

UKRAINIANS ABROAD: NEWS AND VIEWS #119

Compiled by Serge Cipko, Coordinator, Ukrainian Diaspora Studies Initiative, CIUS (Email: scipko@ualberta.ca).

25 September 2015

1. Recent Studies.
2. Belarus. "Over 27,000 Ukrainians Have Moved to Homyel Region since January 2014, Official Says," *BelaPAN*, 2 September 2015.
3. Brazil. "Brazil's 600,000-Plus Ukrainian Diaspora Bridge Distance," *Kyiv Post*, 24 September 2015.
4. Brazil/Canada. "Local Ukrainian Dancer Tours South America," *Lakeside Leader* (Slave Lake, Alberta), 2 September 2015.
5. Canada. "Perogies on the Prairies: Manitoba's European Community Keeping Traditions Alive," *Yahoo Canada News*, 21 September 2015.
6. Canada. "Ukrainian Canadians Launch Arts Foundation Fundraising Drive," *Globe and Mail*, 19 September 2015.
7. Czech Republic. "Czech Population Slightly Increases Thanks to Immigrants," *CTK Daily News*, 11 September 2015.
8. Czech Republic. "Steep Rise in Ukrainian Asylum Seekers," *Prague Post*, 9 September 2015.
9. Czech Republic. "Czech Companies Wooing Foreign Workers – Press," *CTK Daily News*, 3 September 2015.
10. Estonia. "Estonia Celebrates Day of Ethnic Minorities," *BBC Monitoring European*, 24 September 2015.
11. General. "Life of Ukrainian Immigrants in Europe," *Day*, 21 September, 2015.
12. Latvia. "Latvia's Ukrainian Congress to Hold Campaign in Support of Ukrainian Pilot," *Baltic Daily - Political/Social News*, 25 September 2015.
13. Poland. "There Will Be Work for Refugees," *Polish News Bulletin*, 10 September 2015.
14. Turkey. "У центрі Стамбула з'явилася парафія УГКЦ" [A Ukrainian Greek-Catholic Church Parish Has Been Established in the Centre of Istanbul"], *Vidia.org*, 15 September 2015.
15. USA. "Ukrainians to Gather in Newtown Sunday," *Greenwich Time*, 19 September 2015.

16. USA. "Pittsburgh's Favorite Food – Pierogies - the Next Hot Trend?" *Sungazette.com*, 16 September 2015.

17. USA. "UOC of the USA Delivers Assistance to Donetsk Region of Ukraine," *RISU*, 8 September 2015.

18. USA. "Faces of Faith: Newcomer Leads 100-Year-Old Church," *Albany Times Union*, 5 September 2015.

19. USA. "Ukrainian Music Gets Back to Its Roots," *Pike County Courier*, 25 August 2015.

***Thanks to Oksana Koshulko and Marusia Petryshyn.

1. Recent Studies.

AUSTRALIA

Mark Edele and Sheila Fitzpatrick. "Displaced Persons: From the Soviet Union to Australia in the Wake of the Second World War," *History Australia*, 12, no. 2 (August 2015): 7–16.

Abstract:

"The 'displaced persons' (DPs) from Eastern Europe, including the Soviet Union, whom Australia took in as immigrants under the mass resettlement scheme after the Second World War, dramatically changed the country's immigration patterns and demography. They paved the way for further diversity to come. There is a growing scholarly literature on displaced persons (DPs) after World War II, both in general and with reference to their postwar resettlement in Australia in particular. Internationally, the current debate usually focuses either on discourses and institutional settings or the fate of specific ethnic groups. In Australia, the discussion is entangled with the history of immigration and of White Australia, and is often connected to present day refugee issues. A particularly rich vein of scholarship concerns Australia's uneasiness about accepting Jews. This special issue, by contrast, focuses primarily on the history of one particular group of DPs: people who had been exposed to Soviet rule during the war - either as Soviet citizens, or deportees and refugees from Poland and elsewhere - and who subsequently found their way to Australia in the late 1940s and early 1950s, mainly under the DP mass resettlement scheme administered by the International Refugee Organization (IRO)."

For more information, visit:

<http://search.informit.com.au/browsePublication;py=2015;vol=12;res=IELAPA;issn=1449-0854;iss=2>

BELARUS

Г. О. Кудряшов. “ПРИНТ-МЕДІА УКРАЇНЦІВ БІЛОРУСІ (ГАЗЕТА «ГОЛОС БЕРЕСТЕЙЩИНИ»).”

[H.O. Kudriashov/Print Media of Ukrainians in Belarus (The Newspaper *Holos Beresteishchyny*)]

Can be accessed at: http://nauka.zinet.info/30_1.pdf#page=49

BRAZIL

Inês Valéria Antoczeczen and Ancelmo Schörner. “REGIÃO, ESPAÇO, HISTÓRIA: AS DINÂMICAS CULTURAIS ENTRE DESCENDENTES DE POLONESES E UCRANIANOS EM MALLET/PR.”

[Region, Space, and History: Cultural Dynamics between the Descendants of Poles and Ukrainians in Mallet, Paraná.]

Can be accessed at:

http://www.cih2015.eventos.dype.com.br/resources/anais/4/1430928320_ARQUIVO_REGIAO,ESPACO,HISTORIAASDINAMICASCULTURAISENTREDESCENDENTESDEPOLONESESEUCRANIANOSEMALLETPR.pdf

Nikolas Corrent. “História e o simbolismo das Pêssankas e a permanência da cultura ucraniana em Prudentópolis/PR.” *Revista Café com Sociologia* 4, no. 1 (2015): 195–210.

[The History and Symbolism of Pysanky and Ukrainian Cultural Retention in Prudentópolis.]

Abstract:

“This research promotes the study and reflection on practice Ukrainian cultural coloring eggs, known as *pêssankas*, and has as its object of study, the work done in the city of Prudentópolis (PR), the descendants of immigrants from Ukraine, which through its art make this tradition get residence status. The work around that is accompanied by custom research photographic and seeks to describe the symbolism of colors and designs used with social focus.”

Can be accessed at:

<http://revistacafecomsociologia.com/revista/index.php/revista/article/view/454/pdf>

Laurenço Resende da Costa. “RELAÇÕES DE PODER E BUSCA DAS ORIGENS EM PRUDENTÓPOLIS-PR A PARTIR DA LÍNGUA E DA DISCIPLINA DE LÍNGUA UCRANIANA.”

[Power Relations and the Search for Origins in Prudentópolis, Paraná, from the Perspective of Language and the Ukrainian Language Discipline.]

Can be accessed at:

http://www.snh2015.anpuh.org/resources/anais/39/1438790347_ARQUIVO_ARTIGOFINALSCPARAENVIAR.pdf

CANADA

Shawna Diane Partridge. “Rule of Seconds.” MA thesis, University of Windsor, 2015.

Abstract:

“Set in the Northern Ontario city of Sault Ste. Marie, the novella *Rule of Seconds* is a semi-autobiographical fiction that interlaces a city’s and a family’s history through storytelling, family lore, hearsay, medical accounts, newspaper clippings, and other archival materials. The disjunctive narrative weaves together stories about the troubled relationships of four generations of women with Ukrainian backgrounds. *Rule of Seconds* spans from the early 1920s, through Prohibition, to the present. The narrator-protagonist, a member of the fourth generation, pieces together surprising facts about her family history. The novella is a story of self-discovery, acceptance, and remembrance. It depicts the socio-economic struggles of the working-class men and women who populate the small Northern Ontario city. *Rule of Seconds* raises questions about why we do not have a consensus over what has happened in the past, as suggested by the subtitle of the novella, “The way the past unfolded depended upon who told it.” The novella is open-ended, raising epistemological questions about what we choose to believe, and why we make such choices.”

Can be accessed at:

<http://search.proquest.com/pqdtglobal/docview/1695059055/abstract/B01A3B19F5734490PQ/53?accountid=14474>

Max Antony-Newman. “Social and Cultural Capital of Ukrainian University Students in Canada and Their Educational Experience.” MA thesis, University of Toronto, 2014.

Abstract:

“This qualitative research involved semi-structured interviews with Ukrainian international and immigrant university students in Canada to get an insight into their educational experience using the concept of social and cultural capital put forward by Pierre Bourdieu. Ukrainian students constitute an under-researched group of diverse students in Canada and it is important to understand their specific attitude towards education, adaptation and achievement. I found that Ukrainian students possess high levels of social and cultural capital. Social capital showed low level of portability due to the weak ties between Ukrainian students and Ukrainian Canadian community. While more equal approach to the availability of print, access to extracurricular activities and enriched curriculum provided Ukrainian students with advantage in Canada, they experienced obstacles due to the lack of presentation skills and dissatisfaction with curriculum. These results will enable educators and administrators to get an insight into educational patterns and expectations typical of Ukrainian students.”

Can be accessed at:

<http://search.proquest.com/pqdtglobal/docview/1649168931/fulltextPDF/B01A3B19F5734490PQ/7?accountid=14474>

CZECH REPUBLIC

Petr Vasát and Josef Bernard. “Formování komunit, nebo sociální integrace? Analýza personálních sítí ukrajinských imigrantů v Plzni,” *Sociologický časopis* 51, no. 2 (2015): 199–225.

[Forming Communities or Social Integration? A Personal Network Analysis of Ukrainian Immigrants in Pilsen.]

Abstract:

“The aim of this article is to describe the personal networks of Ukrainian immigrants residing in an urban centre in the Czech Republic and to identify patterns that can help to elucidate some aspects of their integration. Social support networks in this study were created using the multiple name generator method. Here the generator was made up of six questions asking whom respondents might turn to for money, employment, housing, leisure, to discuss intimate things, or might simply be important to the respondent in some other way. Data-collecting was conducted in Pilsen, an industrial city with a large number of immigrants, and data were obtained from 30 Ukrainians. The networks were measured using structural measures (density, degree centrality and betweenness centrality) as well as common egocentric ones (multiplexity, frequency etc.). The analysis revealed that networks of Ukrainians are not very dense and consist mainly of friends. Friends are important in matters concerning housing, employment, and leisure. By contrast, family is important in more extraordinary situations - for instance, in a financial emergency or to discuss crucial issues. There is also a significant difference between the networks of manual and non-manual workers: manual workers are likely to associate with peers also working in manual labour and their networks are denser than the networks of non-manual workers. In Pilsen, Ukrainians do not form locality-based ethnic communities, and in a long-term perspective their personal networks indicate gradual social integration to the Czech society.”

Can be accessed at:

<http://search.proquest.com/docview/1690632002/fulltextPDF?accountid=14474>

GENERAL

Brain Drain – Brain Gain: світовий контекст та українські реалії. Збірник доповідей I Міжнародної науково-практичної конференції, 8 жовтня 2014. Львів: МІОК Національного університету «Львівська політехніка», 2014.

[Brain Drain – Brain Gain: World Context and the Ukrainian Reality. Proceedings of the First International Scientific Conference, 8 October 2014.]

Essays can be accessed at: http://miok.lviv.ua/wp-content/uploads/2015/04/drain-brain_zbir.pdf#page=5

Г. І. Городецька. “Домашня праця очима українських трудових мігранток,”
Український соціум 1 (2015): 124–133.

[Domestic Work in the Eyes of Ukrainian Labour Migrants.]

Can be accessed at: <http://www.ukr-socium.org.ua/Arhiv/Stati/US-1-2015/124-133.pdf>

Iryna Lapshyna and Franck Düvell. “Migration, Life Satisfaction, Return and Development: The Case of a Deprived Post-Soviet Country (Ukraine),” *Migration and Development* 4, no. 2 (2015): 291–310.

Abstract:

“This article explores the nexus between life (dis)satisfaction, migration aspirations and return and development within the context of a previously relatively developed but in the meantime deprived post-Soviet country, Ukraine. It is based on a mixed method quantitative and qualitative study conducted from 2010 to 2013. Three key findings have been emerging. First, life dissatisfaction significantly contributes to the emergence of migration aspirations and thus is an important driver of migration. This points to a correlation between the state of development of a country, according life (dis)satisfaction of its populations’ and their propensity to migrate. Second, the study suggests that the better educated have stronger intentions to migrate abroad; this trend rather undermines the country’s capability to develop further. And third, our findings suggest that (a) expected dissatisfaction with life in Ukraine upon return undermines migrants’ aspirations to return or to stay and instead inspires remigration and (b) that those who return have little incentive to invest skills and capital and thereby contribute to the country’s development. This raises various policy concerns for so far absent diaspora politics or reintegration measures which we will discuss.”

Can be accessed at: <http://www.tandfonline.com/doi/abs/10.1080/21632324.2015.1022084>

GERMANY

Елена Анатольевна Косован. “«ТЕПЕРЬ У МЕНЯ НЕТ ДРУГОГО ВЫХОДА, КРОМЕ КАК ЕХАТЬ В БЕРЛИН»: ЭМИГРАЦИЯ УКРАИНЦЕВ В ГЕРМАНИЮ В 1920–1980-Е ГГ,” *В мире научных открытий* 63, 3.6 (2015): 2689–2702.

[E.A. Kosovan/“‘Now I Have No Choice But to Go to Berlin’: Ukrainian Emigration to Germany in the 1920s–1980s.”]

Abstract:

“The article devoted to two wave of the Ukrainian emigration to Germany and genesis of the Ukrainian diaspora in this country in the XX-th century. The author analyzes its features as well

as aims of the international cooperation, both political and cultural activity of the Ukrainian diaspora in Germany in 1920-1980s.”

See also the (Russian-language) doctoral dissertation by the same author: “Українська еміграція в Німеччині (XIX–початок ХХІ вв.)” [Ukrainian Emigration to Germany (Nineteenth Century–Beginning of the Twenty-First Century)] at:
http://www2.rsuh.ru/binary/2634291_55.1440508630.73145.pdf

GREECE

Marina Nikolova. “Ukrainian Migration to Greece: Patterns and Challenges of Remaining and of Return.” *Central and Eastern European Migration Review*.

Abstract:

“The aim of the paper is to describe the main patterns and challenges of Ukrainian migration to Greece with reference to the consequences of the recent economic and social crisis in the host country on the migrants’ lives. Specifically, the paper discusses the impact of the legal framework related to migration in four different periods. Historically, Greece was one of the first destinations attracting Ukrainian migrants, but the migration flows have strongly decreased during the last years and a tendency for return migration has emerged. Among the key features is the fact that the migrant’s experience is deeply influenced and shaped by Greece’s policy response to migration. The paper will therefore specifically examine the impact of the legislative measures on the mobility of the migrants.”

Can be accessed at: http://www.ceemr.uw.edu.pl/articles/ukrainian-migration-greece-patterns-and-challenges-remaining-and-return?qt-most_read_cited_quicktabs=0

KAZAKHSTAN

Петро Микитович Тригуб. “УКРАЇНСЬКО-КАЗАХСТАНСЬКЕ СПІВРОБІТНИЦТВО (1991-2014 рр.),” ЧОРНОМОРСЬКИЙ ДЕРЖАВНИЙ УНІВЕРСИТЕТ ІМЕНІ ПЕТРА МОГИЛИ, 2015.

[Ukrainian-Kazakhstani Cooperation (1991 –2014).]

This doctoral dissertation includes a chapter on the Ukrainian community in Kazakhstan.

Can be accessed at: <http://www.chdu.edu.ua/uploads/2015/dis/Polyakova.pdf>

POLAND

Aleksandra Grzymala-Kazłowska. “The Role of Different Forms of Bridging Capital for Immigrant Adaptation and Upward Mobility: The Case of Ukrainian and Vietnamese Immigrants Settled in Poland,” *Ethnicities* 15, no. 3 (2015): 460–490.

Abstract:

“This paper analyses the adaptation strategies of Vietnamese and Ukrainian immigrants having permit for settlement in Poland and settled in Warsaw and its vicinity (namely in the Mazowieckie province), with an emphasis on the relationship between the cultural, social and economic dimensions of adaptation. The research showed that due to the large cultural distance between the Vietnamese and Polish societies as well as the specific socio-cultural characteristics of Vietnamese immigrants (e.g. strong ethnic identity and a high level of in-group ties) the concept of adaptation should be reconsidered and a more holistic approach should be taken. From an individualistic perspective, a strategy of separation was most visible among the Vietnamese, whereas from a group and culturally sensitive perspective a strategy of collective and intermediate integration was predominant in this group along with collective social mobility. Vietnamese immigrants who were integrated with Polish society, such as pioneer immigrants, Vietnamese leaders, the spouses of Poles and representatives of the 1.5 and 2nd generations played the role of cultural brokers. They mediated between their compatriots and Polish society. Thus the integration of the majority of immigrants took place through the agency of the representatives, who also had a key role in the formation of the Vietnamese enclave. In the case of Ukrainian migrants the close cultural distance between the Polish and Ukrainian societies as well as the volume and density of relations between Ukrainian immigrants and Poles (including very frequent mixed marriages) primarily led to assimilation and individual social mobility. Cases of migrants operating in transnational social spaces which encompass Ukrainians, Poles and migrants from other post-Soviet countries remained rare. Ukrainian immigrants mainly based their adaptation on bridging capital accumulated in strong ties (which was related to their Polish spouses and cultural assimilation), whereas the Vietnamese migrants predominantly used bridging capital generated in weak ties as a resource for adaptation.”

Can be accessed at: <http://etn.sagepub.com/content/15/3/460.short>

О. А. Малиновська, “Українсько-польський міграційний коридор: особливості та значення.” *Демографія та соціальна економіка* 2 (2015): 31–40.

[The Ukrainian-Polish Migration Corridor: Its Features and Significance.]

Can be accessed at:

http://www.irbis-nbuv.gov.ua/cgi-bin/irbis_nbuv/cgiirbis_64.exe?I21DBN=LINK&P21DBN=UJRN&Z21ID=&S21REF=10&S21CNR=20&S21STN=1&S21FMT=ASP_meta&C21COM=S&2_S21P03=FILA=&2_S21STR=dse_2015_2_4

RUSSIA

Ф.Г. Галиева. “УКРАИНЦЫ В БАШКОРТОСТАНЕ: ФОРМИРОВАНИЕ МЕЖЭТНИЧЕСКОЙ КУЛЬТУРЫ КАК ЗАЛОГ ДУХОВНОЙ БЕЗОПАСНОСТИ,” *В мире научных открытий* 61, 1.3 (2015): 1271–1294.

[Farida Gabdulchaevna Galieva/Ukrainians in Baskortostan: The Formation of Ethnic Culture as the Key to Spiritual Security.]

Abstract:

“The paper reports the results of an ethnographic study of Ukrainians in the Republic of Bashkortostan (South Urals). The study is ethnic culture. The subject is the duality of the process of preservation of traditions in a multi-ethnic environment and interaction of cultures. Sources served as field materials of the author, archival documents, press of the past centuries and published in Russia and abroad works on a range of socio-humanitarian disciplines. Used the method of comparative historical analysis in an integrated and interdisciplinary approach. The conclusion is that on the territory of the Republic had been common culture of Ukrainians, Russians, Belarusians, Bashkirs and other Nations. It was the result of the adaptation of immigrants to the local natural and social conditions, as well as state measures building a credible state. Longer and more varied interaction Ukrainians had with Russians and Belarusians. They formed a local language and ethno-cultural dialect. 1930-ies Ukrainians borrowed cultural elements not only of East Slavic ethnic groups, but the Mordvins, Tatars, Bashkirs and other Nations. They penetrated into the national cuisine, traditional clothing, ritual culture, song and folklore. Centuries-old experience of interethnic interaction contributed to the formation of a common culture and regional identity «we -- Bashkir Ukraine peoples», which became the spiritual guarantor of security in the region. Multi-ethnic environment has identified a longer preservation of ethnic traditions, than in former home country. Work on the preservation and restoration in the Republic of Ukrainian language and culture.”

Irina S. Karabulatova and Zinaida V. Polivara. “Intraethnic Installation of Ukrainian Labour Migrants in the Preservation of Linguistic and Cultural Identity,” *Mediterranean Journal of Social Sciences* 6, no. 3 (May 2015): 142–148.

Abstract:

“The article discusses the specifics of the conservation and transformation of linguistic and socio-cultural norms of the Ukrainian bilinguals living in the Tyumen region, Khanty-Mansi and Yamalo-Nenets Autonomous districts. Today Ukrainians become the object of attention of many members of the scientific knowledge, because there is a real question: how is the differentiation between Russia and Ukraine developed? Tyumen data are presented in comparison with the results of the author’s survey of Ukrainians from Poltava and Lvov. Ukrainians take second or third place in number in the Tyumen region, including the district. Migration of peoples on the territory of the North Tyumen, changing of the usual practice, language behavior leads to the extinction of many features of national culture, language, and then to complete his disappearance, but relict features are stored in the form of ethnically motivated intonation and behavioral norms. Our observations show the growing phenomena of mixing of pronunciation norms both in Russian and in Ukrainian speech of Ukrainian bilinguals of North Tyumen, and, also the growing phenomena of socio-cultural conglomeration due to internal ethnic installations. The study of Russian-Ukrainian cooperation in the Tyumen region allows to determine the level of influence of extralinguistic factors on the state of the Ukrainian language and culture in the Diaspora environment.”

Г. В. Павленко. “Перспективи трудової міграції населення Сумської області до Росії в умовах української політичної кризи,” *ГРАНІ* 2 (2015): 93–96.

[The Prospects of the Sumy Oblast Population for Labour Migration to Russia under the Conditions of the Ukrainian Political Crisis.]

Can be accessed at:

http://irbis-nbuv.gov.ua/cgi-bin/irbis_nbuv/cgiirbis_64.exe?C21COM=2&I21DBN=UJRN&P21DBN=UJRN&IMAGE_FILE_DOWNLOAD=1&Image_file_name=PDF/Grani_2015_2_20.pdf

RUSSIA/CZECHOSLOVAKIA/France

Емре Акинджи. “Громадсько-політична та дипломатична діяльність Олександра Шульгина (1917-1960).”

[The Community-Political and Diplomatic Activities of Oleksander Shulhyn (1917 –1960).]

Abstract:

“The thesis is devoted to the life’s journey, socio-political and diplomatic activities of prominent Ukrainian diplomat and politician, founder of modern Ukrainian diplomacy, the first Minister of foreign affairs of Ukrainian People’s Republic Oleksandr Shulgin. Basing on a wide range of sources, the author studied the formation of Shulgin’s ideology and political beliefs in the childhood and adolescence as well as the beginning of his political activities in his younger years. A great attention is paid to Shulgin’s active participation in the work of Ukrainian NGOs in Petrograd during the February Revolution. The author revealed Shulgin’s place and role in the formation and work of the Ministry of foreign affairs of Ukrainian People’s Republic and Ukrainian State. Shulgin’s life in exile in Prague and Paris was also analyzed. Particular stress was made on his work in Ukrainian scientific and educational institutions, his activity as foreign minister and head of Ukrainian People’s Republic government in exile.”

Dissertation can be accessed at:

<http://176.105.99.186:8081/xmlui/bitstream/handle/8989898989/127/%d0%90%d0%ba%d0%b8%d0%bd%d0%b4%d0%b6%d0%b8%20%d0%95%d0%bc%d1%80%d0%b5%20%28183%29.pdf?sequence=1&isAllowed=y>

Can be accessed at: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2633198

SLOVAKIA

Marty Manor Mullins. “A Remarkable Reversal: Communist Czechoslovakia’s Reinstatement of Eastern Rite Catholicism during the Prague Spring,” *Journal of Church and State* (2015).

Can be accessed at:

<http://jcs.oxfordjournals.org/content/early/2015/01/24/jcs.csu128.full.pdf+html>

Marty Manor Mullins. “Slovakia’s Second City in Times of Turbulence: Kosice and Its Hungarians, Eastern Rite Catholics and Steelworkers in 1948, 1968, and 1989,” PhD dissertation, University of Washington, 2013.

Abstract:

“This dissertation argues that Kosice’s experience of the milestone years of 1948, 1968 and 1989 in Czechoslovakia’s history was distinctive from that of Prague or Bratislava due to the city’s unique concentration of Hungarians, Ukrainian-Rusyn Eastern Rite Catholics and steelworkers. These populations were subject to homogenizing agendas from above as the postwar Benes administration sought to “make Kosice Slovak” and the Communist regime implemented industrialization and urbanization plans to change the socio-economic class makeup of the city. Thus, this dissertation is a study of nationalism and ethnicity, religion and class as embodied in one city and its nearby districts. It represents the first scholarly analysis of Kosice’s history under Communism and therefore significantly contributes to urban and area studies literature.

The theme uniting these three groups is the two post-1945 governments’ efforts to homogenize the city and its surrounding region. By ridding Kosice of its Hungarian majority, by eliminating the Eastern Rite Catholic Church and by establishing a steel mill in Kosice to draw in Slovak labor from the surrounding countryside (purging the city of its former bourgeois character), the two Czechoslovak government administrations largely conformed the city and its inhabitants to their desired norms.

This dissertation elucidates multiple findings that make Kosice’s Communist experience unique. First, the blow that postwar re-Slovakization dealt to Kosice’s Reformed Church significantly contributed to the denomination’s decline across Slovakia. Second, the Eastern Rite Catholic Church was the only confession in the country to be completely liquidated by the Communist regime (in 1950) only to be reinstated in 1968. Third, challenging the assumption that Prague and Bratislava were the only two centers of civic participation in 1968, this dissertation demonstrates that eastern Slovak civil society effected change at local and statewide levels during the 1968 liberalization period. Finally, steelworkers at Eastern Slovak Steelworks (today U.S. Steel) formed the largest collective of blue collar labor in Slovakia during Communism, yet were noticeably absent from initial days of demonstrations in 1989. These findings underline the importance of considering Slovakia’s second-largest city and its surrounding region in any analysis of Czechoslovakia’s postwar years, Prague Spring or Velvet Revolution.”

Antanina Siamionava. “Images of and Associations with Russians, Ukrainians, and Belarusians Shared by the Young Generation of Slovaks” *Studia Politica Slovaca* 8, no. 1 (2015): 49–61.

Can be accessed at:

http://www.academia.edu/14020831/Images_of_and_associations_with_Russians_Ukrainians_and_Belarusians_shared_by_the_young_generation_of_Slovaks

TURKEY

Oksana Koshulko and Guncel Onkal. “Issues in Countries of the Former Soviet Union as the Driving Force for Female Migration to Turkey,” *International Letters of Social and Humanistic Sciences* 56 (2015): 120–126.

Abstract:

“The article presents the results and conclusions of a postdoctoral research project entitled ‘The migration of women from former Soviet Union countries to Turkey: differences, similarities, and outcomes’ that has been conducted in Turkey among women from countries of the former Soviet Union with the aim of exploring the issues in these countries as the driving force for female migration to Turkey and also the causes, problems, difficulties, opportunities, prospects, achievements and outcomes of female migrants in the host country. The basis of this scientific project was semi-structured interviews and focus groups among women from former Soviet Union countries in Turkey.”

Can be accessed at: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2633198

USA/CANADA

Volodymyr Kravchenko. “Ukrainian Historical Writing in North America during the Cold War: Striving for ‘Normalcy.’” In Maria Zadencka et al., eds., *East and Central European History Writing in Exile 1939-1989*. Leiden: Brill Rodopi, 2015. 93–119.

USA

Svitlana Iarmolenko and Deborah Kerstetter. “Potential Predictors of Diaspora Tourism for Ukrainian Immigrants in the USA,” *World Leisure Journal* (2015).

Abstract:

“Relocation challenges for immigrants in the USA include identity disruption, culture shock and social demotion – all precipitating psychological issues leading to depression, anxiety and alcoholism. Therapy and social support are well-documented remedies, yet leisure holds immense potential for alleviating these psychological issues as well. While scholars propose that one type of leisure, namely travel to the country of origin (i.e., diaspora tourism), may lead to positive effects, predictors of diaspora tourism engagement have been documented with varying success. One of the more overlooked groups is Ukrainians in the USA, especially first-generation recent immigrants. In this study, we draw on theories of self-construal, media use, context of exit and entry and destination image to explore factors motivating these immigrants to travel to their ethnic homeland. Findings suggest that self-construals of these immigrants challenge the results of existing research: older immigrants are less likely to travel home and a different set of destination image items matter for immigrants compared to a general tourist population. Implications for theory and practice are presented.”

Can be accessed at: <http://www.tandfonline.com/doi/abs/10.1080/16078055.2015.1066604>

See also Svitlana Iarmolenko's doctoral dissertation (2014) "Bridging Tourism and Migration Mobilities: Diaspora Tourism as a Coping Strategy" at:
<http://search.proquest.com/pqdtglobal/docview/1639700227/B01A3B19F5734490PQ/32?accountid=14474>

Corinne A. Seals. "Multilingual Identity Development and Negotiation amongst Heritage Language Learners: A Study of East European-American Schoolchildren in the United States," PhD dissertation, Georgetown University, 2013.

Abstract:

"Previous research in the field of heritage language (HL) acquisition has focused on the connection between frequency of language use and HL speakers' connection to and maintenance of their HL. This dissertation introduces the concept of positioning through discourse into the study of HLs to show evidence that while frequency of HL use contributes to working HL abilities, the way that HL speakers are positioned contributes to how strongly they identify with their HL. Additionally, the way that the HL speakers in this study are positioned by their teachers, parents, siblings, peers, and school administrators has led them to create a new community of practice in which the identity feature of being HL speakers of Russian is the basis for membership.

The data for this dissertation come from an ethnography at a primary school in rural Oregon, working with generation 1.5 and generation 2 HL speakers of Russian and/or Ukrainian. Multiple case studies were conducted, focusing primarily on three students from Ukraine and Latvia: fifth grader Darya, fourth grader Elena, and first grader Alla at home and at school as they were socialized (and socialized others) into situational language choice and use for interactional purposes. 54 hours of in-class and playground video and audio recordings along with 21 hours of in-home audio recordings provide the primary data for these focused case studies, accompanied by interviews with the HL students, their teachers, and their parents. Through in-depth discourse analyses of the transcribed data and a quantitative analysis of the frequency of in-home language use, the findings show that the students' multilingual selves are a combination of their actual language abilities reflective of their in-home language use patterns and their self-claimed multilingual identities reflective of how they are discursively positioned by others. Finally, the students' experiences of being positioned always by their teacher as HL speakers rather than just learners through phonological and discursive socialization in the HL classroom play an important part in their positive orientation to being HL speakers in their future goal narratives, which notably include the continued presence of their HLs as a central focus of their lives."

Can be accessed at:

<http://search.proquest.com/pqdtglobal/docview/1428202985/B01A3B19F5734490PQ/34?accountid=14474>

2. Belarus. “Over 27,000 Ukrainians Have Moved to Homyel Region since January 2014, Official Says,” *BelaPAN*, 2 September 2015.

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Homyel, 2 September. As many as 27,200 Ukrainians have moved to Belarus' Homyel region since January 2014, Pyotr Savitski, a departmental head at the regional executive committee, said at a meeting with a group of foreign embassy officers on Wednesday. Some 8,100 residents of the war-hit Donetsk and Luhansk provinces have applied to citizenship and migration offices in the region for registration. Homyel region-based employers have received permits to hire a total of 5,000 Ukrainian citizens, and authorities in the region have accepted 4,000 applications for permanent residence permits and 260 asylum applications from Ukrainians, according to the official. The local chapter of the Belarusian Red Cross Society has raised more than 400 million rubels for Ukrainian refugees, said Mr. Savitski.

Jean-Yves Bouchardy, a representative of the Office of the UN High Commissioner for Refugees, said that the diplomats' September 2-3 trip to the region had been organized because it hosted a large number of refugees. It is important for representatives of foreign embassies to see how refugees are treated in the region and how local authorities cooperate with the UN agency, he said. The delegation was scheduled to visit a refugee center in Homyel and inspect the housing available to refugees. The visitors were expected to include the ambassador of Serbia, the head of a section at the Swiss embassy, the Swedish diplomatic mission's deputy head, the apostolic nuncio to Belarus, and the secretaries of the embassies of Brazil, Lithuania, Poland, and the United Kingdom.

3. Brazil. “Brazil’s 600,000-Plus Ukrainian Diaspora Bridge Distance,” *Kyiv Post*, 24 September 2015.

Business — by Ilya Timtchenko

There are many problems that Brazil and Ukraine need to solve before they can actively advance bilateral relations.

But with at least 600,000 people of Ukrainian descent in Brazil -- still a small share of the nation's 200 million people -- there are concrete reasons why a more promising future can be charted.

Trade between the two countries has dipped in the last years, to \$300 million by latest count, because both countries are in recession -- and Ukraine is in war.

Also, Ukraine's geopolitical priorities put Europe first with North America -- the United States and Canada -- second.

“It's a specific market, it's a Latin American market, it's not European neither North American,” Rostyslav Tronenko, Ukraine's ambassador to Brazil, told the *Kyiv Post*.

Despite the problems, the bilateral relationship has improved in the last decade or so.

“Fifteen years ago there were no Ukrainian companies here,” Tronenko says. He claims there are at least 10 Ukrainian companies in Brazil working in such areas as agriculture, information technology, pharmaceuticals, steel production and infrastructure. However, asked to name one, he would not.

The highest bilateral trade turnover was in 2008, with \$1.2 billion.

“The task of the embassy is to make many more Ukrainian companies to come to Brazil,” Tronenko says, since Brazil is the largest Latin American market and the world’s 7th largest economy.

Bilateral relations began in 1992 resulting with 17 cooperation agreements so far, including a visa-free regime. Agreements on military cooperation and airspace are still under review by Brazil’s congress.

“It’s also a rather bureaucratic market,” the ambassador says, citing another reason for depressed trade.

The anti-dumping measures against, for example, Ukraine’s steel or tire production companies, have been felt by Ukrainian exporters. They do it to protect their own national producers, Tronenko says.

But the situation is changing because of Brazil’s difficult financial situation and large deficit, prompting Brazil to be more open in international trade, the ambassador says.

Another disappointment was Brazil’s recent decision to pull out of its decade-long Cyclone-4 rocket project with Ukraine. Instead, it is now looking to cooperate with the U.S. or Russia.

“The Brazilian government has a lot of other priorities and it’s a pity that they were promising to us the realization of this project,” Tronenko says. “They did it unilaterally without explaining to us the reason.”

Despite the lost economic threads, Tronenko is hopeful.

In some ways, the ambassador says, Ukraine is ahead of Brazil in making needed changes in society.

“The Orange Revolution and the Dignity Revolution were the message that Ukrainian society is changing,” Tronenko says, the same message that the Brazilian government is receiving from Brazilian society with recent protests. “We are both on the way to improve our democracy.”

Some Brazilians didn’t even have to turn on their TV to learn about what was happening in Ukraine.

The large Ukrainian diaspora in Brazil was active during the EuroMaidan Revolution with peaceful rallies in the Brazilian streets. “Our human ties are very strong,” Tronenko says.

Last year, the Ukrainian diaspora in Brazil built a monument in honor of Ukraine’s hero poet Taras Shevchenko, whereas next year they will celebrate the 125th anniversary of the first Ukrainian migrants coming to Brazil.

Brazil has been on Ukraine’s side in its conflict with Russia, Tronenko says. The ambassador doesn’t see Brazil’s involvement with Russia in the BRICS union (Brazil, Russia, India, China and South Africa) as a problem in its bilateral relations with Ukraine.

“Brazil says that there is no military resolution of the conflict in Ukraine,” Tronenko says. During the last BRICS Summit, which was held in Russia, Brazil called all parties to comply with the February Minsk peace agreements, including Russia.

“Last year they assured us in March after the annexation of Crimea by Russia that the Brazilian government will never... recognize the annexation of Crimea,” Tronenko says.

Being the largest Roman Catholic country in the world, the war in Ukraine is a “Bible issue” Tronenko says. “It’s the fight between David and Goliath, and the stance of Brazilian society is on our side.”

Brazil’s most famous Christ The Redeemer statue in Rio de Janeiro is lit up twice a year – during the Ukrainian Flag and Independence Day holidays - in Ukrainian colors. “They are doing that just to support Ukraine,” Tronenko says.

In his assignment already for three years, Tronenko has a Brazilian-native wife with Ukrainian ancestry and a daughter.

Ilya Timtchenko

Ilya is a cum laude alumnus from Gordon College in Wenham, Massachusetts with a double major in International Affairs and Economics. During his studies Ilya concentrated his research on Ukraine’s relations with the EU and Russia already chipping in articles to the Kyiv Post. He was one of the main organizers of the Euromaidan in Boston. Throughout his life Ilya lived in England, Ukraine and five U.S. states. Kyiv Post’s business reporter can be reached at timtchenko@kyivpost.com

4. Brazil/Canada. “Local Ukrainian Dancer Tours South America,” *Lakeside Leader* (Slave Lake, Alberta), 2 September 2015.

Joe McWilliams

A.28.

Who knew Brazil had a big Ukrainian community? It was news to The Leader, until we heard Mikayla Tanasiuk of Slave Lake (and her mom Leslee) was touring Ukrainian communities in

that and other South American countries with a dance troupe. Mikayla stopped by last Wednesday to tell us the story.

Leslee was along - not as a chaperone, she says, because the dancers are all adults - but maybe more like an 'embedded' fan.

"It was great!" she says. "I loved it."

One thing Leslee learned was that Brazil has the largest Ukrainian population outside the homeland after Canada and the U.S. And judging by the turnout at the five shows the group did there and in Paraguay and Argentina - Ukrainian cultural shows are quite the novelty.

"We had 1,900 people waiting at one place," Leslee says. "Nine hundred at another. Two hundred dignitaries were there, that came from all over."

Mikayla dances with the Vohon (meaning 'fire') Ukrainian Dance Ensemble of Edmonton. She's been with them about three years, after growing up dancing with the Slave Lake group starting at the age of three.

"I love it," says the 21-year-old, who is studying at NAIT to be a hospital lab technician.

Mikayla says Vohon typically does a 'big trip' every two years, but this was her first, due to a tour of Ukraine being cancelled last year. The group of 23 dancers and half a dozen parents did five shows in two weeks in Brazil, Argentina and Paraguay. Their first show - in the southern Brazilian city of Curitiba - was on the same night they arrived, having spent many hours on three different airplanes.

"We pulled it off," says Mikayla.

Also on the tour were two other Canadian-Ukrainian dance groups, plus a singer and violinist from the old country. The latter two were treated like big celebrities, she says, and in general, the reception from the audiences was warm and enthusiastic.

"They were very excited to see us," Mikayla says. "They really liked that we were from Canada."

According to Wikipedia, about 400,000 Brazilians are of Ukrainian descent, most of them living in the southern state of Parana. About 100,000 live in the Argentine capital of Buenos Aires, where the troupe also performed.

"It reminded me of New York," says Mikayla.

It wasn't all work. After the first performance the group had four or five days to acclimatize and do sightseeing. This included a trip to the world-famous Iguazu Falls, on the Parana River.

Performing took its toll. Mikayla says due to mostly ankle injuries, the Vohon group was getting pretty low on numbers by the end.

Also dancing with the Vohon group is former Slave Lake resident Kaitlin Rafuse.

Mikayla has been working at the hospital lab in Slave Lake on a casual basis over the summer. She'll be heading back to Edmonton right away to begin her second year at NAIT, and another season of Ukrainian dance. This consists of two three-hour practices per week, she says, and "one or two" performances per month. These range from weddings up to bigger shows at Millennium Place in Sherwood Park and the odd trip to places in Alberta, B.C. and Saskatchewan.

5. Canada. "Perogies on the Prairies: Manitoba's European Community Keeping Traditions Alive," *Yahoo Canada News*, 21 September 2015.

By Ben Knight | Yahoo Canada News

This story is part of a week-long series exploring how we as Canadians define "Canadian food," and how it has evolved in modern Canada.

It is often the simplest things that become the deepest, most heart-felt traditions.

When European immigrants – including huge numbers from Ukraine and Poland – settled the Canadian west, they brought with them their culture, their history and their food.

Generations later, all are firmly entrenched in the vast, flat prairie lands that roll unbroken across the hundreds of kilometers between the Rocky Mountains and the Canadian Shield.

Among the most humble and enduring? The perogy.

There are a dozen different ways to spell it – pyrogy, piroghi and pyrohy among them.

But the basic concept is always the same. It's a little pinched dumpling, boiled then fried, usually filled with cheese or potato, frequently topped with onions or sauerkraut.

And in prairie towns and cities – particularly in Manitoba and Saskatchewan – perogies are as much a part of life in Canada as hockey, long winters and cold beer.

"If you say perogies, I say traditional, homemade staple in the family," says James Aitkenhead, general manager of Perfect Pierogies (yet another old-world spelling).

In the little town of Garson, Manitoba (population not quite 5000, 30 km northeast of Winnipeg), Aitkenhead's company produces around one million carefully crafted perogies every month.

“Within five miles around me, I probably have 100 Babas (eastern European honourific term for grandmothers) here in the town that are pinching their own perogies.” Aitkenhead gleefully tells Yahoo Canada.

“You go anywhere in Manitoba and there are Babas in every kitchen, in every basement, in every church who are producing perogies.”

Across the province, the little city of Dauphin is the host of Canada’s National Ukrainian Festival. Board member Jan Sirski shares Aitkenhead’s enthusiasm.

“Manitoba without pyroghy [another town, another spelling] would be like Canada without maple syrup,” she declares.

“This simple and hearty food provided nutrition, as immigrants brought with them a part of the homeland which reflects the characteristics of endurance, adaptability and maintenance of tradition. They represent the evolution and melding of Ukrainian culture into the daily lives of everyone in the province.”

A staple food perogies are as entrenched in Winnipeg as lobster in Halifax, or smoked meat in Montreal. And in every bite, there is infused culture, tradition and memory.

“You sit down to eat perogies, and you’re bringing back all those all those homemade traditions, all those Christmases, all those birthdays, all those special family traditions,” Aitkenhead says.

“You talk about life lessons over a plate of perogies. It’s a way to bring the family together. They’ve always been there, at every table.”

Aitkenhead’s company sources its ingredients locally. No shortage of wheat, cheese and potatoes on the prairies. His attention to detail is ... impressive.

“We measure the thickness of our dough within the thousandth of an inch,” he says.

“We make sure that the dough is actually as thin as you could possibly go before the fillings would actually boil through. That kind of separates us from the rest.”

Perogy-making on the Canadian plains is a hotly competitive business. And the competition isn’t just all the other perogy companies; it’s pretty much everybody – and their grandmothers.

“Everybody knows what a perogy is supposed to taste like,” he says with a smile.

“Everybody knows Baba makes it better, Baba puts in this kind of cheese, or a little bit of extra salt. I’m in a market where everybody thinks they’re an expert.”

Old world traditions for a new generation

As each new generation rises, the old world slips a little further into the past. Younger Manitobans are still culturally linked to Poland and Ukraine, but many (if not most) have never been there. Life changes; traditions change.

Will perogies change as well?

“Our company has started a new flavour, which is the chili pepper,” Aitkenhead says.

“We’ve started adding a little bit of spice into the product. I’m the new generation, so I’m trying to get a new taste and new flair into the old style of recipe.”

Aitkenhead says the target market for his zingy new taste treat is primarily hockey fans and golfers. He acknowledges that any attempt to alter such a deeply loved comfort food is an uphill battle.

“The perogy is a pretty stationary product. You can put anything you want inside one, but the tradition of the cottage cheese and the sauerkraut and the potato-cheddar, that’s not going anywhere. I can promote new products until I am blue in the face, and most people will still buy just plain old cheddar. The traditional perogy isn’t going anywhere.”

Regardless of your preference for old or new world flavours, there’s still one ideal way to prepare them.

“If they are frozen, then I would say you just pop them in the boiling water, let them boil until the internal temperature is hot and they float to the top,” Aitkenhead explains, with clear and infectious enthusiasm.

“You take them out of the boiling hot water, you strain them, you add a little bit of butter to your frying pan, add a little bacon on there, and brown them up so you get a little bit of that crunch on the outside of the dough.

“Take a little of that bacon you fried it up with, put it on the bottom of the pan, and put the perogies on top. Add a little bit of bacon and chives on the top, serve it to your guests and I guarantee you they come back for more.”

Are you hungry yet? Can this guy sell perogies, or what?

Simple, and delicious.

And isn’t that how tradition really survives – through all the years, and all the miles, and all the generations?

6. Canada. “Ukrainian Canadians Launch Arts Foundation Fundraising Drive,” *Globe and Mail*, 19 September 2015.

Oliver Moore

A.18.

As the Ukrainian-Canadian community approaches its 125th anniversary, a charity named for “the Robbie Burns of Ukraine” is kicking off a major fundraising campaign in support of the arts.

Supporters of the Ukrainian Canadian Foundation of Taras Shevchenko gathered in Toronto on Friday evening to start the \$20-million campaign formally.

“The vision of the foundation is to allow Ukrainian-Canadian culture to flourish here in Canada, for the benefit of all Canadians,” said Andrew Hladyshevsky, president of the foundation and chairman of what is dubbed the Our Legacy, Our Tomorrow campaign.

“It’s to take a lead in the arts, take a lead in the area of community development and in heritage. If you will, hallow the memory of the people who came before us, but celebrate, through human creativity and expression of ideas and words and art, what this country means to us.”

Mr. Hladyshevsky said early expressions of support have helped the campaign reach half its goal, even before the launch. Raising the full \$20-million would allow the foundation to accelerate its support of the arts - to set up funding for artist master classes, the development of future leaders, expanded literary programs, dance syllabuses and support for visual artists.

The many honorary co-chairs of the campaign include Senator Raynell Andreychuk, University of Alberta chancellor emeritus Peter Savaryn and Globe and Mail publisher Phillip Crawley.

The Ukrainian-Canadian community dates to the end of the 19th century. The first wave of arrivals is often cited as a key to settling the Prairies in an era when one minister of the interior called the ideal immigrant “a stalwart peasant in a sheep-skin coat, born on the soil.”

According to the 2011 census, more than 1.2 million Canadian people cited some connection to Ukraine.

Among the better-known Ukrainian Canadians have been Victoria Cross winner Filip Konowal, photographer Edward Burtynsky, musician Randy Bachman, a number of politicians, including former governorgeneral Ray Hnatyshyn and former Ontario premier Ernie Eves, and astronaut Roberta Bondar.

The community also boasts many hockey players, among them Wayne Gretzky, Mike Bossy and Dale Hawerchuk.

Although now woven into the country’s life, Ukrainian Canadians once faced ostracism and internment. But the place they gradually took as a key community in a multicultural country will help others do the same, Mr. Hladyshevsky said.

“Ukrainians stepped forward and helped lay, I would say, the carpet for a lot of people to walk into a friendly country that was prepared to accept them,” he said. “And I would say that Europe

sorely needs the Canadian model like that to withstand what they are going through, a ... right-wing reactionary sort of thing.”

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7. Czech Republic. “Czech Population Slightly Increases Thanks to Immigrants,” *CTK Daily News*, 11 September 2015.

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Prague, Sept 11 (CTK) - The Czech Republic had 10,541,500 inhabitants and its population increased by 3200 in the first six months of the year thanks to immigrants, according to data that the Czech Statistical Office (CSU) posted on its website today.

From January to June, the number of people living in the country rose by 6600 thanks to immigration. However, the number of deaths was higher than the number of births by 3400.

In the first half of 2015, 54,200 babies were born and 57,600 people died.

About 18,000 people moved to the Czech Republic from abroad from January to June, while 11,400 people moved out of the country in the same period of time. Mostly Slovaks and Ukrainians decided to live in the country, and especially Ukrainians, Czechs, Russians and the Vietnamese left the country.

The population increased in five of 14 Czech regions in the first half of the year. The highest increase was in the capital city and the region surrounding it: Prague now has a population of 1,262,612 people, or over 3500 more, and the Central Bohemian Region has over 5000 inhabitants more than at end of 2014.

In many regions the population has been gradually falling for several years. The Usti Region, bordering Saxony, now has over 823,000 inhabitants, while four years ago it had 836,000. From January to June, the highest decrease in population (2578) was in the Moravia-Silesia Region, the northeast part of the country bordering Poland.

8. Czech Republic. “Steep Rise in Ukrainian Asylum Seekers,” *Prague Post*, 9 September 2015.

People from Cuba surprisingly take second place

Prague, Sept 8 (ČTK) — Nearly half of the 990 foreigners who applied for asylum in the Czech Republic from January 1 to August 31 were from Ukraine (467), followed by applicants from Cuba (106), Syria (69) and Vietnam (55), according to the data that the Interior Ministry released on its website today.

Last year, 1,156 foreigners applied for Czech asylum.

Only the Syrians seem to be connected with the current refugee crisis. In 2014, 45 people from Syria applied for asylum.

Ukrainians have been the biggest group of asylum applicants in the Czech Republic for a long time. There were 250 of them in 2014. The fact that their number steeply increased was probably caused by Ukrainians of Czech origin escaping from the war in eastern Ukraine whom Czech authorities granted permanent stays in shortened proceedings this year.

The number of asylum applicants from the communist Cuba sharply increased as well. In 2014, some 23 Cubans applied.

Ten years ago, the number of applicants for Czech asylum was markedly higher than now.

According to the Interior Ministry, 459,000 foreigners live in the Czech Republic, forming about 2.4 percent of the population. Over 256,000 of them had permanent residence in the country, the rest had temporary residence.

The ministry's data show that 37 foreigners were granted asylum this year and 308 people were granted additional protection. In 570 cases the asylum was not granted or the asylum proceeding was halted. The ministry was processing 555 asylum applications at the end of August.

Number of asylum applicants in the Czech Republic in 2005-2014:

Year
Number of applicants

2005	4021
2006	3016
2007	1878
2008	1656
2009	1258
2010	833
2011	756
2012	753
2013	707
2014	1156
2015	990*

*data for first eight months of the year

9. Czech Republic. "Czech Companies Wooing Foreign Workers – Press," *CTK Daily News*, 3 September 2015.

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Prague, Sept 3 (CTK) - Czech companies that do not have enough local staff are offering over 15,000 jobs to foreigners, which is five times more than a year ago, daily Mlada fronta Dnes (MfD) writes today.

“As the offer of jobs in the Czech Republic considerably exceeds its demographic capacities, there is no choice but to import the workforce,” a personnel agency executive is quoted as saying.

Last June, Czech companies were offering 2,963 jobs they were ready to fill with foreigners, MfD writes.

The figure quintupled to 15,378 by this June, it adds.

The reasons is simple. The Czech economy is doing well, companies have enough contracts, but not enough employees, MfD writes.

As a result, roughly every seventh vacancy can be occupied by a foreigner because some companies do not have any special demands such as the language proficiency, it adds.

“We have been demanding for long an open immigration policy, especially due to the need of technically skilled staff,” Milan Mostyn, spokesman for the Confederation of Industry of the Czech Republic (SPDCR), is quoted as saying.

The SPDCR mainly encourages the arrival of Ukrainians whose work permit quota is only a few hundreds of persons, MfD writes.

“The companies’ demand is considerably higher,” Mostyn said.

It is not as easy as in the past to hire foreign workers. During the recession, the state considerably limited the opportunity to employ foreigners such as Ukrainians, Mongolians and the Vietnamese who made up the most numerous groups of foreign workers before 2008, MfD writes.

Many of them settled down in the Czech Republic, but due to the recession, they were forced to return home.

Ukrainians are greatly interested in moving to the Czech Republic, MfD writes.

The current influx of immigrants to Europe may help the Czech economy in this respect, it adds.

On the other hand, foreign workers from some countries such as Slovakia are leaving the Czech Republic, MfD writes.

Slovakia used to be the closest pool for manpower, but Slovaks’ interest has ebbed, it adds.

The reasons are simple. Salaries have risen, while the jobless rate has fallen in Slovakia, MfD writes.

“As a result, we are mainly looking for new foreign workers in Romania and Bulgaria,” Tomas Surka, head of the Czech branch of the McRoy human resources company, is quoted as saying.

As these countries are EU members, it is quite easy to hire people from them, MfD writes.

Last December, over 250,000 foreigners worked legally in the Czech Republic with its 10.5 million population.

Foreigners mostly occupy blue collar jobs. Czechs themselves are not interested in the jobs here, preferring similar, but better-paid work further to the West, MfD writes.

10. Estonia. “Estonia Celebrates Day of Ethnic Minorities,” *BBC Monitoring European*, 24 September 2015.

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Text of report in English by ERR News website, operated by Estonian Public Broadcasting, on 24 September

Estonia is celebrating the Day of Estonian Nations today, September 24 to commemorate the first gathering of the Forum of Estonian Nations that took place back in 1988. This celebration is dedicated to all of the over 190 nations living in Estonia.

During the first Forum of Estonian Nations people of different nationalities declared their readiness to support the indigenous peoples’ strive to restore Estonia’s statehood and democratic way of life. Estonia started to celebrate the Day of Estonian Nations in 2005, when then Minister of Ethnic Affairs Paul-Erik Rummo proclaimed the September 24 as the Estonian National Minorities Day. This year’s event will mark the eleventh Day of Nations celebration.

“National minorities living here have and continue to contribute to the emergence of our the republic, the birth and development of our nation and our country,” current Minister of Culture Indrek Saar said. “Today, I wish to recognize these minorities for enriching our culture and contributing to our society,” he added.

Estonia is currently home to slightly over 190 nations. According to Statistics Estonia, most numerous ethnic groups are (as of January 1, 2015):

Estonians -907,937 people -69.1 per cent

Russians -330,258 -25.2

Ukrainians -22,562 -1.7

Belorussians -12,215 -0.9

Finnish -7,321 -0.6

Jews -2,042 -0.2

Tatars -1,982 -0.2

Latvians -1,840 -0.1

Lithuanians -1,757 -0.1

Polish -1,643 -0.1

Germans -1,552 -0.1

More exotic minorities living in Estonia come from India (349), China (249), Japan (68), Nepal (47), Philippines (38), Vietnam (24), Nigeria (150), Sudan (22), Brazil (69), Argentina (18), Columbia (29), Australia (48), Canada (77), and the US (632).

The majority of the nations, however, only have one or two representatives in Estonia.

Source: ERR News website in English 1053 gmt 24 Sep 15

11. General. “Life of Ukrainian Immigrants in Europe,” *Day*, 21 September, 2015.

Chernivtsi filmmakers shoot a documentary about those who on various reasons left their homes, *Day*

Documentary *Immigraniada* about life of Ukrainians in European countries premiered in Odesa. The heroes of the picture are young people who left Ukraine on various reasons. Some of them went to obtain quality free education, others emigrated with their parents back in the childhood, and yet others are looking for prospects and higher living standards.

The film was made by four Chernivtsi filmmakers from the independent film studio Boroda Cinema. They visited Krakow, Munich, Prague, Milan, and Paris, where they worked with Ukrainian migrant workers. According to the director of the film Stanislav Puzdriak, it was not hard to find the heroes for the film: those are mostly their acquaintances. “We are not calling anyone to emigrate or not. Everyone should look at this question from various sides and think through their decision very thoroughly. I know a lot of young people whose aim is not to achieve something, but to run away from Ukraine. This purpose doesn’t seem very good to me,” Puzdriak says.

The filmmakers faced some difficulties. “We couldn’t open a visa for a long time, then we faced difficulties when we were crossing the border. When we came to shoot to Paris, my partner Vitalii Skyhar was fined for illegal shooting with quadcopter. The equipment was confiscated and Vitalii spent a day in the local prison,” the director says.

Interestingly, the team shot the film without any support of the state or business. They funded *Immigraniada* themselves for the money earned from wedding shooting made by Boroda Cinema. For the first time the film was shown in Chernivtsi in early May. After that there were presentations in Warsaw and New York, and after Odesa the picture will be screened in Dubai and Krakow. According to Puzdriak, Ukrainian immigrants help to organize the screenings abroad. The director also promised that the film will be available for public on the Internet before the end of the year.

The heroes of the film name typical Ukrainian problems: corruption, instability, lack of prospects. They recall home with warmth and sadness, but they are not going to go back. However, Immigraniada shows a different type of Ukrainians, too. Like a photographer who could have stayed in Italy with his mother, but returned home and joined the army. Or a businessman who opened a shop of brand Ukrainian goods in his hometown Chernivtsi. These people are sure: changes in your country begin with you.

Odesa resident took a huge interest in Immigraniada. Most of the people in the crowded hall are of the same age as the heroes of the film. They asked Stanislav Puzdriak what European country he liked the most and whether he would like to stay abroad. But the young director plans to work in Ukraine and continue to shoot independent cinema. So, Boroda Cinema is going to make a film about Ukrainians in the US, but so far their visa application has been refused.

By Maria HENYK, Den's Summer School of Journalism

Rubric: Day After Day.

Issue: №53, (2015).

*** A trailer can be viewed at: <https://vimeo.com/125262800>

12. Latvia. "Latvia's Ukrainian Congress to Hold Campaign in Support of Ukrainian Pilot," *Baltic Daily - Political/Social News*, 25 September 2015.

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RIGA, Sep 25, BNS - The Ukrainian Congress in Latvia on September will hold a campaign by the Russian embassy in Riga on September 28 in support of Nadiya Savchenko, a Ukrainian air force pilot jailed in Russia, the organization's representative Mikola Pavluks told BNS.

This will be the third international campaign Global Day Free Savchenko.

Ukrainian Air Force pilot Nadiya Savchenko, 34, was captured by eastern Ukrainian separatists in June 2014 and then taken to Russia where she was falsely accused of illegally crossing the Russian border.

She may face a jail sentence of up to 25 years if the Russian court finds her guilty.

13. Poland. "There Will Be Work for Refugees," *Polish News Bulletin*, 10 September 2015.

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The following is a compilation of two articles: one by Bartosz Sendrowicz and Patrycja Maciejewicz from *Gazeta Wyborcza*, and one by Anna Cieslak-Wroblewska from *Rzeczpospolita*.

The refugees coming to Poland should not have major problems with finding work. However, their integration with the local population seems much more problematic.

Labour needed

According to a report by Boston Consulting Group based on data collected by the International Labour Organization, in 2030 Poland will be lacking up to 5 million workers. This is why apart from activating those Poles who do not work we should open our doors to immigrants, argues Plus Bank Chief Economist Wiktor Wojciechowski.

In the opinion of Karolina Grot from the Institute of Public Affairs, the key to success lies in devising and pursuing a consistent migration and integration policy. So far, efforts towards that end have been made in Poland mainly by NGOs financed with EU money, with Polish authorities doing very little in this area. “We do not have such a policy,” admits Labour Ministry spokesman Janusz Sejmej. The situation in other ministries is no better.

Unjustified fear

Poland is currently facing the prospect of taking in thousands of refugees from the Middle East, which is generally seen as a problem rather than an opportunity. This view is not shared by demographer Irena Kotowska from the Warsaw School of Economics, who argues that since the refugees are mainly young people, they should assimilate better and have less problems with finding work.

Kotowska predicts that just like Polish economic migrants living in Germany, the UK and the Netherlands, the Ukrainians and Syrians coming to Poland will probably fill vacancies in simple jobs unpopular with the local population. This should dispel the fear of the immigrants taking away jobs from Poles. Kotowska also stresses that the arrival of refugees will generate new jobs for Poles, such as carers, instructors and teachers.

Vast cultural differences

The entire process will be financed by the EU, with Poland to receive EUR10,000 per person coming directly from the Middle East and EUR6,000 per person staying in refugee camps on EU territory. Assuming that Poland takes in 10,000 refugees, it will receive PLN240-400m, which is more than it currently spends on its own refugee programmes.

According to Pawel Kaczmarczyk from the Warsaw University Centre for Migration Research, this money should be spent mainly on integration programmes. “It will not be easy. The cultural differences between Poles and refugees from the Middle East are much bigger than the differences between Poles and Ukrainians, who remain the dominating nationality among immigrants coming to Poland at the moment,” he says.

14. Turkey. ““У центрі Стамбула з’явилася парафія УГКЦ” [A Ukrainian Greek-Catholic Church Parish Has Been Established in the Centre of Istanbul,”], *Vidia.org*, 15 September 2015.

Опубліковано 15/09/2015

У найбільшому місті Туреччини відкрито першу громаду УГКЦ. На черзі заснування парафій в Анкарі та Ізмірі.

Голова пасторально-міграційного відділу УГКЦ владика Йосиф Мілян відслужив для українців греко-католиків Стамбулу Божественну Літургію у церкві святого Антонія Падуанського, передає Дивенсвіт.

Видання зазначає, що після служби владика поспілкувався з вірянами і розповів про роботу очолюваного ним відділу, зокрема, про організацію церковних громад в Анкарі та Ізмірі.

Владика Йосиф та секретар пасторально-міграційного відділу о. Андрій Гах перебувають у Туреччині з робочим візитом — вивчають духовні потреби українців греко-католиків, які там мешкають.

Нагадаємо, у Новій Зеландії з'явилась українська парафія – відновлюватимуть школи і хори.

[*Translation into English below – S.C.*]

The first community of the UGCC has been formed in Turkey's largest city. The next step will be the establishment of parishes in Ankara and Izmir.

The head of the Pastoral-Migration Department of the UGCC, Bishop Iosyf Milian, celebrated the Divine Liturgy for Ukrainian Greek-Catholics in Istanbul in the church of St. Anthony of Padua, according to Dyvensvit.

That publication notes that, after the service, the bishop spoke to the faithful and informed about the work of the department he heads, particularly, about the organization of church communities in Ankara and Izmir.

Bishop Iosyf and the secretary of the Pastoral-Migration Department, Fr. Andrii Hakh, are staying in Turkey for a work visit—studying the spiritual needs of the Ukrainian Greek-Catholics who live there.

It may be recalled that in New Zealand a Ukrainian parish was formed—restoring schools and choirs.

15. USA. “Ukrainians to Gather in Newtown Sunday,” *Greenwich Time*, 19 September 2015.

By Michael P. Mayko

NEWTOWN-For anyone who missed last week's state Ukrainian Day festivities in Stamford, you'll get another chance Sunday.

There'll be folk songs, cossack-style dancing and plenty of food during Sunday's 40th annual Ukrainian Festival at Paproski's Castle Hill Farm, 25 Sugar Lane.

And its free, although donations will be accepted. Just be sure to bring your own chairs and blankets.

"This event really feels like a homecoming," said Gloria Horbaty, whose family owns the farm. "We usually get over 600 people - most are either from the local parishes or Ukrainians who live in the area and want to renew their heritage."

She said area residents who just love the home-made food come with containers to bring more home.

"We will have vendors offering Ukrainian embroidered blouses, shirts, t-shirts, icons, pysanky, wood items, jewelry and candles," Horbaty said. "They bring a fabulous collection."

The festival will open at 11 a.m. with the Divine Liturgy celebrated by the Rev. Ivan Mazuryk, pastor of the Holy Protection of the Blessed Virgin Mary Ukrainian Catholic Church, 457 Noble Avenue, Bridgeport.

"We'll see some of our new immigrants," Horbaty said.

Following the liturgy, Ukrainian meals consisting of pyrogy (potatoe and cheese dumplings); holubchi (stuffed cabbage); kielbasa and kapusta (fried cabbage) will be available.

There will be a stuffed dumpling eating contest at 4 p.m. "Participants can not use their hands," Horbaty said.

Entertainment will begin at 2:30 p.m. with traditional dancing from the Kolynunka group from Stamford and Horlytsy group from Long Island.

Musical offerings will come from the Korenovsky and Solonynka Sisters; Kit and Kutna and the Suma Choir Rusalko. And Wolodymir, a well-known Ukrainian comedian, will perform.

There will also be a Volleyball and Horsehoe tournament, hay and pony rides, a corn maze and a moonwalk.

"This is one of the largest local Ukrainian festivals," Horbaty said.

She said volunteers will accept donations for relief efforts in Ukraine which is embroiled in an ongoing war with Russian separatists.

16. USA. "Pittsburgh's Favorite Food – Pierogies - the Next Hot Trend?" *Sungazette.com*, 16 September 2015.

PITTSBURGH (AP) — Author and photographer Casey Barber doesn't have any Eastern European heritage in her genes, but with her Pittsburgh-bred, pierogie-centered eating habits, she may as well be an honorary Pole.

Barber, who was born in Johnstown and grew up in Greensburg, recalls eating pierogies, haluski and other Eastern European-flavored food all the time, including at church potlucks and community picnics. She took the basic recipes for pierogie dough and expanded it to create more than 60 recipes for fillings and coatings in her new book "Pierogi Love: New Takes on an Old-World Comfort Food" (Gibbs Smith; \$19.99).

While the first, and maybe only, pierogie that comes to mind for many people is the standard dough pocket stuffed with mashed potatoes and cheese, the versatile possibilities with the little dough pockets seem limitless, Barber says.

"That's exactly how I wanted to present the book — that is, a pierogie could be anything in the world," says Barber, who now lives in Clifton, N.J.

You can stuff the dough circles with the usual potatoes and cheddar cheese, pinch them shut, and boil them. Or, you can get more exotic and stuff the pockets with ingredients like sauerkraut, pepperoni, beef, pork, crab, spinach, goat cheese or sweet potatoes. And that is just for the meal-like pierogies. A whole new opportunity comes with sweet pierogies, which are stuffed with things like cherries, apricots, peanut butter and chocolate, or lemon curd. These are sometimes deep-fried and dusted with confectioners' sugar.

"The world of pierogies is so much vaster than the potato," Barber says. "Already, there are traditions where they are stretching it a little further than your knee-jerk idea of the pierogie."

Although there are no known official statistics, many pierogie fans like Barber call Pittsburgh America's Pierogie Capital. Evidence of this will be visible at the third annual Pittsburgh Pierogi Fest on Sept. 19 at Stage AE on the North Shore. The event includes more than 30 pierogie vendors, live music from several acts, pierogie-painting, and a Pop-Up Pierogie Marketplace with pierogie-inspired wares.

The festival last year drew more than 5,000 hungry visitors, some of whom waited in line for as long as two to three hours for the doughy creations of vendors like Etna-based Cop Out Pierogies. The weather was rainy, cold and windy last year, but the crowds still came because of their love for pierogies, says Carl Funtal, the owner who calls himself the CPO (chief pierogie officer). His pierogies won the first year, in 2013.

"I love the environment out there. We have a blast," says Funtal, a retired Shaler police sergeant. He started the company three years ago, and its motto is, "It's not a party till the cops show up."

"I don't know that you can go to an event where you see so many happy people," Funtal says. His eatery offers a long list of pierogie fillings and will do any flavor filling the customer wants. Cop Out also makes sweet "pie-rogies."

What is it about the doughy pierogies that makes them so irresistible and insanely popular in some areas?

“It’s a comfort food for those that know pierogies and have eaten pierogies,” Funtal says. “I’ve eaten them my whole life.”

He has many customers who come in to get Cop Out’s pierogies when they are visiting the area from Chicago, where the people say there aren’t enough steady places to get the goodies.

While pierogies have an especially strong fan base in Pittsburgh, many other places are catching on, including Wisconsin and Nebraska. Both restaurants and food trucks make and serve them.

“I feel like pierogies are on the cusp of being the next big trend, and I’m so glad people are embracing it,” Barber says.

She says it is the comfort-food factor that people love.

“Potatoes and cheese and dough are three of the most comforting things in any culture, I’m sure,” she says. Pierogies are “bite-sized, really fun finger food — things that you can pop in your mouth.”

If you have frozen, pre-made pierogies, they also are quick to prepare — maybe 10 minutes, which is much quicker than waiting on mom’s pot roast, Barber says.

“I would love to see more people getting out there and making pierogies,” she says.

Pierogies are popular at churches, where many groups of people cook and sell them. At St. George’s Ukrainian Catholic Church in the North Side, a core group of 25 to 30 people meets most weeks to cook pierogies, and they easily sell 100 dozen of them at a time for \$7 a dozen, says the Rev. Ihor Hohosha, the pastor. The pierogies — available in potato, sauerkraut and a mix — provide good financial support to the church and give people a social activity and tasty food, he says.

Customers “say that taste and that flavor is unbeatable,” Hohosha says.

With so many Ukrainian immigrants in Pittsburgh, including Hohosha, pierogies are a favorite dish with many memories attached, including Christmas Eve dinner for many people.

“You ask any Pittsburgher, ‘Do you [k]now about pierogies?’ they say, ‘Sure.’”

17. USA. “UOC of the USA Delivers Assistance to Donetsk Region of Ukraine,” *RISU*, 8 September 2015.

St. Andrew Ukrainian Orthodox Society of the Ukrainian Orthodox Church of the USA helped to purchase 30 tons of coal in order to provide warm winter season environment for about 111

residents of a charitable elderly assisted living facility that provides residence for people that range in between 60-90 years of age in small village in Donetsk region.

Thirty tons of coal, diapers and basic food items were provided to the charitable house of hospitality in Eastern Ukraine, which is under the spiritual care of Donetsk Eparchy of the Ukrainian Orthodox Church (Kyiv Patriarchate).

Transferring the funds to various institutions in Ukraine, Bishop Daniel stated: "...Whether it is a clothing item, or trucks full of coal, diapers, food items, medication – these are the means by which the Ukrainian Orthodox Church of the USA reaches to her brethren in Ukraine in time of need and offers a hand filled with the expressions of love. This is the commitment of our forefathers from the USA, who left their ancestral homeland Ukraine decades ago and instilled the love for those in need among their children in America. It is also a commitment of so many different generations of the clergy and faithful of the Church, who come from different backgrounds and paths of life. It is a commitment of the Body of Christ to care for God's creation not only in Ukraine – but in every place, where the tragedy occurs and the means of assistance become a reality. For years, the UOC of the USA has been participating in numerous charitable outreach programs in Ukraine, the United States of America, Middle East, etc. Whenever the tragedy strikes – the compassionate faithful heart of Ukrainian Orthodox Christian opens the doors for the expression of a humble charitable act of kindness in the name of Christ the Savior."

[Religious Information Service of Ukraine.]

18. USA. "Faces of Faith: Newcomer Leads 100-Year-Old Church," *Albany Times Union*, 5 September 2015.

Updated 12:06 pm, Wednesday, September 9, 2015

THE REV. VASYL DOVGAN: Priest at St. Nicholas Ukrainian Orthodox Church, Troy

Background: Born in Ukraine, the youngest of three sons of an Orthodox priest and a homemaker. He and his wife, Ilona, and their 2-year-old daughter, Solomia, live in Troy.

When did you decide to follow in your father's footsteps and become a priest?

When I was 8 or 9, I fell in love with the church and the service, especially what the altar boys were doing. I saw myself in that. I asked the priest at my church, not my father, if I could help. That was the beginning of my calling. I knew I wanted to be in the clergy and serve God. I went to seminary. I had been there one year when some American representatives from St. Sophia's in New Jersey visited us. I was one of those ones chosen to go to seminary in South Bound Brook, N.J.

What was it like coming to this country?

I arrived in August 2007 at St. Sophia Ukrainian Orthodox Theological Seminary. It was difficult to be young with a new language, new culture. I knew America just from movies and books. I didn't know much English, only a few words. In my second semester, I got into college to learn English there. With God's blessing, I was somehow managing.

On June 4, 2012, I was ordained to the diaconate. That was for me a big step, to serve in the altar and the church. I was traveling a lot with bishops so it was a great experience. The priests and bishops were spiritual leaders for me and they still are. I was ordained to the priesthood in 2013, on Feb. 12, which is also my birthday and my name day.

What did you do right after the seminary?

I worked in the consistory office in South Bound Brook, helping His Eminence Metropolitan Antony and His Grace Bishop Daniel, bishops of the Ukrainian Orthodox Church of the USA. Since I was a kid, I wanted to be where people need me and I can help. I was substituting in parishes and helping priests when they visited hospitals. For one of the parishes, I was visiting people in nursing homes, hospitals and rehab. I saw the need for prayer. People who were not Ukrainian Orthodox asked me to pray also.

The situation is bad in your homeland.

There is a war going on there. We are supporting financially and also spiritually.

Our church has adopted orphanages and remodeled buildings in Ukraine. Four times I have been back to Ukraine to work in orphanages. Some of the kids are handicapped, and there is not enough staff to take care of them. On a mission trip, we spend two weeks in one orphanage, two weeks in another. A simple hug or smile makes a difference to the children.

How did you come to Troy?

There was no priest in Troy, so I was coming from New Jersey to serve this parish. When the priest's position opened in 2014, Metropolitan Antony called and asked me to take the opportunity. I came in August 2014 with my wife to this beautiful place with spiritual people. We have been blessed to live among them. We are a small congregation with about 45 to 60 people on Sunday. Most immigrants have to work Sundays to raise money to buy a house, pay bills, provide for their families. For big holidays, we have a bigger attendance.

We are mostly Ukrainian immigrants and also, first-, second- and third generation American. We are one family in Christ. If one is sick, we all pray. We reach out and help each other. That is one of the best things we can do as Christians. We love to see new faces in the church. The community is welcoming of everyone.

What are the different ways you serve a bilingual congregation?

I do sermons in both languages: On the first Sunday of the month, I do the whole service in English; the rest of Sundays, I do the service 60 percent in Ukrainian and 40 percent in English.

If there are more Americans, I do it in English. If I see more Ukrainians in church, I do it in Ukrainian. We have gospel readings in both languages every Sunday. If I have news to share, I say in both languages. We keep the language and the tradition, and we want the children to learn and keep the Ukrainian language and tradition.

This year is the centennial of the founding of St. Nicholas Ukrainian Orthodox Church.

On Sept. 13, our church at 376 Third St. will celebrate its 100 years. His Eminence Metropolitan Antony, bishop of the Ukrainian Orthodox Church of the USA, will lead the morning service, which will be followed by a banquet at the Albany Marriott.

It will be a very special celebration.

— Azra Haqqie

19. USA. “Ukrainian Music Gets Back to Its Roots,” *Pike County Courier*, 25 August 2015.

Korinya Ukrainian Folk Band to perform at Milford Theatre on Sept. 19

Essential information

What: Korinya Ukrainian Folk Band

When: 7:30 p.m. on Saturday, Sept. 19

Where: Milford Theatre, 114 East Catharine Street

How much: \$20, or \$15 in advance at www.kindredspiritsarts.org or in person at Books and Prints at Pear Alley (220 Broad St., Milford). Children under 15 will be admitted free.

Call: 570-296 4777

MILFORD — The Korinya Ukrainian Folk Band and dancers from the KAZKA Ukrainian Folk Ensemble will perform at 7:30 p.m. on Saturday, Sept. 19, at the Milford Theatre.

Korinya, which means “roots” in English, is based in upstate New York. Its young musicians present the music in a fresh, grassroots way.

“Ukrainian music is a very unifying aspect of the culture,” said Sana Shepko, violinist and manager. “Fifth-generation Ukrainians know the same songs as people who live in the Ukraine. The narrative content often includes some sort of moral, and symbolism is ubiquitous throughout the lyrics. The versatility and variety of this music is also part of its appeal. While some songs speak of heartbreak, many are humorous and cheerful.”

In 2012 Korinya earned the title of National Artists of Ukraine by winning first place at the Boyko Festival. Its members perform songs from all regions of the Ukraine. They play some easily recognized instruments, like the violin, but they also use exotic ones, such as a bandura, telenka, and duda.

The Kazka Ukrainian Folk Ensemble was founded in 1987 in order to preserve, promote, and enhance Ukrainian culture, music, and dance in Northeastern Pennsylvania. KAZKA is particularly dedicated to the preservation of the music and dance of the first immigrants to the anthracite regions in the late 19th century and early 20th centuries.

For more on Korinya, including a sample of their music, visit www.korinya.yolasite.com.

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