covered the issue of unscrupulous agents who exploited poor peasants, enticing them to emigrate to various countries, including Brazil. Emigrants who ventured to Brazil in pursuit of better prospects often returned, recounting the hardships they encountered in their new land. Specifically, they described being compelled to toil on farms without access to essential tools like plows and livestock, struggling to secure food for themselves and their families<sup>203</sup>.

Using the example of one of the most influential agents, Nodari, the article highlights the methods and tactics he employed to promote emigration from Halychyna to Brazil. Nodari utilized various techniques, including distributing

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<sup>201</sup>Про еміграцію галицьких селян в літах 1894–1896 (Розвідка посла Н. Вахнянина) // *Руслан*. Ч. 216. 23 вересня (5 жовтня) 1897. С. 2.

<sup>202</sup>Бесіда пос. Нат.Вахнянина в справі лихви в Галичині. Виголошена в радї державній д. 18 січня 1897 // *Руслан*. Ч. 10. 14 (26 січня) 1897. С. 1–2.

<sup>203</sup>Бразилійській рай // *Руслан*. Ч. 103. 8 (20) мая 1897. С. 1–2.

printed materials and sending personal letters, to capture the interest of prospective emigrants. By offering detailed descriptions of the benefits of relocating to Brazil, the agent sought to persuade individuals to choose this destination. This aspect of the historical narrative is particularly intriguing, providing valuable insights into the attitudes and practices that shaped migration promotion during that era<sup>204</sup>.

In the newspaper *Ruslan*, several poignant accounts of Ukrainian migrants reveal the significant challenges they faced during the migration and adaptation process. These individuals endured harsh living conditions, such as hunger, inadequate housing, and limited access to medical care. The strenuous labor demands, combined with meager wages, led to both physical and psychological strain. Despite their hopes for a better future in Brazil, many migrants encountered exploitation, low pay, and false promises. Upon arrival, they found themselves laboring on coffee plantations under grueling conditions, struggling with inadequate food and substandard housing. Tragically, they were ensnared in a system that exploited their labor at minimal cost. As a result, the breakdown of families due to death, alcohol abuse, or marital dissolution became common. The lack of proper healthcare worsened their situation, increasing their vulnerability to disease and hindering the treatment of injuries and illnesses<sup>205</sup>.

The authors of the articles in *Ruslan* highlight the multifaceted challenges faced by Ukrainian emigrants in Brazil and their efforts to preserve their cultural identity. One contributor emphasized the need to provide support to Ukrainians in Brazil, advocating for the dispatch of priests and the provision of literature and press materials to protect their cultural heritage. The publication also explores conflicts with the Polish community in Brazil, as the latter sought to assimilate Ukrainians into their colonies. These discussions underscore the resilience of the Ukrainian diaspora in Brazil and their commitment to preserving their unique cultural identity amidst external pressures<sup>206</sup>.

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<sup>204</sup> Способи Нодарі-ого // *Руслан* Ч. 167. 28 липня (9 серпня) 1899. С. 1–2.

<sup>205</sup> Бразилійській рай // *Руслан* Ч. 108. 14 (26) мая 1897. С. 1.

<sup>206</sup> Допись. Де-що про Русинів в Бразилії // *Руслан*. Ч. 114. 21 мая (2 червня) 1897. С. 1–2.



In the newspaper *Ruslan*, a series of articles by K. Studynskyi titled «From the Brazilian Hell» vividly depicted the outbreak of what was called the «emigration fever» in 1895 in the village of Kypyachka near Ternopil. Local peasants were enticed by agents to emigrate to Brazil, lured by promises of large land plots and support during the initial stages of settlement. A crucial element in this agitation was the active endorsement of emigration by local leaders. Agents spun tales of the allure and romance of emigration, fabricating a myth of its attractiveness. As villagers embarked on their journey, they held hopes for a brighter future. However, upon arriving in Brazil, many encountered a reality starkly different from their expectations. Disillusioned by their experiences, some returned home, disheartened by the harsh realities of life in Brazil.

The newspaper *Ruslan* illustrates the challenges of the «Brazilian fever» through the experiences of the Kovalskyi family, who emigrated from the village of Kypyachka in 1896 in pursuit of economic improvement. According to accounts, the family invested substantial funds in travel expenses, agent fees, accommodation, and other associated costs. Their journey was fraught with difficulties, including unexpected route changes and additional expenses for lodging along the way.

Upon their arrival in Brazil, the emigrants found themselves on plantations, grappling with the challenges of adjusting to unfamiliar living and working conditions. The Kovalskyi family and other migrants encountered financial hardships as their living expenses and essential needs exceeded their incomes. Consequently, they accrued a substantial debt to the plantation owner. With meager harvests and low product prices, their debt only grew, exacerbating their financial troubles.

Life on the plantations proved to be exceedingly arduous. Workdays stretched until 9 o'clock in the morning due to the intense heat and the danger of encountering snakes. Both working and living conditions were rudimentary, with limited access to food and other essentials.

The Kovalskyi family experienced profound social isolation due to their inability to afford even basic necessities such as bread or meat. Moreover, they

lacked access to religious services and communication with a priest, further intensifying their sense of alienation<sup>207</sup>.

The publication highlighted the alarming mortality rate among migrants, affecting both children and adults, as well as instances where entire families disappeared. Ultimately, the Kovalskyi family decided to return to their homeland, but doing so required settling their debts with the plantation owner. However, not all emigrants could afford to return, as plantation owners imposed stringent conditions<sup>208</sup>.

The post highlighted the distressing mortality rate among migrants, affecting both children and adults, and recounted a tragic incident where one migrant disappeared along with their entire family. Eventually, the Kovalskyis opted to return to their homeland, but this endeavor required settling all debts owed to the plantation owner. However, not all emigrants could afford to return due to the exorbitant demands imposed by plantation owners.

The contributors to the newspaper *Ruslan* viewed the preservation of national identity as reliant on supporting the Greek Catholic Church in Brazil.

In 1897, several groups of Basilian missionaries from Halychyna arrived in Brazil. They settled in Prudentopolis, which was the settlement with the largest concentration of Ukrainian immigrants at the time. Intensive church construction began in the colonies, and in Prudentopolis<sup>209</sup> itself, the Basilians established their monastery.

The newspaper highlighted that the bishop and his supporters in Brazil expressed disapproval towards the Ukrainian church mission, leading to tensions and conflicts between the emigrants and local residents. It was noted that Greek-Catholic priest S. Kyzyma made efforts to address the church-related issues. Despite facing significant challenges, Father Kyzyma sought to reconcile with the bishop

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<sup>207</sup> З бразилійського пекла // *Руслан*. Ч. 14. 19 (31 січня) 1899. С. 1.

<sup>208</sup> З бразилійського пекла // *Руслан*. Ч. 15. 20 січня (1 лютого) 1899. С. 1–2.

<sup>209</sup> It is noteworthy that the municipality of Prudentopolis is often referred to as the capital of «Ukrainian Brazil», owing to the fact that 75% of its entire population comprises ethnic Ukrainians, predominantly hailing from the Ternopil region. As a testament to the Ukrainian presence, the Ukrainian language has been officially recognized in this municipality (<https://www.radiosvoboda.org/a/news-ukrainska-mova-brazylia/31497014.html>)

and promoted interfaith dialogue in Brazil. He actively sought support and assistance from various church entities, striving to find solutions to his problems and fulfill his missionary duties<sup>210</sup>.

Unfortunately, conflicts emerged among Ukrainian immigrants, notably exemplified by the activities of the Ukrainian reading room in Curitiba. The primary objective of this reading room was to promote education among Ukrainian emigrants, disseminate literature and press, and safeguard national interests. However, certain priests attempted to establish an alternative educational society, leading to discord within the community. The political environment in Brazil, characterized by a conservative government and the dominance of old Portuguese families, posed significant challenges to the development of Ukrainian educational organizations<sup>211</sup>.

The position of the Basilian Order became increasingly complex. On September 1, 1899, a papal bull was issued in Rome, stipulating that religious rites among Ukrainian immigrants in Brazil must be conducted exclusively by Catholic priests. Consequently, the Basilians were formally relieved of their missionary duties (Стрілко, А. 1973, с. 104).

The newspaper expressed the Ukrainian community's concerns in Brazil regarding the potential influence of Polish missionaries on their national and religious identity. It highlighted the significant presence and influence of Ukrainians in the region. However, there were apprehensions that Polish priests sought to alter church practices and advocate for the adoption of the Latin rite. Concerns arose about the future of Ukrainians, fearing they might be prohibited from praying in their native language and stigmatized as inferior Catholics for rejecting the Latin rite. The contributor appealed to the leaders of the Greek Catholic Church, urging them to safeguard their rights and traditions<sup>212</sup>.

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<sup>210</sup> Справа рускої церкви в Бразилії 1898 // *Руслан*. Ч. 89. 23 цвітня (5 мая) 1898. С. 1–2.

<sup>211</sup> Вісти з Бразилії. *Руслан* // Ч. 107. 12 (25) мая 1900. С. 1–2.

<sup>212</sup> з Бразилії // *Руслан*. Ч. 156. 13 (26) липня 1900. С. 2.

The example of the Polish priest Bronikowski was cited, who propagated derogatory stereotypes about Ukrainians and urged Poles to unite against them<sup>213</sup>. He explicitly stated that despite the settlement having only 60 Polish immigrant families compared to the 600 Ukrainian families, the former deserved more rights. Bronikowski demanded that Ukrainians convert to the Roman Catholic rite (Стрілко, А. 1973, с. 104). In the pages of the periodical, we find the concerns of the Ukrainian community in Brazil about the possible influence of Polish missionaries on their national and religious identity.

Through the editorial office of the newspaper, Ukrainian-Brazilians addressed the leaders of the Greek Catholic Church with a plea to safeguard their faith and traditions from the influence of Polish priests. Through publications in the newspaper *Ruslan*, they sought to draw attention to their plight.

The emigration journey from Halychyna to Brazil was fraught with dreams and aspirations for a brighter future, yet it also concealed the risks and daunting challenges of adapting to life in a foreign land. The contributor vividly depicted the profound indignation and apprehension within the Ukrainian community concerning the potential erosion of their identity and religious heritage under the sway of Polish clergy<sup>214</sup>.

The periodical outlines the complex interethnic dynamics in Curitiba and the efforts to coordinate joint initiatives aimed at addressing common challenges. While Ukrainians predominantly resided in rural outskirts, distant from the city center of Curitiba, the Polish community was more prominent within the city limits. Ukrainians made strides in establishing their own church and the Prosita society to foster collective activities and address communal concerns. Additionally, plans were underway to convene a large assembly to deliberate on mutual issues<sup>215</sup>.

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<sup>213</sup> Борба за церков. (Допись з Бразилії) // *Руслан*. Ч. 157. 14 (27) липня 1900. С. 2.

<sup>214</sup> Борба за церков. (Допись з Бразилії) // *Руслан*. Ч. 157. 14 (27) липня 1900. С. 2.

<sup>215</sup> З бразилійської України // *Руслан*. Ч. 1. 1 (14) січня 1903. С. 1.

In the periodical *Ruslan*, we observe Father S. Kyzyma's aspiration to establish a public school in Prudentópolis, offering instruction in both Ukrainian and Polish. This initiative highlights his remarkable altruism, as he donated his personal residence for the school and financed half of its expenses from his own resources. Kyzyma's efforts were aimed at enhancing educational accessibility for both Ukrainians and Poles<sup>216</sup>.

Additionally, emphasis is placed on the organizational strategies developed to provide spiritual guidance and promote the growth of Ukrainian settlements in Brazil. This included dispatching missions and establishing apostolic delegates to streamline church activities. Notably, a mission, which included Basilian Fathers, was sent to Paraná, Brazil<sup>217</sup>.

In August 1902, the inaugural Ukrainian organization, the *Prosvita* Society in Curitiba, was formed under the leadership of S. Petrytskyi. He, representing the 'Paraná Committee' established in Lviv in November 1901, arrived in Brazil with a mandate to bolster the cultural and educational progression of emigrants through the establishment of schools and reading rooms (Стрілько, А. 1972, с. 104).

The pages of the newspaper describe the difficulties faced in organizing and administering community initiatives due to the shortage of qualified candidates and the community's reaction to management shortcomings. It highlights the case of Stefan Petrytskyi, whose leadership proved ineffective. Petrytskyi lacked the requisite training and experience to fulfill his responsibilities adequately<sup>218</sup>.

Moreover, the authors of the newspaper articles illustrate the difficult circumstances faced by the Ukrainian colony in Paraná due to the misconduct of the Brazilian commissioner Gama, compounded by insufficient support from the consulate. Tensions arose as Ukrainian settlers found themselves financially incapable of procuring land, sparking conflict and exacerbating their predicament.

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<sup>216</sup> Новинки // *Руслан*. Ч. 12. 16 (29) січня 1901. С. 2.

<sup>217</sup> Справа еміграції // *Руслан*. Ч. 185. 20 серпня (2 вересня) 1902. С. 1.

<sup>218</sup> З бразилійської України // *Руслан*. Ч. 200. 6 (19) вересня 1902. С. 2–3.

Brazilian officials issued threats to compel Ukrainians to pay for the land, prompting the latter to seek assistance from the Austrian consulate. However, they did not receive the expected support, as the consulate failed to safeguard their rights against the abuses perpetrated by Brazilian officials. Despite appeals and the impossibility of payment, the pressure from commissars persisted, exacerbating the plight of the Ukrainian colony. Only after the removal of this official by the governor's decision did stability partially return to the Ukrainian community<sup>219</sup>. This episode underscores the Ukrainian community's struggle for justice and the protection of their rights in Brazil<sup>220</sup>.

The newspaper emphasized the crucial role of education in preserving the national identity of the Ukrainian community in Brazil, noting that many immigrants arrived with minimal financial resources. Moreover, the land they encountered was often infertile, while land prices remained high. The volatility of the grain market further compounded their difficulties, resulting in financial losses. Consequently, many Ukrainians sought employment in various industries and regions, where they had to adapt to unfamiliar working conditions. Some turned to railway construction and other infrastructure projects, only to encounter issues such as non-payment for their labor.

Ukrainian settlers in Brazil faced significant challenges in establishing educational institutions due to a scarcity of resources and limited support from the Brazilian government. Despite efforts to organize schools and recruit educated colonists as teachers, the lack of adequate governmental assistance hindered their endeavors<sup>221</sup>. Additionally, the lack of unity among colonists from diverse regions further complicated the organization and development of social institutions within Ukrainian communities, including schools and public organizations.

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<sup>219</sup> З бразилійської України // *Руслан*. Ч. 216. 26 вересня (9 жовтня) 1902. С. 1–2.

<sup>220</sup> З бразилійської України // *Руслан*. Ч. 217. 27 вересня (10 жовтня) 1902. С. 1–2.

<sup>221</sup> Доля бразилійських Русинів // *Руслан*. Ч. 214. 21 вересня (4 жовтня) 1903. С. 2.

The newspaper emphasized the strong religious devotion of Ukrainians in Brazil, highlighting its pivotal role in maintaining national identity and traditions. However, concerns arose regarding the younger generation's potential disconnection from their roots, as they grew up in the Brazilian environment, leading to a loss of contact with relatives and native culture. Recognizing the importance of education and information, Ukrainians sought means of communication and sources of information, such as newspapers, to help preserve their cultural identity within the Brazilian context.

The newspaper underscored the crucial role of education in preserving the national identity of the Ukrainian community in Brazil. Access to quality education was deemed essential for safeguarding cultural and linguistic traditions. However, there was a notable absence of educational materials tailored to local conditions, particularly primers<sup>222</sup>. Ukrainians in Brazil faced challenges due to the scarcity of priests, churches, and schools. Nevertheless, missionaries and activists provided support by assisting in the construction of churches and schools, as well as organizing reading rooms and cultural events. To address the educational needs of the community, Ukrainians in Brazil sought resources from publications in Halychyna, such as «*Prosvita*» and «*Ruslan*», requesting books, magazines, and other materials to aid in their education and development<sup>223</sup>.

On the pages of the newspaper, we find the challenges Ukrainian settlers faced in Brazil, particularly the efforts of missionaries to preserve their cultural and religious heritage. The safeguarding of Ukrainian culture and rituals was intrinsically linked to the continuation of the traditional Greek-Catholic rite, a point emphasized throughout the publication<sup>224</sup>.

Financial constraints meant that many young colonists were unable to acquire land independently, forcing them to live with their parents. This situation created both social and economic challenges for families. Primarily engaged in agriculture,

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<sup>222</sup> Доля бразилійських Русинів // *Руслан*. Ч. 215. 23 вересня (6 жовтня) 1903. С. 1–2.

<sup>223</sup> Про Русинів в Бразилії // *Руслан*. Ч. 223. № 3 16 жовтня 1904. С. 1–2.

<sup>224</sup> З бразилійської Руси // *Руслан*. Ч. 127. № 8. 21 червня 1905. С. 2.

settlers cultivated crops such as corn, rye, beans, oats, and flax. However, a major challenge for Ukrainians was the infestation of ants, devastating their crops and property, further intensifying their difficulties in the unfamiliar environment<sup>225</sup>.

*The conclusions.* Ukrainian emigration to Brazil during the late 19th and early 20th centuries represents a significant chapter in the history of the Ukrainian people. The newspaper *Ruslan* played a crucial role in documenting and shedding light on this migration wave. Acting as a primary source of information, it provided valuable insights into the experiences and challenges faced by the Ukrainian community in Brazil and contributed to preserving Ukrainian culture and identity among the emigrants.

The newspaper highlights the conflicts and tensions that arose between different ethnic and religious groups in the immigrant colonies of Brazil during this period. Notably, Ukrainian emigrants encountered discrimination and persecution from members of the Polish community, underscoring the complexities and challenges of cultural integration in a new land. Polish Catholic clergy and officials demonstrated hostility towards Ukrainians through various means, including physical violence, ideological propaganda, and prohibiting the construction of Ukrainian churches and schools. Ukrainian priests also encountered resistance from Polish spiritual leaders.

Despite these challenges, the Ukrainian community exhibited resilience and a steadfast commitment to defending their rights and interests. They proactively constructed churches and organized religious ceremonies, often without authorization from local authorities. This illustrates the unwavering faith and strong national consciousness of Ukrainian emigrants, who ventured from their homeland in pursuit of better opportunities abroad.

Ukrainian emigrants managed to preserve their cultural identity, national consciousness, and religious rituals despite significant challenges and discrimination, particularly from the Polish community and local authorities. Among

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<sup>225</sup> З бразилійської Руси // *Руслан*. Ч. 128. № 9. 22 червня 1905. С. 2.



the main achievements of the Ukrainian community were their efforts to preserve their religion, manifested in the construction of churches and the involvement of missionaries. The community also actively worked on establishing schools and cultural centers that promoted educational development and the preservation of cultural values. Their commitment to education and language preservation was an essential element of their identity.

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