

UKRAINIANS ABROAD: NEWS AND VIEWS #136

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17 April 2017

1. Recent works.
2. Argentina. "Head of the UGCC and Ambassador of Ukraine in Argentina Discussed Cooperation of Diplomats with the Communities of the UGCC," *UGCC News*, 22 March 2017.
3. Australia. "Even Frogs Croaked Differently: Ballarat's Ukrainian Story," *Thecourier.com.au*, 17 March 2017.
4. Canada. "A Musical Story of Struggle in a New Land," *Saskatoon Star-Phoenix*, 25 March 2017.
5. Canada. "Rural Canadian Churches That Once Shunned One Another Jointly Welcome Syrian Refugees," *Deseret News*, 23 March 2017.
6. Canada. "City Ukrainians Urging More Military Support," *Winnipeg Free Press*, 18 March 2017.
7. Canada. "World Needs to Know Truth about Stalin's Bitter Harvest," *Catholic Times*, 17 March 2017.
8. Canada. "Ukrainian Culture on Stage in Moose Jaw," *Moose Jaw Times-Herald*, 3 March 2017.
9. Cyprus. "Ukraine: Celebration of 25th Anniversary of the Establishment of Relations between Ukraine and Cyprus," *Arab News*, 27 February 2017.
10. Denmark. "President Met with the Ukrainian Community of Denmark: Thank You for an Active Position in Support of Ukraine," *Ukrainian Government News*, 5 April 2017.
11. General. "The Head of the UGCC: 'Among Our Migrant Workers I Didn't Meet Traitors of Ukraine,'" *UGCC News*, 4 March 2017.
12. Kazakhstan. "Ethnocultural Association of Ukrainians Celebrates Nauryz," *Kazakhstan Government News*, 21 March 2017.
13. Lithuania. "Ukrainian Communities Criticize Vilnius Film Festival for Screening Smarzowski's Hatred," *Baltic Daily - Political/Social News*, 24 March 2017.

14. Poland. "Roman Catholic Bishops of Ukraine Urged the Church in Poland to Provide Pastoral Care to Thousands Ukrainian Migrant Workers," *RISU*, 16 March 2017.
15. Poland. "Bloomberg: Poland Can't Get Enough of Ukrainian Migrants," *Ukrainian Independent Information Agency*, 7 March 2017.
16. Portugal. "Portugal's Parliament Recognizes Ukraine's Holodomor as Genocide," *PanARMENIAN.Net*, 4 March 2017.
17. Russia. "Disappearing Books - How Russia Is Shuttering Its Ukrainian Library," *Reuters.com*, 15 March 2017.
18. Sweden. "Ukraine: The Delegation of Navy Forces of Ukraine Met with the Ukrainian Youth in Sweden," *Cihan News Agency*, 25 March 2017.
19. Turkey. "Groysman Arrives in Turkey on Official Visit," *Ukrainian News*, 14 March 2017.
20. United Kingdom. "Gripping Thriller Set within Bradford's Ukrainian Community," *Bradford Telegraph and Argus*, 15 April 2017.
21. United Kingdom. "An Unlikely Marriage: The Ukrainian Influence on Scottish Football," *These Football Times*, 1 April 2017.

*** Thanks to Tony Leliw (London), Andrij Makuch (Toronto), and Peter Melnycky (Edmonton).

1. Recent works.

ARMENIA/AZERBAIJAN/GEORGIA

А. І. Зубик. "УКРАЇНСЬКА ДІАСПОРА У КРАЇНАХ ЗАКАВКАЗЗЯ: ДИНАМІКА ЧИСЕЛЬНОСТІ, ОСОБЛИВОСТІ РОЗСЕЛЕННЯ." *Вісник Харківського національного університету імені В.Н. Каразіна, серія "Геологія. Географія. Екологія"* 43 (2015): 113 –118.

[The Ukrainian Diaspora in the Transcaucasian Countries: Demographic and Resettlement Characteristics.]

Can be accessed at: <http://journals.urau.ua/geoeco/article/view/67517/62746>

AUSTRALIA

Elena Govor. *Falling Stars: The Story of Anzacs from Ukraine*. Kingston, A.C.T.: Alcheringa, 2017. ISBN: 9780958080057.

<https://www.amazon.com/Falling-Stars-story-Anzacs-Ukraine/dp/0958080054>

BRAZIL

Gabriel José Pochapski and José Adilçon Campigoto. “A igreja, a casa e o cemitério: espaços praticados da morte entre os descendentes de ucranianos em Prudentópolis-PR (1923-2012),” *Aedos* (Porto Alegre) 8, no. 19 (December 2016): 167–191.

Abstract:

“Western cultures imply various relations with death. Different situations allowed constructions in the cultural and social field linked to finitude. Our objective with this text is to offer an understanding of the spaces practiced that Ukrainian immigrants and their descendants created to face death, in the municipality of Prudentópolis-PR, between 1923 and 2012. From the use of photography and oral history as documental supports, we sought to investigate the characteristics that influenced the various relationships with death in that context. Prudentópolis in southeastern Paraná meso, receives at the end of the nineteenth century a large number of Ukrainians immigrants. This aspect was connected with the historicity of the constitution of spaces, with religiosity or in practices that between permanences and transformations are related to the constructors of this ethnicity.”

Can be accessed at: <http://www.seer.ufrgs.br/aedos/article/view/66557>

CANADA

Lena Sloboda. *UCWLC: Builders of Home, Faith, and Community*. Edmonton: Eparchial Executive of the Ukrainian Catholic Women’s League of Canada, 2016. ISBN 978-1-55383-443-4.

Susanna M. Lynn. “Differences and Similarities in Attitudes towards Intellectual and Visual Culture within the Ukrainian-Canadian Community in Edmonton, Alberta.” *Multilingual Discourses* 3, no. 1 (2016).

Abstract:

“Ukrainian-Canadians are a relatively well-established group in Canada. This paper draws on data gathered from ten interviews about ethnic identity discourses which I conducted with new and established members of the Ukrainian-Canadian community in Edmonton, Alberta. Using critical discourse analysis, I investigate the responses to nine of the original thirty-seven interview questions, which included two ranking questions; these questions inquired about participants’ opinions and evaluations of [Ukrainian] literature, language, music and important “kinds” and aspects of culture. Responses exposed some of the similarities and differences in attitudes the two groups held towards intellectual and visual culture, highlighting the evolving nature of this community, and providing detail that enhances understanding of these attitudes. I present key arguments as to why these similarities and differences may, at least in part, correlate

to the unique socio-cultural environments in which each group has been developing culture since Ukraine's Independence. In particular, I posit that "the linguistic factor" (a term I use to summarize the interconnected influence that language, literature, and linguistic ability have on each other) is one of the most salient forces in shaping and informing these similarities and differences in attitudes towards intellectual and visual culture."

Can be accessed at:

<https://ejournals.library.ualberta.ca/index.php/multilingualdiscourses/article/view/28573/20916>

Milana Nikolko. "Political Narratives of Victimisation in the Ukrainian-Canadian Diaspora." In *Migration, Diasporas and Citizenship. Diaspora as Cultures of Cooperation Global and Local Perspectives*, eds. David Carment and Ariane Sadjed. Palgrave-MacMillan 2017.

Can be accessed at: https://link.springer.com/chapter/10.1007/978-3-319-32892-8_7

CROATIA

Микола Зіновійович Нагірний. "Українці на захисті хорватської державності у ХХ ст." *Емінак: науковий щоквартальник*, no. 1 (2017): 47-52.

Abstract:

"The participation of the Ukrainians of Croatia in the armed struggle for the preservation of the state in decisive moments of its history in the twentieth century is considered in the article. The reasons of participation of the Ukrainians in the wars for independence of Croatia and characteristics of this participation are shown. The scale and nature of the participation of the Ukrainian diaspora in the hostilities on the side of the Croatian armed forces are analyzed. The estimation of the importance of Ukrainian contribution to the struggle for defending the independence of Croatia is made."

Can be accessed at: <http://dspace.tneu.edu.ua/handle/316497/14626>

CZECHIA

Eva Janská, Karolína Pauknerová, and Markéta Koropečká. "Transnational Behaviour of Ukrainian Remitting Migrants," *Tijdschrift voor economische en sociale geografie*.

Abstract:

"In connection with the growing trend of transnationalism in international migration flows, the number of transnational communities has been increasing. The aim of this study is to describe the transnational dynamics and processes using the example of remitting Ukrainian workers in Czechia. The research was conducted with immigrants in Czechia and their families in Ukraine. More than 50 interviews were analysed using qualitative content analysis. Based on the remittances sent, marital status, gender, mobility and locality of immigrants, a typology was

created, in which the specifics of transnational processes were assessed. We argue that different behaviour of transnational migrants is a reflection of their socio-demographic characteristics (e.g. family status, education or number of children), which may change over time.”

Can be accessed at: <http://onlinelibrary.wiley.com/doi/10.1111/tesg.12243/full>

GENERAL

Orest Subtelny et al. *Plast Ukrainian Scouting: A Unique Story*. Toronto: Plast Publishing Inc., 2016. ISBN 0968490247, 9780968490242.

***Migration and the Ukraine Crisis: A Two-Country Perspective*, eds. Agnieszka Pikulicka-Wilczewska and Greta Uehling. Bristol, UK: E-International Relations www.E-IR.info, 2017.**

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Can be accessed at: <http://www.e-ir.info/wp-content/uploads/2017/04/Migration-and-the-Ukraine-Crisis-E-IR.pdf>

Ihor Markov. “Contemporary Ukrainian Migration to EU Countries: Trends and Challenges.” In *The EU's Eastern Neighbourhood: Migration, Borders and Regional Stability*, eds. Ilkka Liikanen et al. (London: Routledge, 2016).

ITALY

Djordje Sredanovic. "Transnationalizing Cultural Pluralism? The Case of Migrants from Ukraine and Lebanon in Italy," *Critical Discourse Studies* 2017.

Can be accessed at:

<http://www.tandfonline.com/doi/full/10.1080/17405904.2017.1284685?scroll=top&needAccess=true>

KAZAKHSTAN

Elena Nechayeva, Petro Tokar, Marina Onuchko, and Svyatoslav Ruban. "Ukrainian Diaspora in Kazakhstan," *Studia Politica Slovaca* 1 (2016): 5–15.

Can be accessed at: <https://www.ceeol.com/search/article-detail?id=417861>

PORTUGAL

Natalia Khanenko-Friesen. "Migrant Self-Reflectivity and New Ukrainian Diaspora in Southern Europe: The Case of Portugal." In *Post-Soviet Migration and Diasporas: From Global Perspectives to Everyday Practices*, eds. Milana V. Nikolko and David Carment. Springer Science and Business Media: Palgrave Macmillan, 2017. 47–64.

Can be accessed at: https://link.springer.com/chapter/10.1007/978-3-319-47773-2_4

RUSSIA

Vladimir Shaidurov. "Ukrainians in Western Siberia in the Second Half of the 19th–Early 20th Century: Specific Features Characterizing Their Resettlement and Economic Adaptation." *Acta Histriae* 24, no. 2 (2016): 313–332.

Abstract:

"Russia was a traditional empire which emerged between the late Middle Ages and Modern Times. The national composition of its population formed over 16–19 centuries through the addition of new territories. There were about 100 different nations, peoples, ethnic groups, and tribes living here in the early 20th century. Each of them took its place in the social, political and economic life of the country. One of the largest ethnic communities was founded by Ukrainians who were finally co-opted into Russia in the late 18th century. Already the second half of 17–18th centuries identified areas in which Ukrainians played a major role for Russia: the Orthodox Church (higher clergy), border security (Cossacks), and agricultural production (peasants). Reforms launched by Peter the Great and Catherine the Great resulted in the fact that only Ukrainian peasants preserved their value. In the 19th century, Russian agricultural sector, a deep crisis, which was based on agrarian overpopulation in the European part, arose as a result of conservation antagonisms between peasants and nobility, landowners, the lack of support from the state, backlog in the agronomy. In the conditions of that time, the only solution was to relocate peasants to the outskirts of the state, where there was plenty of free fertile land. The active resettlement campaign in Asiatic Russia resulted in a dramatic leap in the population and

gave impetus to the economic development of Siberia and the Far East. This also gave rise to new ethnic communities. One of the largest groups was the Ukrainian community (more than 700 thousand people.). Current scientific literature pays much attention to the history of Jewish, Polish, and German communities. The life of Ukrainians in Siberia remains in the shadow of the history of the Russian population in the region. But the Ukrainian community had specific features which distinguished the processes how it formed and developed in the new environment. The issue of the adaptation of Ukrainians in Siberia is of particular interest. The article identifies stages in the formation of the Ukrainian community in Siberia and analyzes their characteristics (geography of previous and new places of residence and migration dynamics and results), examines the features describing how Ukrainians adapted to their new conditions. The main source for this article has been provided by published and archival materials that have not been previously used by researchers.”

Can be accessed at: http://zdpj.si/wp-content/uploads/2016/06/AH_24-2016-2_SHAIDUROV.pdf

USA

Christina Bobesky and Matthew Mulvaney. “Ukrainian and American Identities as Predictors of Marital and Parenting Attitudes within the Acculturating Ukrainian-American Community,” *Journal of Ethnic and Migration Studies* 42, no. 13 (November 2016): 2163–2181.

Abstract:

“The Ukrainian-American community represents a unique acculturating community with respect to sociohistorical context, as well as specific demographic and cultural characteristics. The Ukrainian immigrant experience reflects the identity formed in relation to its challenges faced during the twentieth century and its complex relationship with the former Soviet Union. The purpose of this study was to examine the process of acculturation within the Ukrainian community in the United States and to examine how acculturation processes are related to attitudes on childrearing and traditional family formation. The participants for this sample included 188 participants drawn from the Ukrainian diaspora in Central New York. Analyses demonstrated the unique influence of religious beliefs and the simultaneous unique influence of both American identity and Ukrainian identity on attitudes towards traditional marriage formation and parenting. American identity was associated with more liberal attitudes towards divorce while both Ukrainian and American identity were associated with childrearing beliefs. Higher Ukrainian identity predicted more traditional parenting beliefs, while higher American identity predicted more progressive (less traditional) parenting beliefs. These results describe the distinctive features of the Ukrainian-American community in the United States that contribute to attitudes regarding marital behaviour as well as parenting beliefs.”

Ірина Єлейко. “ПЕРЕДУМОВИ ТА ОСОБЛИВОСТІ МІГРАЦІЇ УКРАЇНСЬКОГО НАСЕЛЕННЯ ДО США,” *Вісник Львівського університету. Серія «Міжнародні відносини»* № 39 (2016): 187–194.

[Background and Characteristics of the Ukrainian Immigration to the United States.]

Can be accessed at: <http://publications.lnu.edu.ua/bulletins/index.php/intrel/article/view/429>

О.А. Ровенчак, В.В. Володько. “ОСОБЛИВОСТІ ЕТНОКУЛЬТУРНОЇ ІДЕНТИФІКАЦІЇ УКРАЇНЦІВ У США,” *Грані* Том 20, № 1(141) (2017).

Abstract:

“The article is devoted to the issues of theoretical and empirical study of Ukrainian migration to the USA in its sociocultural dimension. It is aimed to the investigation of such ideas as migrants’ identities and corresponding practices. Namely, ethnic and cultural identities of the Ukrainians in the USA have been studied in the work. The authors’ theoretical concept is a basis for empirical survey on Ukrainian migration to the USA. The survey was conducted in 2015. 40 semi-structured interviews with Ukrainians who had experienced living in USA were collected during the research. The survey was aimed at the analysis of ethnic identities and practices, studying the cultural self-determination of the Ukrainians in the USA; detection of differences in ethnocultural identities and practices of «old» and «new» Ukrainian immigration waves. The benefits of this study are the separation of ethnic and cultural identities and practices as well as their isolation from national ones. Moreover, main points of the article have been described both in the context of «old» (postwar) and «new» (independence period) Ukrainian immigration. The main outcomes of the research are as follows. Respondents’ Ukrainian ethnic identity has superficial form (own naming) and is implemented in corresponding practices and common activities. This means that ethnic identities of the Ukrainians in the USA also have a deep form. Ethnic practices are fulfilled through maintenance of the ethnic traditions and ethnic infrastructure development. Ukrainian organizations are one of the most important types of the ethnic infrastructure objects. Though the respondents of «old» wave prefer the membership in traditional official organizations, the respondents of «new» wave prefer new, network-structured informal organization/communities. These types of Ukrainian organizations are differently significant in ethnic and socially-political dimensions. The difference in shaping of cultural identity and practices of «old» and «new» immigrants from Ukraine has also been shown in the study. Ukrainian component of «old» immigrants’ cultural identity and corresponding practices is based mainly on the Ukrainian feeling of the ethnonational belonging. At the same time, Ukrainian component of «new» immigrants’ cultural identity and corresponding practices are influenced by the Ukrainian ethnicity, soviet period of Ukrainian history and some outlandish cultural practices widespread in independent Ukraine. Summarising, the survey has shown that the ethnic identity and practices of «old» wave of Ukrainian immigrants in the USA is similar to the ones of «new» wave immigrants, and the Ukrainian component of cultural identities differs greatly in the studied waves of Ukrainian immigrants in the USA.”

Can be accessed at: <https://grani.org.ua/index.php/journal/article/view/881>

2. Argentina. “Head of the UGCC and Ambassador of Ukraine in Argentina Discussed Cooperation of Diplomats with the Communities of the UGCC,” *UGCC News*, 22 March 2017.

Head of the Ukrainian Greek Catholic Church Sviatoslav Shevchuk, who is on a pastoral visit to the Argentine Republic, visited the Embassy of Ukraine in Argentina on March 18.

During the conversation of the Ambassador of Ukraine Yuriy Dyudin with His Beatitude Sviatoslav, in which Bishop Daniel (Kozlynskyi) also took part, Apostolic Administrator of the Diocese of the Holy Virgin, reviewed the issues of the domestic situation in Ukraine and Argentina. It was the life of the Ukrainian community in Argentina, cooperation of the diplomatic mission with the parishes of the UGCC operating in the country, particularly in organizing cultural events to mark the 25th anniversary of establishment of diplomatic relations between Ukraine and Argentina and the 120th anniversary of the beginning of the Ukrainian immigration to Argentina.

In conclusion, the Head of UGCC signed the book of honored visitors at the Embassy of Ukraine in Argentina. It has been reported by the Information Department of the UGCC.

3. Australia. “Even Frogs Croaked Differently: Ballarat’s Ukrainian Story,”
***Thecourier.com.au*, 17 March 2017.**

Caleb Cluff

This picture has the distinctive, curious tones of 1960s film stock. Deep reds, aquas, washed out greens. On the mounting board, Ballarat is spelled ‘Ballaarat’, with a stylised cursive ‘Begonia’ and a full-block, black-capital FESTIVAL.

In the background various vehicles date the image: a Volkswagen Kombi, Hillman Minx, FE Holden; the wide fins of a Chevrolet Bel Air.

It’s a picture of a decorated Bedford truck. The truck belongs to carters Kennedy Murray Pty Ltd, who had their office in the former Cobb and Co. building near the railway gates on Lydiard Street.

Under the cherry tree is written on the side.

On the back of the paper-flower strewn lorry sit a group of children in traditional Ukrainian costume. One boy with short back-and-sides waves to the throng on the footpath watching the parade.

The picture’s caption says ‘BEST DECORATED ENTRY, presented to UKRAINIAN NATIONAL GROUP’.

The year is 1963. It’s the second year in a row the Ukrainian group have won the award, a symbol of these new migrants’ deep love for the country they have left, and their wish to show themselves in the best light to their new hosts, to proudly display their culture.

It captures an image of a changing, diversifying Australia - and yet that symbolic diversity will inevitably disappear, despite the adoption of multiculturalism as a government policy.

Ukrainians migrating to Ballarat were proudly determined to keep a link to their homeland in this strange new country where “even frogs croaked differently to those in the Ukraine” as one man observed in 1949.

They formed a language school, scout groups, a dance troupe and orchestra, and threw themselves into the life of Ballarat for almost four decades.

Over 50 years on, three descendants of those original ‘New Australians’ look back at the life they had in Ballarat.

It is the story of how a nation’s migrants found a new home on the other side of the world and strove to fill it with their cultural heritage.

1: DEVASTATION AND DISPLACEMENT

In the years following the utter devastation of the Second World War, the population of Europe’s eastern countries were left scattered and impoverished.

Words do little justice to the brutality and depravity that marked warfare in the east of the continent. The city of Kiev, capital of Ukraine and one of the glorious landmarks of Europe, was left in ruins. Civilians suffered unspeakable horrors at the hands of both sides.

Much of the fighting on the Eastern Front took place on the soil of Ukraine. It’s estimated that anywhere between five and eight million people died there, and the country, food bowl of the Soviet Union, was laid waste in the fighting between Soviet and Axis forces.

During 1943, Hitler declared the Ukraine within the ‘zone of annihilation’. His plan sought to drive famine throughout the Soviet Union through, among other means, driving all production from the annexed Ukraine back to Germany.

Effectively it made Ukraine in its entirety one of the battlefields of Operation Barbarossa. By the war’s bitter end, Ukraine lay prostrate. Seven hundred of its cities and towns and over 28,000 villages were destroyed. The country’s manufacturing base was shattered. At least 120,000 Ukrainians registered officially as displaced persons, and perhaps half a million were deported from Poland back to Ukraine in 1946, a year of shocking famine.

Little wonder then that, when offered the opportunity to escape starvation and reprisals by emigrating to the other side of the world to an unknown future, many seized the chance.

And there two great forces had come up against each other and were striking against each other like hammer and anvil, and the wretched people were in between, with no way out; each individual wanted only to live and not be maltreated, to have something to eat, and yet they howled and screamed and in their fear they were grabbing at each other’s throats...

- Anatoly Kuznetsov, Babi Yar: A Document in the Form of a Novel

2: POPULATE OR PERISH

Australia had come through the war relatively unscathed, but with the awakened realisation that it was no longer a dominion of the empire that had spanned the globe.

In reality, it hadn't been since the end of The Great War, but the upheaval that the Japanese invasion of South-East Asia brought to the region gave rise to a feeling of deep-seated insecurity. The British had lost all but Hong Kong and were divesting themselves of the Malayan States in the face of the Emergency.

The Dutch were gone from the East Indies, the Portuguese from Timor. The French clung to tattered shreds of of an idee fixe of their culture in Vietnam.

To our north, nationalism was stirring among the long-colonised states. And Australia, a country of just seven-and-a-half million predominantly white people, was seeking to consolidate and develop itself as a bastion of the west in the deep Pacific.

John Curtin's wartime minister for information Arthur Calwell is often credited with coining the phrase 'populate or perish'. In reality it had existed in the minds of those thinking about the future of Australia for many years. A headline in the Burnie Advocate of May 1938 quoted the phrase verbatim when reporting the winner of an essay competition on the topic.

Calwell was the catalyst, champion and ideologue of post-war migration. In a parliamentary speech in 1945 as Australia's first 'minister for immigration' he spoke of the need for a boosted population. The great post-war immigration program had begun.

If Australians have learned one lesson from the Pacific War it is surely that we cannot continue to hold our island continent for ourselves and our descendants unless we greatly increase our numbers.

- Arthur Calwell, August 2, 1945

3: OUR NEW HOME

From the beginning Calwell and the freshly-minted ministry made it clear that his 'New Australians' would be coming from Europe, and preferably Britain. Calwell was a divided man. He spoke Mandarin and advocated for a Chinese immigrant family in distress, but also sought the deportation of Malay and IndoChinese refugees after the war.

When W. Macmahon Ball, Professor of Political Science at the University of Melbourne, published Case for a Quota of Asian Migrants in the Melbourne Argus on 17 October, 1949, Calwell responded with his own article, I Stand By White Australia.

The unavoidable realpolitik was immigration policy at the time existed on a longstanding policy of a white Australia. Both sides of politics supported the status quo.

During the war Calwell had moved quickly to release any internees of European origin found not to be a security threat. Now he travelled to Europe to observe potential immigrants and secure

ships for their transport. With the assistance of Jewish community leaders in Australia he approved the resettlement of many thousands of their persecuted.

While Britons moving to Australia remained at around half of the total number of immigrants, Calwell looked to southern and eastern Europe as well – Italian, Greek, Hungarian, Polish, Dutch, Yugoslavian, German, Czechoslovak, Estonian, Russian, – and Ukrainian.

Many Australians did not take kindly to the ‘reffos’, the ‘DPs’ or ‘Balts’ as they were called. Assimilation was the desired and expected outcome of the government. In reality the laminate of egalitarian mateship masked a deeper mistrust of the foreign.

The new arrivals found themselves housed in camps, largest of which was Bonegilla near Albury-Wodonga. A former army camp retaining the austerity of its former life, basic attempts were made to give it some warmth – sheets strung as dividers, lights over beds.

Crash courses in English were delivered, and work was assigned irrespective of a person’s training or background – an engineer would be a farm labourer, a ballerina sent out to learn typing. Medical degrees were ignored. If work required a family to be divided, that was the outcome.

‘Perhaps the most important thing is to learn to speak the language of Australians. They are inclined to stare at persons whose speech is different. Speaking in your own language in public will make you conspicuous, and make Australians regard you as a stranger ... [try] to avoid using your hands when speaking because if you do this you will be conspicuous’.

- Commonwealth Department of Information, Your New Homeland.

4: COMING TO BALLARAT – THEIR STORIES

In the 50-plus years since that truck carried the pride of Ballarat’s Ukrainian youth through the streets, much has changed.

The Ukrainian school is long gone, as are the scout camps, the dances and orchestra. Assimilation in the long term rather than the short has absorbed the great and great-great grandchildren of those first migrants.

Childhoods in the hot, sparsely treed countryside so alien to their parents, used to the snow and the thick pines of the Ukraine, are vibrant in their memories.

Roman ‘Roy’ Popowycz is a bear of a man, deep-voiced with a mutton-chop moustache, a third-generation representative of those Ukrainian refugees who found their home in Ballarat following the war.

He recalls vividly his parents and grandparents’ determination to succeed in both forging a new life in their strange country of adoption and preserving for their children a memory of the culture they were forced to abandon.

“My parents were only children when they arrived here. They were forced to flee.

“After the war they couldn’t go home. They had no home to go to. Migrants came out here on a contract; they had a two-year contract with the government. They worked their contracts back, everybody in different places... the Snowy Mountains Scheme, Rocklands Dam, the railways; in the sugarcane industry in Queensland; in ordnance factories.”

Roman’s parents came to Ballarat to work on a farm, and like so many migrant experiences, found it a fraught business. The farm partnership dissolved and they were left with a young family in then rural Mount Clear.

Despite their hardships, the Popowycz’s determination to maintain a link to their heritage led them to establish a Ukrainian language school at St Columba’s Hall in Ballarat. Originally catering to 16 families, it fostered the history and language of Ukraine among their children. Importantly it preserved the culture: food, music and dance.

The school had an orchestra, and great pride was taken in hand sewing the costumes for traditional dances. One of the migrants was a bootmaker by trade, and created the traditional long hussar boots for the dancers.

“Stephan played a banjo mandolin. Vera played the piano. My brother played a violin. George played a squeeze box. John played a trumpet. That photo was taken at St Columba’s Hall. But probably none of it would have eventuated without Vera’s mum.”

“Most of us were Ukrainian Catholics. There were one or two families that were Orthodox.

“There are differences between the Catholics and the Orthodox, but I think we stayed more together because we were Ukrainian moreso than anything else. You have differences but the religions are very much similar in true form, because we all celebrate on the Julian calendar.

“The priest would come up every couple of months, and Stephan’s dad would take him around.

“That particular truck was built at my parents’ house in Mt Clear, the village on the back of the truck I mean. As a child I can remember, whoever’s house, you went to three four weeks before and all the ladies were there making the flowers. I can remember every bit and piece of it as it came together.

“I can remember that coming together a couple of days before the Begonia Festival. Everybody was at our place, hammer and nails and whatever else. All the flowers are crepe paper.”

Vera Zylan, nee Owczarenko, is a dancer in many of these pictures. She says her parents nurtured Ukrainian culture outside of the weekend school as well.

“My mother was only a child, 11, when she had to flee; 17 when she arrived here. She was very passionate about Ukraine.

“I was very fortunate that I was very accepted at school, although with a name like Owczarenko it was a bit tricky. I was often called Vera ‘O’ or Vera Ov. Your name really stood out among the Smiths and Browns and Walkers.

“Because I had a friend who was part of the Ukrainian community, another only child, and we were at school at the same time, there was always that friendship that you could fall back on. If things went tough at school or if you had a bit of a problem, you always had each other.

“With the parents it was a bit... they had the community for that friendship and the language... well not all of them were that proficient in the English language. That came a bit with time.

“As young kids it was always a highlight to be able to take part in the Begonia Festival, as we would be dancing on them on the back of the truck and often afterward there would be little dances going on and performances, once the procession finished.

“It was a highlight to be able to display what we’d learnt.

“The community helped each other build their homes, and through the church

“The Ukrainian priest would come to Ballarat, to Saint Therese of the Little Flower near the lake. That brought them together and gave them a sense of connection even though they were stranded in this country until they could build up friendships with neighbours and workmates.

“By 1977 the community was starting to dwindle. Our kids grew up and became teenagers, some of them moved out of Ballarat to go to school, families moved. With a lot of mixed marriages, the church recognised this and they ran Masses in English. At Noble Park they have many different nationalities come to Mass, come to the Ukrainian church.

“Nothing really happens here now. As an association we had to close down because we didn’t have enough members. For many years my mum had been a contact person for the multicultural association; she was so deeply involved in Ballarat.”

Stephan Salo, the scout and banjo mandolin player, became a schoolteacher in Ballarat.

“My parents came from the Ukraine to Beechworth with about four or five other people, and then they all came to Ballarat because there was no work in Beechworth at the time.

“When I was growing up, being a male in Ballarat and Ukrainian, we all tended to go to the same schools, primary school, secondary school, tertiary. There was a group of us, we weren’t isolated. I went to St Paul’s (Technical College) – there was about three or four Ukrainians there.

“We had a scout organisation operating in Ballarat at the same time – the school, the orchestra and the scouts. We had camps held out at Pax Hill.

“It (the Ukrainian community) has died off to such an extent that the Ukrainian priest recently came to Ballarat to bless the homes, and there were just three families.

“The Ukrainian community in Geelong was very big at the same time, but it’s dwindling too. The 11 o’clock Mass in Melbourne is all in English. If your great-grandmothers want to see their great-grandchildren, you don’t go to the early Ukrainian mass, you go to 11 o’clock in English.”

This year’s Ballarat Begonia Festival is on the weekend of 11-12 March.

[To view the photographs that accompanied the article, visit:

<http://www.thecourier.com.au/story/4500347/even-frogs-croaked-differently-ballarats-ukrainians/>*]*

4. Canada. “A Musical Story of Struggle in a New Land,” *Saskatoon Star-Phoenix*, 25 March 2017.

Britainy Zapshalla

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Ask composer, pianist and Juno nominee Larysa Kuzmenko about her oratorio *Golden Harvest* and she’ll tell you about struggle. “Normally a 30-minute work like this will take three years to write,” she explains. “I had 10 months and I almost went insane but when the gun is pointed to my head, I produce.”

Golden Harvest is the next performance on tap in the Saskatoon Symphony Orchestra’s Masters Series. The SSO wanted a poignant way to mark an important anniversary for people in Saskatchewan. *Golden Harvest* was commissioned by celebrated choral conductor Laurence Ewashko to celebrate the 125th anniversary of the Ukrainian settlement in Canada. Between 1891 and 1914, approximately 170,000 people came to this country from Ukraine, many of them settling in Saskatchewan. It’s only the second performance of the piece in its entirety, the first by the Winnipeg Symphony Orchestra in 2016. The SSO’s performance is a debut of sorts as the music has been retooled to feature more of the choral elements.

The piece follows the story of one family as they leave Ukraine for the promise of a better life. They are meant to represent the immigration experience. It’s a story that Kuzmenko knows personally. “My parents were both born in the Ukraine, my mother’s family died in the 1932 famine. There were times that I remember hearing her crying, it was a very difficult time for them.”

The oratorio opens with a Ukrainian folksong that Kuzmenko remembers fondly from childhood, and it’s a theme that she carries through the entire piece. “There were times when I was writing the piece that I was deeply moved,” she says. “Sometimes it felt that someone else was writing this music, it just flowed through me.”

This story isn’t always a pleasant one as the family encounters the hardships of homesteading, the death of a child and the internment of the men in work camps during the First World War. It’s also a story about perseverance as the music celebrates the harvest of wheat and the contributions Ukrainian immigrants made to Canada through agriculture.

Golden Harvest will be performed by two soloists, a choir and the orchestra. Saskatoon soprano Kateryna Khartova will make her solo debut on the symphony stage and will be joined by baritone Joel Allison as well as a choir made up of the Greystone Singers and the University of Saskatchewan chorus. Khartova has done her homework, calling Kuzmenko to discuss the story and the music in detail. “She wanted advice and my input on the piece,” says Kuzmenko. “I’m really interested to hear how a young singer will interpret the part of the mother. I want to see how she interprets that struggle.”

Kuzmenko is proud of this work and her heritage and she shares that pride with audiences as Golden Harvest debuts in Western Canada. She says she’s excited to hear it live in Saskatoon. “This piece belongs on the Prairies. It’s the perfect place to have it performed first.”

The celebration of Ukrainian Canadians will also include performances by celebrated Saskatoon violinist Carissa Klopoushak. She’ll perform Canadian Emily Doolittle’s concerto Sapling. The Orchestra will also play Tchaikovsky’s Symphony no. 2 in C minor, Op. 17. The composer was known for his love of Ukraine.

A Golden Harvest -Ukrainian Celebration When: Saturday, March 25, 2017, 7:30 p.m. Where: TCU Place, Sid Buckwold Theatre

Tickets: \$21 to \$70 Sapling -Emily Doolittle Golden Harvest -Larysa Kuzmenko Symphony no. 2 in C minor, Op. 17 -Piotr Ilych Tchaikovsky

5. Canada. “Rural Canadian Churches That Once Shunned One Another Jointly Welcome Syrian Refugees,” *Deseret News*, 23 March 2017.

By Bobby Ross Jr., Religion News Service

DAUPHIN, Manitoba — Ken Yakielashek, a Roman Catholic and semiretired farmer in the Canadian Prairies, says he remembers when Christians of varying denominations “wouldn’t talk to one another.”

To Yakielashek, that makes what’s happened in Dauphin — a rural community 200 miles northwest of the provincial capital of Winnipeg — all the more remarkable.

A year and a half ago, three churches put aside theological differences and came together to sponsor the resettlement of three Syrian refugee families to this town of 8,500.

“We have three different theological outlooks on things, but they’ve been pushed to the background,” said Ron Marlin, a lay leader for Dauphin First United Church, a liberal mainline Protestant congregation.

“The focus was very much on helping our neighbors in need,” agreed Cordell Lind, whose wife, the Rev. Lorayln Lind, serves as pastor for the conservative evangelical First Baptist Church of Dauphin.

In the United States, new President Trump's effort to bar refugees from certain Muslim-majority nations deemed terrorism threats — including Syria — has dominated headlines for weeks.

But here in Canada, the government has welcomed more than 40,000 men, women and children fleeing Syria's civil war since Prime Minister Justin Trudeau's October 2015 election.

"Canada is doing the right thing by providing refuge for those so desperately seeking safety," Trudeau has said.

Back in September 2015, a 3-year-old Syrian boy named Aylan Kurdi drowned after a 15-foot boat ferrying him to a Greek island capsized.

Pictures of the toddler's lifeless body on a beach horrified millions around the globe, including Yakielashek, a parish council member at St. Viator's Catholic Church in Dauphin.

Yakielashek said he felt a personal connection to the Syrian refugees because his Polish grandfather "escaped from situations similar to that in eastern Europe."

"This isn't right," Yakielashek said he told his parish priest, the Rev. John Legitimas. "Somebody has to do something."

Legitimas talked to the Rev. Richard Gagnon, archbishop of Winnipeg, and got approval to look into sponsoring a refugee family.

The same boy's death spurred Dauphin First United Church to act: "That galvanized us to say, 'OK, we can't just write a check and send it somewhere else,'" said Marlin, a retired Royal Canadian Mounted Police district supervisor.

Meanwhile, First Baptist Church already had connections to the Middle East and was moving forward with plans to help, Cordell Lind said.

When the three churches learned of one another's efforts, they committed to pool resources and share ideas where they could. The churches formed the Dauphin Interchurch Refugee Team — "which, by the way, has the acronym DIRT," Lind said with a chuckle.

While working together, each church maintained its individual sponsorship of a Syrian family. The refugees — 15 men, women and children in all, plus a baby born after their arrival — began new lives in Dauphin a year ago.

Months later, the Arabic-speaking immigrants — still learning English — told Canadian media that their church sponsors and other community friends had become like family.

"It feels like home," Asya Alassaf, one of the Syrian mothers, told the Winnipeg Free Press.

"It's good," said Louai Alassaf, Asya's husband. "Mainly, people are very nice."

But not everyone.

Soon after news broke that the families were coming, a man made threatening telephone calls saying he hoped Dauphin First United Church “would burn in hell,” according to local media reports.

Still, most area residents — like the majority of Canadians in general — have responded positively, said the sponsoring churches’ representatives.

“It still gives me goose bumps when I think about it,” Lind said. After picking up one Syrian family at the Winnipeg airport, he said, “we stopped in a little town called Neepawa for a cup of coffee on the way home, and everyone in the McDonald’s had to come over to welcome them to Canada.”

Ukrainian immigrants first settled in Dauphin more than a century ago, but the community has become much more multicultural in the last 15 years, Yakielashek said.

“For the most part, the reaction (to the Syrian refugees) has been welcoming from all walks of life, from doctors to lawyers to dentists to farmers to accountants to ordinary laborers and teachers,” he said.

Yakielashek’s attitude: “We’ve got lots of land here. We have lots of opportunities for the country to grow. Why can’t we bring people in here to contribute? I don’t expect them to have any more or less than we do, but just a chance at life.”

Not only have the churches helped make life better for the refugees, but they also have built bridges drawing Dauphin’s Christians closer together, the representatives said. The Dauphin Interchurch Refugee Team is making plans to bring more Syrian refugees to town.

To be sure, the days of Christians refusing to communicate across confessional lines because of theological differences began to fade long before the refugees’ arrival. And the cooperation on their absorption didn’t remove the differences that remain.

For example, Marlin said Dauphin First United Church sees no need to proselytize the refugees — all Muslims.

“It’s not our job to convert them from their lifelong religion to another,” Marlin said. “It’s our job to support them in the celebration of their religion and the celebration of their humanity.”

Cordell Lind, on the other hand, said the First Baptist Church “would love for Mahmoud and Hala (the couple sponsored by the congregation) to meet Jesus.”

“So we pray for our family, and we pray for the other families and would be very excited if they did” become Christians, Lind said. “If they don’t, they will still be our lifelong friends and part of our family.”

6. Canada. “City Ukrainians Urging More Military Support,” *Winnipeg Free Press*, 18 March 2017.

By Alexandra Paul

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Federal Defence Minister Harjit Sajjan met with local Ukrainians in Winnipeg Friday night, who urged the Canadian government to provide more military support to Ukraine.

“That’s what this is about, to show how seriously we take these viewpoints, as we look at the geopolitical aspect of things,” the minister said Friday evening, wrapping up a two-day visit to military bases in Winnipeg and Regina.

The minister didn’t commit to additional military support and he emphasized Canada’s assistance covers development, policing and diplomacy to assist Ukraine.

“The Ukrainian people are suffering in eastern Ukraine and we want to be able to show that direct support. It’s not just about troops. This is about Canadians caring about what is happening with the aggression Russia is demonstrating in that part of the world,” the minister said in an interview.

The meetings followed an announcement a week ago that Canada will extend its military training mission, Operation UNIFIER, in Ukraine until the end of March 2019. Canada’s renewed mission to Ukraine involves about 200 military trainers, the same number as the former Conservative government supplied.

Sajjan spent Thursday in Regina meeting the Saskatchewan council of the Ukrainian Canadian Congress. The minister toured Canada’s armed forces bases in Moose Jaw, Sask., and 17 Wing in Winnipeg as part of the two-day tour.

In Winnipeg, Sajjan discussed Canada’s support for Ukraine and its army at the Holy Family Nursing Home at 165 Aberdeen Ave. He made an opening presentation and took questions from the audience for about an hour. The event was organized by the local Ukrainian community at the request of the minister’s office.

Manitoba’s provincial council of the Ukrainian Canadian Congress applauded the extension of the military training mission, but they also said they are determined to maintain pressure on NATO countries, including Canada, to supply weapons to the Ukrainian army.

“We are certainly hoping for additional information from the minister for Operation UNIFER and what else the government has planned in terms of assistance to Ukraine,” said Myroslava Pidhirnyj, vice-president of Manitoba Provincial Council of the Ukrainian Canadian Congress.

She presented the minister with a three-point plan on the kind of assistance Canadian Ukrainians want, including ratifying a defence agreement on military co-operation and measures to allow NATO countries like Canada to export defence equipment to Ukraine.

“We call on Canada and other NATO countries to assist Ukraine by providing defensive military equipment,” she said.

With the struggle now intensifying again in eastern Ukraine, the number of dead in the three-year conflict is currently estimated at 10,000 for military and civilians, another 20,000 wounded and 1.8 million people displaced, according to figures supplied by the congress Friday. The conflict followed Russia’s invasion of Ukraine and its annexation of Crimea in 2014.

“It’s come to this static situation where it doesn’t seem like a crisis but if you look at it, people are dying every day. People are displaced. Part of Ukraine is occupied. People are concerned,” said Ostap Skrypnyk, executive director of the Congress’s Manitoba council.

The concern was shared among the audience.

“I’m here to hear what the minister has to say about Canada’s support to the Ukrainian military. I would like to see them provide the Ukrainian military with comparable weapons to what they’re facing. Russia is supplying the rebels so to speak, and I would like to see Canada and the United States provide Ukrainian military with more than logistics and military training,” said Gerry Edmunds, whose wife has family in Ukraine.

A publisher of a Winnipeg-based Ukrainian language magazine said the minister’s willingness to meet with the community was an important gesture and valuable for both Ottawa and Canada’s Ukrainian community.

“They need to ask the questions they have to the minister and hopefully get honest answers. It’s an opportunity for him to meet with Ukrainians inside Canada and to know Canadians support what he does, what the government of Canada does for Ukraine,” said Valerii Pasko, publisher of Ukrainian Winnipeg magazine.

7. Canada. “World Needs to Know Truth about Stalin’s Bitter Harvest,” *Catholic Times*, 17 March 2017.

By Tony Leliw

PROFILE: Ian Ihnatowycz tells Tony Leliw about his film on the death-by-starvation programme in Ukraine.

Ian Ihnatowycz says it almost became a mission to tell the world about the Holodomor (death by forced starvation) inflicted by Stalin on Ukraine in 1932-33 that led to the loss of millions of lives.

In 2008 Ian was shown a film script by fellow Canadian-Ukrainian Richard Bachynsky-Hoover, and it appealed to him. Director George Mendeluk, 68, whose film credits include the 1980 political thriller *The Kidnapping Of A President* was then brought in to re-write it several times before he directed the film that became *Bitter Harvest*.

Over the next few years in the making of the film, many obstacles needed to be overcome. Firstly, it had to be done in a Hollywood-style to appeal to a Western audience, and also in the English language.

“Outside of the Ukrainian diaspora and a few academics,” said Ian, who ploughed 21 million dollars to produce it, “no one else knew about this tragic event which was orchestrated by Stalin and suppressed and hidden by him.”

Secondly, there had to be a love story with the Holodomor being the backdrop to the film – otherwise it would just be a documentary.

The film, which stars a British line-up of Max Irons, Samantha Barks and Terence Stamp, was shot in both Kyiv, Ukraine and Pinewood Studios, Britain, over a two-and-a-half year period. In its haunting trailer, Stalin, played by Gary Oliver says ‘take all their food, close their borders, keep them in, who in the world would know?’”

The story starts off with two young lovers living peacefully in a village in 1930s’ Ukraine and then their world is torn apart by the famine. Yuri (Max Irons) fights for survival and with his childhood sweetheart, Nataika (Samantha Barks), joins in the battle for a free Ukraine.

“The film is very sad but in some instances we tried to make it uplifting by focusing on the love between the two of them,” said Ian, who I interviewed in the Ham Yard Hotel in Piccadilly. “We wanted to show that no matter how difficult, depressing and tragic a situation may be, one can never kill the capacity for love, courage and the struggle for survival.

“This topic is so serious that we would never say enjoy the film. What I have always said is ‘I hope you are moved by this film.’”

Being a churchgoer at St Demetrius the Great Martyr in Toronto, Ian was keen to give the film a religious edge, showing how the practice of religion was forbidden at that time.

“Under Stalin it was an atheist state and one of his strategies was to destroy Ukraine’s ability to become independent,” said Ian, clasping his hands together.

“He wanted to kill its leadership and that came from the church. In the agricultural areas of Ukraine where education was low, the priests and the bishops were the leaders.

“What Stalin did was close all the churches. More than 300 bishops and 1,600 priests were executed and many were sent to Siberia where few survived.

“When the famine-genocide became very severe, people still wanted to worship and pray. They would gather in their homes, behind closed doors and shutters. Often the older family members would give out communion because the priests were all dead.”

While on set in the Ukrainian countryside in the grounds of an outdoor ethnographic museum in Pyrohiv, 45 minutes from the capital, Ian noticed that many of the local crew, who worked with their British counterparts, were often in tears.

“They told me the scenes we were filming reminded them of stories their grandparents used to tell them. I still get emotional thinking about that today,” said Ian, managing to compose himself. “This made them more determined to tell the story, and it helped energise the British crew.”

One of the challenges for Ian was that unlike films which used the Holocaust as a historical background, Western audiences didn’t have that same level of knowledge of Ukrainian history. This created confusion in some scenes and meant that some had to be shot again to establish the historic context.

This was a point Ian mentioned when he visited the Ukrainian diaspora at the Ukrainian Catholic church in Mayfair, London, where the audience had the rare privilege of seeing a few clips prior to the film’s release. Director George Mendeluk who was also at the event mentioned the disturbing fact that Stalin’s popularity in Russia was increasing. It was also hoped that this epic feature film would sway public opinion and more governments in accepting the Holodomor as an act of genocide.

But back at the hotel where the film was going to be screened that night in the company of its lead actors, Ian mentioned that the other issue was that a number of scenes were so horrific that when they were tested out on audiences, some people walked out. These scenes ended up on the cutting room floor, but Ian wasn’t too keen to divulge what they were.

“We had to use the Alfred Hitchcock approach where we felt that the mind was much more terrifying than anything we could possibly show on screen. We would hint at something and then let the viewer’s mind take over. In effect, we didn’t need to show the gore.”

Much of Ian’s knowledge of the Holodomor came from his parents, who were from Western Ukraine, who had not experienced it but had heard stories about it from those who had experienced it. They settled in Canada after the war in a place called Lethbridge, Alberta. “The deal was that they worked on a sugar beet farm for a year. Then they could move anywhere they wanted and eventually become citizens. They married and I was born on February 25, 1952. I grew up in Toronto and got a career in finance.”

A few years’ back Ian helped raise 15 million dollars for a Ukrainian-Canadian care centre for senior citizens, associated with his church. He is also involved in other non-profit organisations like being on the board of The Royal Conservatory of Music in Toronto and The Ivey Business School in London, Ontario.

His ambition drove him to become founder, president and chief executive officer of Acuity Investment Management Funds and Acuity Funds, which he sold in 2011. He then embarked on setting up First Generation Capital Inc, which has investments in a number of cutting edge medical, biotech and high tech companies.

“One of my companies has developed a medical device which is in its final stages of approval which we will be able to sell in a 10 billion dollar market, which can help cure irregular heartbeats,” he said.

Whether Ian makes another film or not, only time will tell. With the annexation of Crimea by Russia and its meddling in the east of the country, for Ian this film’s timing could not be more relevant: “Whether it breaks even or not, I don’t really care. What’s important to me is that I want people to see it. The world needs to know.”

8. Canada. “Ukrainian Culture on Stage in Moose Jaw,” *Moose Jaw Times-Herald*, 3 March 2017.

BY LISA GOUDY

Moose Jaw is set to experience an evening of Ukrainian music and dance this Saturday.

Regina 50-person group The Poltava Ensemble will perform at the Mae Wilson Theatre at the Moose Jaw Cultural Centre at 7 p.m. Saturday.

“[What] sets us apart is all of our shows are accompanied by live orchestral music,” said Dave Wilson, chairperson of Poltava’s executive.

“So we have an orchestra that goes along with our dance and we’re pretty proud of them. They’re very talented musicians and their style of music is very fast and very difficult to play.”

The group dates back to 1922. Beginning as a children’s string orchestra, over the years, the group expanded to include dancers, singers and other musicians.

“With all the Ukrainian immigrants coming to Canada, they wanted a place to go to talk about things, to share their music and their concerns and their language,” said Wilson. “So these clubs got started and that’s sort of our roots.”

The group is made up of half dancers and half musicians. The group has performed nationally and internationally, including at Drummondville World Festival, Walt Disney World Florida and FolkMoncao Portugal.

9. Cyprus. “Ukraine: Celebration of 25th Anniversary of the Establishment of Relations between Ukraine and Cyprus,” *Arab News*, 27 February 2017.

On February 22, 2017 in Nicosia in the medieval hall “Kasteliotissa” the celebration of the 25th Anniversary of the establishment of Diplomatic relations between Ukraine and the Republic of Cyprus was held.

Representatives of governmental, political, business, academic circles and diplomatic corps as well as mass-media, Cypriot community and Ukrainians in Cyprus attended the event.

In his speech, Ambassador of Ukraine Mr. Borys Humeniuk congratulated all Ukrainians and Cypriots with this important date of the history of relations between two countries, highlighted the state of cooperation between Ukraine and Cyprus, which was established during 25 years of relations and expressed Ukraine’s support for territorial integrity of Cyprus.

Permanent Secretary of the Ministry of Foreign Affairs of the Republic of Cyprus Mr. Alexandros Zenon emphasized the high level of bilateral relations between Ukraine and Cyprus, and expressed support for the European aspirations of the Ukrainian people and the territorial integrity and sovereignty of Ukraine.

During the event, the guests enjoyed a wonderful performance of Ukrainian talents Mrs. Nadiya Tsarenko-Nicolaou and Ms. Maria Volovod-Christodoulidou, performing popular and well-known Ukrainian, Greek, Cypriot and English songs.

The photo-exhibition named “Ukrainian-Cypriot families in Faces” was presented during the evening. The idea of this exhibition was to show the happy mixed families of Ukrainians and Cypriots which reflect closeness, friendship and mutual understanding of our two peoples. Exhibition was kindly made by the President of Cyprus Germany Business Association and Managing director of Shanda Consult and first of all the friend of Ukraine Mr. Stefan Nolte.

10. Denmark. “President Met with the Ukrainian Community of Denmark: Thank You for an Active Position in Support of Ukraine,” *Ukrainian Government News*, 5 April 2017.

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President Petro Poroshenko met with the Ukrainian community of Denmark within the official visit to this country.

“Thank you for an active stance in support of Ukraine,” the President said. Petro Poroshenko noted that his visit began with the audience with Queen Margrethe II of Denmark who said: “Looking out of the windows of my palace, I regularly see Ukrainian flags. They remind me of the necessity to support Ukraine”.

“You play a huge role in the global support for our independence, sovereignty and struggle for freedom and democracy,” the President said. According to him, Denmark is one of the main countries that fights for the continuation of sanctions against the country-aggressor Russia and helps ratify the Ukraine-EU Association Agreement in close coordination with Ukraine.

The President also reminded that the European Parliament is currently holding debates on the completion of consideration of the issue on the provision of the visa-free regime for Ukraine.

Tomorrow, the final vote on this issue will take place. “This is our common achievement, because we had to implement 144 reforms for that. And we succeeded,” Petro Poroshenko stressed.

The President emphasized that over the past 2.5 years, a global solidarity with Ukraine has been established by joint efforts. “We fight to pull Ukraine out of the Russian empire, say goodbye to the Soviet Union and bring Ukraine to Europe,” the President said adding that the visa-free regime is only the first step.

The President also laid flowers to the monument to Taras Shevchenko in Copenhagen.

11. General. “The Head of the UGCC: ‘Among Our Migrant Workers I Didn’t Meet Traitors of Ukraine,’” *UGCC News*, 4 March 2017.

“I want to say that among those people that rally around our churches, our parishes abroad, I didn’t see traitors of Ukraine.” This was said by the Father and Head of the Ukrainian Greek Catholic Church His Beatitude Sviatoslav during the live interactive program “Open Church” on the topic of “Emigration.”

“These are honest and industrious people who very worthily represent the face of our country. They love Ukraine very much. And it’s a great sorrow that many people cannot make a living at home. Because the fate of a migrant worker is very uneasy, sometimes even dramatic. Our parishes, our communities often turn into the centers of social care and assistance to the people, who are trying to find themselves in a foreign country,” said His Beatitude Sviatoslav.

Speaking about hardships which our people encounter, when going abroad, the Head of the Church noted that he is well aware of these problems because he had to organize the first parish of the UGCC for our migrant workers in Athens. “That is why I know very well what it means to be searching for the honest employment and sacrificing yourself for the sake of your children and their future. I know very well what a nostalgia is. One cannot find overseas a true Motherland. You will always feel that your native land is that one where you were born,” believes the Primate.

People migrate out of various reasons but the Head of the Church noted that those who are trying to escape problems at home, find new ones abroad. “Believe me, abroad no one is waiting for you. We’ll have to win our place under the sun and the right to be there ... The work of migrant workers and emigrants is extremely difficult. Their rights have to be defended: by them, by the Church and by the State of Ukraine. Sometimes they go through much bigger abasements and humiliations than those which we experience in Ukraine”, added His Beatitude Sviatoslav. Speaking about a certain pastoral policy of the UGCC in relation to the Ukrainian emigrants, it consists, according to the Primate, in the golden rule, which “we have learned from the experience of previous waves of emigration: integration, but not assimilation.”

“When our people find themselves in other countries, our response to these circumstances is to help them integrate, find their place in that society but in no case such integration should turn into assimilation. It is that slogan with which new communities are being built and developed in

the new countries of living, for instance, in Western Europe,” said the Head of the Church. “Three factors help preserve the Ukrainian authenticity in the whole world: Ukrainian Church, Ukrainian organization and Ukrainian school,” summed up the Head of the UGCC.

The Ukrainian Greek-Catholic Church Department of Information.

12. Kazakhstan. “Ethnocultural Association of Ukrainians Celebrates Nauryz,” *Kazakhstan Government News*, 21 March 2017.

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In the capital all residents have begun to actively celebrate everyone’s favorite holiday Nauryz. The ethnocultural association of Ukrainians “Obereg” every year with great interest organizes various events related to this bright holiday. Chairwoman of the Society of Ukrainians “Obereg” of the city of Astana Tamara Shirmer told in general about the society of Ukrainians in Astana and congratulated all Kazakhstanis on Nauryz.

The public association “Society of Ukrainians ‘Obereg’ of the city of Astana was established in 2003. This was an important decision for Ukrainians living in the capital of Kazakhstan.

“The name of the association contains an important meaning: ‘charm’ is an object that protects, protects from anything. We have set the goal of our activity to protect our native language from oblivion, to preserve good traditions and customs, and the distinctive culture of the Ukrainian people”, the head of the society “Obereg” noted.

According to her, one of the traditions of the Ukrainians and all the ancient Slavs was the meeting of the new year in March, the day of the vernal equinox. This tradition was associated with the flowering of nature, the increase in the sunny day and the beginning of the sowing season.

“Kazakhstan also celebrates the spring holiday and the renewal of nature - Nauryz. Spring for all ethnic groups in Kazakhstan is the time of revival and renewal, it is time for expectations and hopes for peace between people, for a good harvest, for love and harmony in the family, for the health and happiness of children. Despite the fact that this is one of the oldest traditions, it has been preserved in the people’s memory, and today has acquired a new spiritual and ethical meaning”, the speaker said.

Nowadays, according to T. Shirmer, Nauryz has become an important holiday in the life of all ethnic groups of Kazakhstan, as it favors the unity of the people, strengthens peace and harmony in the society, brings good, love to neighbors and mercy.

“This holiday embodies the good, the creation of good. These days people provide support, try to feed and heat everyone who needs them. The Society of Ukrainians ‘Obereg’ annually participates in a charity event in the Medical and Social Establishment for the elderly and invalids of the city of Astana. Especially for veterans and elderly people in the capital’s nursing home, we bring refreshments, and the participants of the vocal-choreographic ensemble named after N. Litoshko perform the Ukrainian songs”, T. Schirmer said.

On behalf of all representatives of the ethnocultural association “Obereg” she congratulated all the residents of our country on the holiday of Nauryz.

“The Ukrainians, like representatives of other ethnic groups, take part in folk festivals, go to each other’s houses, give presents. Mistresses try to cook traditional Kazakh food, as the food symbolizes prosperity and abundance in the coming year. Let Nauryz strengthen the bonds of friendship, mutual respect and understanding in each family! Let it bring prosperity, happiness and joy to every house!” the Chairman of the society “Obereg” wished.

13. Lithuania. “Ukrainian Communities Criticize Vilnius Film Festival for Screening Smarzowski’s Hatred,” *Baltic Daily - Political/Social News*, 24 March 2017.

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VILNIUS, Mar 24, BNS - Ukrainian communities in Lithuania have criticized organizers of the Vilnius international film festival Kino Pavasaris (Cinema Spring) for including Hatred (Wolyn), a film by Polish director Wojciech Smarzowski, into this year's program.

The Ukrainians say that the film’s depiction of the so-called Volhynia massacres of Poles is biased.

“The Ukrainian Community of Vilnius and the Association of Baltic Ukrainians express their disapproval of the inclusion of the film Wolyn into this year’s Kino Pavasaris in Vilnius since it reflects the director’s one-sided, subjective view of the past events that are painful to both nations, Ukrainians and Poles,” the organizations said in a joint statement on Friday.

The film is set against the backdrop of events in 1942 and 1943, when Ukrainian nationalists staged pogroms of Poles in Nazi German-occupied Poland.

The festival’s organizers say that they decided to include Hatred into the program because of the artistic value of the film, which has won awards in Poland.

“We want the audience themselves to evaluate the message conveyed by the film. Kino Pavasaris, in its 22nd year, has nurtured a generation of critical and intellectual viewers. We are very proud of them and completely trust them,” they said.

In Ukraine, the film is not recommended for screening.

14. Poland. “Roman Catholic Bishops of Ukraine Urged the Church in Poland to Provide Pastoral Care to Thousands Ukrainian Migrant Workers,” *RISU*, 16 March 2017.

The Conference of Catholic Bishops in Ukraine appealed to the Church in Poland to provide pastoral care to thousands of Ukrainians of different faiths working in Poland, Bishop Radoslaw Zmitrovych said in an interview with KAI.

The chairman of the Commission for pastoral Care of Families of the Ukrainian episcopate has noted that the situation of Ukrainian families is complex, because of the ongoing war in eastern Ukraine. The difficult economic situation in the country does not make the things easier.

The Auxiliary Bishop of Kamyanets-Podilsk diocese of the Roman Catholic Church, taking part in 375th plenary meeting of the Conference of Bishops of Poland in Warsaw, said that many Ukrainians were losing that the situation improves. Hence such an extensive emigration. Families are divided - for example, when one spouse goes to work abroad. It primarily affects children and often causes them to suffer.

“In this regard, the Conference of Ukrainian Bishops of Latin Rite appealed to the Poles and the Church in Poland to provide pastoral care to thousands of Ukrainian citizens working in your country, regardless of their religion,” said the bishop. He also pointed out that priests and nuns who worked in Ukraine and know the language can especially be of help. “Where can I find a better care than in churches and parishes? It would be good if the bishops appointed a coordinator responsible for such activities.”

Bishop Radoslaw Zmitrovych has told that about one of the key issues is that many Ukrainian couples and families are outside the Church and have no relationship with God. “Without God it is harder to deal with problems in the family. Migration often leads to crisis and even threaten the collapse of marriage.”

Internal migration has also increased because of the war in eastern Ukraine and it is for these workers the aid is largely intended that the Church offers primarily through the branches of Caritas. “Migrant workers are also received by families. A great example of care are the activities of Apostolic Nuncio in Ukraine Archbishop Claudio Gugerotti, who recently re-visited Donbas, where the war is ongoing. The aid distribution initiated by Pope Francis also looks clear and fine. We must also remember thousands of priests and lay people who help migrant workers on a daily basis, preferring to remain anonymous,” said the auxiliary bishop of Kamyanets-Podilsk Diocese. It was reported the Catholic media center.

[Religious Information Service of Ukraine.]

15. Poland. “Bloomberg: Poland Can’t Get Enough of Ukrainian Migrants,” *Ukrainian Independent Information Agency*, 7 March 2017.

In a world of ever-tighter borders, an epic labor migration into Poland has it asking for more of the same, according to Bloomberg. Not even a million Ukrainians who’ve come to the nation of 38 million since a pro-Russian insurgency erupted in their country three years ago have been enough to sate a labor market stretched by record-low unemployment and economic growth on track to top 3 percent in 2017, Dorota Bartyzel wrote in an article titled “Poland Can’t Get Enough of Ukrainian Migrants” published on March 7, 2017. The unprecedented numbers have already helped keep a lid on wage growth while stabilizing an economy that stumbled last year. As policy makers review borrowing costs this week, the arrivals have also meant a boon for a central bank that’s prized stability in interest rates. On pause since March 2015, the 10-member Monetary Policy Council will leave its benchmark at a historical low of 1.5 percent again on Wednesday, according to all 30 analysts surveyed by Bloomberg. “The entry of one million

Ukrainians implies that demography is not destiny,” Tomasz Wieladek, an economist at Barclays Plc, said in a report. “The disinflationary pressure in the labor market will likely contribute to low core CPI inflation and hence allow lower interest rates for longer. The mitigation of population aging from migration will likely contribute to higher long-run growth.” Bus Transit

Russian President Vladimir Putin’s annexation of Crimea in 2014, followed by a separatist conflict and a two-year recession, sent more Ukrainians to neighboring Poland in search of better lives. Close cultural and linguistic ties, as well as convenient bus transit across the border, made Poland an obvious destination. While the wave of migration into the European Union is largely fueled by those escaping armed conflicts in Syria and North Africa, Ukrainians are drawn to Poland by higher wages and relative ease of access to its job market. The number of Ukrainians absorbed by Poland is comparable to the total of migrants that came to Germany – a country about double the size – in 2015-2016, according to official estimates. “It’s clearly up to a combination of not only economic but also political reasons that the size of Ukrainian immigration has become exceptionally huge,” said Jakub Binkowski, an immigration expert at the Polish Union of Entrepreneurs and Employers. Although the number of Ukrainian workers in Poland already topped a record 1.3 million last year, almost half of employers sought out Ukrainians because no local hires were available, according to a survey of 300 companies in January. Almost 40 percent of firms in sales and services rely on Ukrainians, said Work Service SA, a recruiting and human resources company in Warsaw that conducted the study.

Economy Rejuvenated The immigration wave from Ukraine has effectively delayed the graying of Poland’s population by five years, according to PKO Bank Polski SA. That’s no small feat for one of the fastest-aging and lowest-fertility nations in Europe. National Bank of Poland Governor Adam Glapinski has already warned that the country is facing a deficit of workers, saying unemployment is below its “natural level.” Members of the rate-setting council expressed concern that wage growth might quicken “substantially” in the coming quarters as joblessness declines, according to minutes of the central bank’s February meeting. Some measures proposed by the government, such as a plan to lower the retirement age, may only compound Poland’s woes by shrinking labor supply. The jobless rate in Poland has been at the lowest since the data series started in 1992. It was 5.5 percent last quarter, compared with 5.9 percent in the prior three months. Migrant Dependence Growth in average gross wages accelerated to 4.3 percent from a year earlier in January, the fastest in five months, after averaging about 4 percent in 2016. Without easing the strains on the labor market, higher salaries could put even more pressure on inflation, which in January already reached the central bank’s target range for the first time in four years. Forward-rate agreements, derivatives used to bet on interest rate levels, reveal expectations that Poland’s next policy move will be to increase borrowing costs in 2018. Poland needs an additional 5 million workers within the next 20 years to keep up economic growth, according to the Polish Union of Entrepreneurs and Employers. It’s set to receive about 100 billion euros (\$106 billion) in EU development funds over the next five years, and the country risks spinning its wheels if the labor supply is thinning. “Poland is just about to set in motion major investment projects and needs to speed up work on their completion,” said Maciej Witucki, head of Work Service. “Without workers from Ukraine, the risk that companies will miss their plans becomes more and more realistic.”

16. Portugal. “Portugal’s Parliament Recognizes Ukraine’s Holodomor as Genocide,”
***PanARMENIAN.Net*, 4 March 2017.**

PanARMENIAN.Net - The Portuguese parliament has recognized the Holodomor in Ukraine in 1932-1933 as genocide, UNIAN News said citing Ukrainian Diaspora's media portal VIDIA. The document, which was adopted on March 2, 2017, condemns the Holodomor in Ukraine in 1932-1933 and recognizes it as genocide committed by Joseph "Stalin's totalitarian communist regime, which caused deaths of seven million Ukrainian citizens," the local edition NoticiasAoMinuto reported, VIDIA wrote with reference to Chairman of the Association of Ukrainians in Portugal Pavlo Sadokha.

"The criminal communist totalitarian regime, forcibly seizing food, blockading villages and whole districts, banning travel from Ukraine amid suffering from famine, curtailing rural trade, waging a campaign of repression against those who disagreed, intentionally created such conditions of life for Ukrainians that were causing their physical destruction. Such a policy pursued by the regime was a crime against humanity, according to the UN Convention on the Prevention and Punishment of the Crime of Genocide dated December 9, 1948," Ukrainian parliamentarians said in their appeal.

17. Russia. "Disappearing Books - How Russia Is Shuttering Its Ukrainian Library," *Reuters.com*, 15 March 2017.

BY ANDREW OSBORN

MOSCOW (Reuters) - First, armed police seized some of its books. Next, its director was put on trial accused of stirring up ethnic hatred. And now, quietly, its shelves have been emptied and its volumes packed up, ready to be merged into another library's collection.

A year and a half after Russia's only state-run Ukrainian language library, Moscow's Library of Ukrainian Literature, was dragged into a political dispute between the two countries, Reuters has learnt that authorities are quietly winding it down.

Officially, what is happening to the library -- its 52,000 books are being transferred to Russia's main foreign language library -- is "a change of address" not a closure.

But the Ukrainian Foreign Ministry, some of the library's employees, and members of Russia's large Ukrainian diaspora say it is a closure in all but name.

Tatyana Muntyan, a library employee, said that even before the transfer its director had reduced opening hours, stopped home lending, halted acquisitions, and made readers show passports to gain entry. The library's director declined to comment.

The saga, along with other measures, suggests political differences between Moscow and Kiev are driving a wedge between two peoples whose cultures have been interwoven for centuries. It is likely to stoke Ukrainian fears that their culture, as well as their territorial integrity, is under siege.

Moscow annexed Ukraine's Crimea region in 2014 and Kiev accuses it of backing pro-Russian separatists in eastern Ukraine, an allegation the Kremlin denies.

Russian officials have often cast doubt on Ukraine's status as a separate country, recalling much of it was once part of the Russian empire. Some Ukrainians say the library's fate is another example of their nationhood being undermined by Russia.

"They want to prove that we are 'one people,'" wrote Vitaly Portnikov, a Ukrainian commentator for Radio Free Europe. "To do that, you need to destroy everything that constitutes the cultural uniqueness of the Ukrainian people. In such a situation why have a Ukrainian library in the centre of Moscow?"

DAWN RAID, ARREST

Estimates of the number of Ukrainians in Russia range from five to ten million, making them Russia's third-largest ethnic group. Since Moscow annexed Crimea, some Ukrainians say they feel insecure in Russia.

A Ukrainian film director, Oleg Sentsov, is serving 20 years in jail for "terrorist attacks" in Crimea after what Amnesty International called "a show trial." Diplomatic ties between the two are, as one Ukrainian official put it, "almost zero".

Ukraine warned its citizens in October against travelling to Russia, saying they were at risk following an increase in harassment and detentions by Russia's security services.

The Ukrainian library's problems got serious in October 2015 when armed, masked police carried out a pre-dawn raid and arrested Natalya Sharina, then its director, confiscating books the authorities called illegal anti-Russian propaganda.

One of the books, by Dmytro Korchynskiy, a Ukrainian nationalist author banned in Russia, was on a list of "extremist" literature. Library employees said at the time that investigators had planted extremist books to frame them.

Investigators have declined to respond to that allegation.

Sharina, 59, who denies wrongdoing, has been under house arrest since then, and is on trial in a Moscow court accused of inciting ethnic hatred by distributing literature one Russian expert certified as anti-Russian. Her successor has accused her of misappropriating funds too. Sharina denies that.

Her legal team says the case against her is politically-motivated. Designated a prisoner of conscience by Amnesty International, she faces up to 10 years in jail if found guilty.

Other library staff say they have been cross-examined in the wider investigation, with some having their homes searched.

There has so far been no official announcement of the library's closure, but Moscow city officials said in December they planned to give its collection to a new centre of Slavonic culture that will house books from 13 countries.

The Ukrainian Foreign Ministry urged Russia not to go ahead, saying the library should be spared the "deliberate destruction of the only specialised state institution founded by the Ukrainian community".

It had raised the issue with the Russian government, which had ignored the pleas.

EMPTY SHELVES

A Reuters reporter who visited the library, a sprawling green building, saw empty shelves, piles of boxes packed with books, and no readers.

On the web site of the Moscow city government, which owns the library, its designation has been quietly changed. Once listed as a library, it is now in an amorphous "other" category.

Employees say they tell readers there are no longer any books to read, they no longer offer Ukrainian language lessons, and that the library's contents are being transferred to the new centre elsewhere in Moscow.

A spokeswoman for the Moscow city authorities said the most popular books were already available in their new home. Others would be transferred later. More readers went to the new library than frequented the Ukrainian library, she said.

The Ukrainian library traces its history back to 1918 and has, in various incarnations, weathered a Stalin-era clamp down on Ukrainian literature and World War Two.

The new cultural centre does not appear to have the space to display the Ukrainian library's 52,000 books and periodicals. It said in December it would only be able to hold 12,000 books.

The library's current director, Natalya Vidineeva, who was brought in after her predecessor's arrest, told Reuters via a security guard she would not discuss the matter and referred questions to the Moscow city authorities.

The Moscow city spokeswoman said "there was no political element" in what was happening to the library.

"There is no intention to 'destroy' or 'kill something off,'" she said in emailed comments. "On the contrary, by transferring the books ... we are not only preserving the Library of Ukrainian Literature's books, but also believe it will facilitate the popularisation of the Ukrainian literary legacy."

The Kremlin has declined to comment, but when asked about the Ukrainian library in December 2015, President Vladimir Putin said he knew nothing about its problems, but that it was important it should not “in any circumstances” be lost.

“We’re keen to find out what kind of new life the library can have without any books,” said employee Tatyana Muntyan. “We come to work each day and don’t know what awaits us.”

(Editing by Giles Elgood)

18. Sweden. “Ukraine: The Delegation of Navy Forces of Ukraine Met with the Ukrainian Youth in Sweden,” *Cihan News Agency*, 25 March 2017.

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On 23 March 2017, in the course of the visit to the Kingdom of Sweden, the delegation of Navy Forces of Ukraine chaired by Rear Admiral Andrii Tarasov, First Deputy Commander of the Ukrainian Navy met with the Chairman of the Ukrainian Youth in Sweden Andrii Kachur and organizations board member Maksym Moneta.

During the meeting, the representative of the 36th Separate Marine Brigade thanked the Ukrainians in Sweden for their patriotism and volunteering support provided for the purchase of the equipment for the purposes of the Ukrainian Navy marine brigades.

As a symbol of appreciation of the humanitarian initiatives of the Ukrainians in Sweden, the representatives of the Ukrainian Navy presented the youth activists with the flag of the 36th Separate Marine Brigade, which original is currently at Shyrokyne battlefields, and souvenirs, which the Ukrainian military kept during the protection of countrys positions in Donetsk city airport.

The 36th Separate Marine Brigade has been taking an active part in the ATO in Eastern Ukraine since the first days of Brigades establishment; it continues to courageously protect Ukraines sovereignty and territorial integrity.

19. Turkey. “Groysman Arrives in Turkey on Official Visit,” *Ukrainian News*, 14 March 2017.

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Prime Minister of Ukraine Volodymyr Groysman has arrived in Turkey on an official visit.

The press service of the Cabinet of Ministers of Ukraine announced this in a statement, Ukrainian News Agency reports.

“Prime Minister of Ukraine Volodymyr Groysman has begun his official visit to the Republic of Turkey”, the statement reads.

According to the visit timetable, on March 14, Groysman will meet with President of Turkey Recep Tayyip Erdogan in Ankara. He will also meet with Prime Minister of Turkey Binali Yildirim and Speaker of the Grand National Assembly (parliament of Turkey) Ismail Kahraman.

Bilateral documents will be signed after the meeting of Prime Ministers Volodymyr Groysman and Binali Yildirim.

On March 15, Prime Minister Volodymyr Groysman will be in Istanbul to see a local technology park, take part in the Ukraine - Turkey business forum and meet with delegations of the Ukrainian community and the community of Crimean Tatars.

As Ukrainian News Agency earlier reported, Prime Minister of Ukraine Volodymyr Groysman is planning to visit Israel in May 2017.

20. United Kingdom. “Gripping Thriller Set within Bradford’s Ukrainian Community,” *Bradford Telegraph and Argus*, 15 April 2017.

By Emma Clayton

KATIA was eight-years-old when soldiers wrapped the emaciated body of her father in an old sack, and dragged him away to be dumped in a mass grave.

Her father was a good man, a house-builder of houses, a shoe-maker and a farmer, and Katia knew he didn’t deserve to die so prematurely, and with so little dignity. But 85 years ago, when Ukraine was part of Stalin’s Soviet Union, human life was worth little - especially, as writer AC Michael says, the lives of those who refused to give up their property to work on a collective farm. Those who refused had their animals, tools, grain, even the food on their table confiscated.

Life under Stalin’s regime was brutal; millions of people, including entire families, were banished to forced labour camps in Siberia, and millions more Ukrainians were left to starve in the Holodomor - the famine of 1933.

“The rule was simple: If you weren’t willing to work for the State, you didn’t deserve to eat,” says AC. “Young Katia and her mother were left to fend for themselves, eating leaves and grass to survive, praying for life to return to how it once was.”

The story of Katia - AC Michael’s Ukrainian grandmother - is the inspiration for his novel *The Dancing Barber*. Set within Bradford’s Ukrainian community during Easter 1963, it’s the story of a man who survived the Holodomor and builds a new life in England, but finds he can’t escape his past. Thirty years later after settling here, Taras and his family are content and about to reap the rewards of a lifetime of hard work. But when a face from his past appears, events start to take a sinister turn.

The Dancing Barber, is now in its third edition and is published by Contented Cat. “It has been enjoyed by so many American readers that it was a No1 historical fiction title on Amazon.com

earlier this year,” says AC. “It provides a nostalgic look back at the Bradford of half a century ago, featuring places T&A readers will remember, such as Busby’s and Lister Mill.

“What happened to Katia and millions of peasants like her is fact. The Stalinist policy of Collectivisation, where enormous farms were established on the Ukrainian Steppes to grow wheat to feed workers in Soviet factories, tore apart families and communities, and in little over a year, three million Ukrainians starved to death.”

He adds: “What has yet to be determined is whether Stalin deliberately set out to destroy the Ukrainian people, and was therefore guilty of genocide. A colossal swathe of Ukraine was devastated during the Holodomor of 1932-1933, it was a miracle that so many Ukrainians survived. Katia was one of them. She was also my grandmother; a gentle woman with a rock-solid faith and a steely determination to survive. Despite her traumatic early years, she never lost her zest for life, nor her mischievous sense of humour.”

After the war Katia got married and, with many other Ukrainians, settled in Bradford. “For the first time in over a decade, my grandmother started to enjoy life, working in a mill, saving money and cooking hearty meals to feed her young family,” says AC. “She helped my grandfather establish a dance school which, by 1963, was one of the most popular and successful dance schools in the city, specialising in ballet. This is the year in which my novel is set - a happy time when the thwarted ambitions of youth were finally fulfilled.

“But while everyone was getting on with their lives, covert powers were at work...”

This year marks the 85th anniversary of the Holodomor and the 70th anniversary of the first Ukrainians settling in the UK. *The Dancing Barber* is a gripping historical thriller and, despite its bleak context, is ultimately an uplifting story, laced with humour. It's a fascinating account of a chapter of history that more of us should be aware of.

* *The Dancing Barber* is available on Amazon.com. For more about AC Michael visit acmichaelbooks.co.uk

21. United Kingdom. “An Unlikely Marriage: The Ukrainian Influence on Scottish Football,” *These Football Times*, 1 April 2017.

FEATURES04/01/2017

By Clark Gillies

In May 1986 at the Stade de Gerland in Lyon, Atlético Madrid and Dynamo Kyiv met in the final of the European Cup Winners’ Cup, with Dynamo winning 3-0 under the guidance of legendary coach Valeriy Lobanovskyi, one of European football’s most successful bosses.

The centre-back pairing was Serhiy Baltacha and Oleh Kuznetsov, with Oleksiy Mykhaylychenko on the bench, three players who as a young Aberdeen fan, I would jeer rather than cheer during their time in Scotland, playing as they did for rival sides against my beloved Aberdeen.

When Baltacha joined Ipswich Town in 1988 he became the first Soviet player to arrive in England and a slow sliver of Ukrainians followed, with Andrei Kanchelskis next in 1991 before Serhiy Yuran joined Millwall in 1996 and Oleksandr Yevtushok joined Coventry City in 1997, making him the first Ukrainian international to play in the Premiership, followed by Oleh Luzhny to Arsenal in 1999.

It was not until after the millennium that the golden boys of Ukrainian football came to play in the so-called greatest league in the world, with Serhiy Rebrov, Andriy Voronin and Ukraine's all-time footballing hero Andriy Shevchenko. That broad spectrum of different quality players was not mirrored in Scotland, where the Ukrainians who arrived all made distinctive impacts.

A history of Ukrainians in Scotland

Ukraine has a long, rich, often complex and extremely turbulent history – the country moved back and forth between empires, the front line in two wars, and has suffered genocide and revolution – and in a nutshell is the lost soul of Europe, longing to be accepted by the west but still living in the shadow of Russia. For centuries everyone wanted “the breadbasket” of Europe, with it fought over by the Mongols, Lithuania, Russia, Austro-Hungarian and Ottoman Empires up to the First World War.

After the war, Ukrainian land was divided up between the newly independent states of Poland, Romania, Czechoslovakia and the Soviet Union, until the Second World War when the western parts were annexed by the Soviet Union and incorporated into the Ukrainian Soviet Socialist Republic, before the long road to independence finally achieved on 24 August 1991.

Ukrainians first arrived in Scotland in the 1750s to study at Glasgow and Edinburgh universities, but during the latter half of the 19th century, many people arrived from the Russian empire – from what is now part of Ukraine – to escape poverty and persecution in the anti-Semitic pogroms and Russification oppression policies.

They arrived on Lothian Coal Company ships returning to Leith from Baltic ports, and onwards to Glasgow, which at the time was known as the second city of the British Empire with an influx of immigrants from Ireland, Italy and Eastern Europe as a transit point to reach North America. Those who could not afford the onward transatlantic voyage settled in Scotland, particularly around the Gorbals in Glasgow, Newtongrange in Midlothian, Coatbridge, Bellshill and many other towns across Lanarkshire and Ayrshire.

The Second World War brought another wave of Ukrainians, most of whom were among the 38,000 exiled Polish Armed Forces (then pre-war citizens of Poland) stationed in Scotland or Prisoners of War arriving from Allied prison camps in Italy. Most of these post-war Ukrainians settled in the Edinburgh area, with a sizable Ukrainian population settling in Galashiels, Perth and Dundee.

In Perth, they used the local Polish club for functions, as well as celebrating Ukrainian Greek Catholic mass in St John's Church. The journalist and broadcaster Stuart Cosgrove was an altar boy at this church and was coached in basic Ukrainian by his uncle Peter 'Petro' Shawel.

The Ukrainian-Scottish football league

During the war, Ukraine was caught in the middle of the struggle between Nazism and communism, and while certainly wary of the Germans, they hated Moscow even more. Joining the war effort against the Soviet Union was viewed as the lesser of two great evils to free them from the brutal Stalin regime.

Following Pope Pius XII's appeal for leniency after the war, and despite Soviet protests, Ukrainian prisoners of war had their status changed to 'surrendered enemy personnel' and resettled in the UK.

Upon arrival in Scotland, 700 Ukrainian soldiers, along with their families, were placed in hostels or at one of the 43 camps set up at Haddington, Macmerry, East Fortune and Lockerbie. There they became part of the local communities, working in agriculture and other vital industries such as the coal pits of Fife, as bus drivers in Edinburgh and dismantling warships on the Clyde.

To pass the time in the camps, Ukrainian cultural and recreational activities were organised like choral singing and folk dancing groups, as well as sporting events, especially football.

Football's popularity across Ukraine dates back to the late 1800s when British sailors founded Odessa Athletic in 1878, the first football team in the Russian Empire. The game's popularity spread to other cities, with the first documented football match taking place in 1894 between Lviv and Krakow (then both part of Austro-Hungaria). As a result, Lviv is still considered the cradle of both Polish and Ukrainian football.

In 1949 a Ukrainian football league was set up in Scotland consisting of teams of PoW and Displaced Persons from the camps. It remained in operation until the early 1950s when most of these Ukrainians left for a new life in Canada, the United States and England.

The first Ukrainians in Scottish football

The first known person in Scottish football with links to Ukraine was the former Hamilton Accies chairman Jan Stepek. He was of Polish origin, born on a farm in present-day Ukraine between the cities of Lviv and Lutsk in 1922, then part of Poland. After his homeland was annexed from Poland by the Soviet Union, he arrived in Scotland in 1946 and made his money from his chain of electrical high street shops throughout central Scotland.

Joining the Accies board in 1970, Stepek set about a deal to bring three Polish internationals to Douglas Park. The first players from behind the Iron Curtain came to play in Britain in exchange for fridge freezers and other household appliances which were sent to Poland in return.

While the Rugby player Iwan Tukalo was the first high profile Scottish sportsman of Ukrainian heritage, the first known football player with links was John Sokoluk. The son of a Ukrainian exile who settled in the Edinburgh area after the war, he started out as a right-back for Hibernian

in the early 1980s, then moved on to East Fife before spending five years – split by a stint in Australia – with Berwick Rangers.

A native of Dalkeith, he was raised in the Ukrainian community of Edinburgh Ukraine Club, now the only Ukrainian club left in Scotland. In his teenage years, he was a member of the club's Cossack dance group that travelled to gatherings of Ukrainian communities in other cities like Manchester, Nottingham and Bradford.

Serhiy Baltacha: the first Ukrainian player in Scotland

Serhiy Baltacha was born on 17 February 1958 in Mariupol, Ukraine and was spotted by Dynamo Kyiv manager Valeriy Lobanovskyi as a teenager at the Metalist Kharkiv academy of footballing excellence, which he had attended since the age of 13. For Serhiy to have his raw talent nurtured by an innovative mentor, who was notorious for his highly scientific and excessively disciplinarian approach to management, proved beneficial to his career as he went on to make his reputation as a sweeper in the Dynamo defence throughout the 1980s, winning 12 domestic trophies and the 1986 Cup Winners' Cup.

Soon he became a vital part of the Soviet team, playing in the 1982 World Cup in Spain, while a snapped Achilles tendon sustained in the ECWC final just two weeks before the 1986 finals robbed him of his place in that tournament. He would play in the final of the 1988 European Championships, where the last of his 49 caps came against the Netherlands, which saw Lobanovskyi scientific approach against the Dutch Total Football immortalised by Marco van Basten's unfeasibly dipping volley.

After the tournament, he left Dynamo and signed for Ipswich Town for £20,000, rejecting offers from Italy and Switzerland. Starting with a dream debut for the Tractor Boys, netting a rare career goal in a 5-1 mauling of Stoke City, it soon turned into an unhappy time, which saw him frequently played out of position and contesting long balls against likes of Wimbledon.

After two years, the first Ukrainian-born player in Scottish football moved on a free transfer to St Johnstone – certainly not where you would expect to find one of Europe's all-time footballing stars who played in major international tournaments and won continental trophies. But these were changed days with a domino effect of significant events bringing political and economic reforms across Eastern Europe: Mikhail Gorbachev's Glasnost, Solidarity in Poland, Czechoslovakia's Velvet Revolution and the Berlin Wall coming down in East Germany.

St Johnstone had just gained promotion to the Premier League under the guidance of Alex Totten, who had taken the club from the Second Division to the top-flight, plus a Scottish Cup semi-final, in the space of three seasons.

The move to bring Baltacha to Perth was set up by Ipswich team-mate Ian Redford, a midfielder from Perth who had started out at Dundee, then moving to Rangers in 1980, playing there for six seasons before being sold to Ipswich, where the two became good friends away from football. Knowing he wanted a move, Redford made the call to friend and St Johnstone Chairman, Geoff Brown, to recommend Baltacha to the Saints.

Arriving in Perth with nothing more than the family car and suitcases, they were made welcome by the small Ukrainian community, with Stuart Cosgrove's uncle Petro providing translation services for them.

The previous season the club had moved into their new McDiarmid Park home, the UK's first purpose-built all-seater stadium, and prototype for today's modern stadiums. With a capacity of 10,740, it was a far cry from playing in front of 100,000 fans at the Olimpiyskiy Stadium, and with a signing the calibre of Baltacha that was like no other the club had signed before, the Saints were looking forward to their first season back in the top flight in seven years.

Baltacha said: "St Johnstone had been promoted to the Premier League and my agent told me they were a good club in a good town with a new stadium. I had three really great years there under Alex Totten, who liked and understood the sweeper system."

Despite a slow start, seeing them knocked out the League Cup to Clyde, followed with a 3-1 opening day league defeat to Dundee United, the Saints finished in seventh, with a season highlight being a 5-0 victory over Aberdeen. There was also a series of superb performances against Rangers, Celtic and Hearts, a Scottish Cup semi-final, and Alex Totten received the Scottish Football Writers' Manager of the year award.

Serhiy Baltacha: the first Ukrainian manager in Scotland

Baltacha would spend three years with the Perth club, making just short of 100 appearances. With his career coming to an end and falling out of favour with Totten's replacement John McClelland, he moved up the A7 to Inverness to join Highland League side Caledonian FC as player-manager and set about using what he had learnt under Lobanovskyi.

Though difficult and with no investment put into the team, Baltacha's arrival coincided with the start of exciting football times in the Highland capital. League reconstruction saw two new places in the Scottish Football League, and plans were set for a controversial merger with local rivals Inverness Thistle FC, to form Caledonian Thistle FC. This move still divides opinion within the city, as Baltacha reflected: "A lot of folk, including ex-players, campaigned against it. I recall attending a public meeting. The atmosphere was quite aggressive."

After being granted membership – along with fellow Highlanders Ross County – for the 1994–95 season, Baltacha now found himself being the first Ukrainian manager in Scottish football. Baltacha remained at Caley Thistle, playing a further nine games, for just one season, and despite a good start and being on top of the Third Division at one point, they would finish in a respectable mid-table position of sixth place before he left to be closer to his family home in Perth.

Though his time there was short, he set the foundations that played an important role in the future of the club as they won the Third Division title two seasons later, and in 2000, when 'Super Caley went ballistic', they knocked Celtic out of the Scottish Cup at Parkhead before finally reaching the Scottish Premier League in 2004.

In the mid-1990s, Serhiy returned to the newly independent Ukraine to take up a coaching role at Dynamo Kyiv and start a football agents business alongside Ian Redford, believing that there was a vast wealth of footballing talent to capitalise on now that communism was gone and a new free market economy emerged.

Like a lot of Eastern European countries at the time, there was a degree of lawlessness that came with this new found freedom and capitalism, with corruption high and the mafia effectively running the economy of the country. After run-ins with the mafia while trying to get his agency started, Baltacha returned to Scotland and took up roles as assistant manager at St Mirren and the Scottish FA as a community coach in Dumfries and Galloway.

The Baltacha family's legacy in Scotland

During his return to Scotland, Baltacha oversaw the emergence of his two children in sport, both of whom would represent Scotland and Britain in their chosen sports. Son Serhiy Jr joined his father at St Mirren and made 64 appearances for the Paisley club as a left-back, while daughter Elena went on to play tennis, becoming Britain's number 1 women's tennis player and reaching 49th in the world rankings.

As kids they went to Oakbank School in Perth, and at weekends were regular visitors to the Perth leisure pool, where Serhiy Senior would sit in the cafe watching Serhiy Jr and Elena get their swimming lessons, while happily talking about football with the staff and other parents.

Sergei Jr became the school's footballing sensation, being the under-13 team's top goalscorer, and Elena played tennis locally, coached by Andy Murray's mother Judy. The family interest in sport is no great surprise, as their mother Olga had been in contention for a place in the Soviet Olympic pentathlon team at 1980 Olympics, but choosing instead to stay and care for Serhiy Jr.

Serhiy and Elena, who unfortunately died aged just 30 from liver cancer in 2014, considered themselves to be true Scots due to their childhood in Perth and Paisley.

Serhiy represented Scotland at under-21 level against Bosnia and Herzegovina in 1999 in the first of his three caps, a match that saw him lining up beside Dalglish, Strachan and Jordan (Paul, Gavin and Andrew), also the offspring of famous fathers, namely Kenny, Gordon and Joe.

Starting his football career a couple of years behind Shevchenko at Dynamo's football academy, and despite offers to play in England, he would win a First Division winner's medal in 2000 with the Buddies, before transferring to London club Millwall in 2003. Released after only two appearances, he returned to Scotland to play in junior football before retiring in 2006 due to injury.

Oleh Kuznetsov: the Ukrainian Baresi

Not long after Baltacha arrived, he was followed by another Ukrainian from across the Iron Curtain, when Oleh Kuznetsov signed for Rangers in September 1990. Born on 22 March 1963

in Magdeburg in East Germany to Ukrainian parents, he had also made a name for himself at Dynamo Kyiv, winning three Soviet League titles and the 1986 Cup Winners' Cup.

At his peak he was considered one of the best defenders in the world, coming 11th in the 1988 Ballon d'Or, and upon signing for Rangers, Graeme Souness said he was up there with Franco Baresi as the best defender in Europe. This pedigree was evident when he strolled through his debut against St Mirren in a 5-0 victory, a performance that included rattling the post with a shot from 25 yards, and all signs pointed to another star signing by Souness.

Unfortunately, disaster struck against St Johnstone a week later, when he suffered a cruciate knee ligament injury after a tackle from Harry Curran – which made Souness comment that Scottish football was full of “hammer throwers” – that ruled Kuznetsov out for a year,

Returning at the start of the following season, it was clear he was never going to be the same player after that injury. His career never recovered, with only 18 appearances that season, and a further eight games the following season, which would not see him play any part in Rangers' Champions League run that saw them miss out on a place in the final.

Kuznetsov earned his place in the Rangers' fans hearts when he scored his only goal for the club – after fellow Ukrainian Mikhailichenko had netted a first-half double – in a 4-2 New Year's Day match against arch-rivals Celtic at Parkhead in 1994.

After leaving Rangers he would wind down his career in Israel and Ukraine, before coaching at various levels of the Ukraine national team (including a spell as assistant at the 2006 World Cup), where he now manages the under-19 team.

Oleksiy Mykhaylychenko: the perfect footballer

While Kuznetsov was out injured, Rangers signed another Ukrainian when attacking playmaker Oleksiy Mykhaylychenko was recruited by new Rangers manager Walter Smith in the summer of 1991 for £2.2 million.

Born in Kyiv on 30 March 1963, Oleksiy was a product of the Dynamo youth academy, joining the club at the age of 10 and promoted to the first team for the 1981 season, when Dynamo won the Soviet Championship. By the mid-1980s, Mykhaylychenko was a key player for Dynamo, winning a host of domestic honours.

Described by Lobanovskyi as the “perfect footballer”, in 1987 he was named the Ukrainian Footballer of the Year and Soviet Player of Year in 1988; he also came fourth in the Ballon d'Or behind Dutch masters van Basten, Ruud Gullit and Frank Rijkaard.

In 1990 he moved to Italian side Sampdoria, part of a wave of former team-mates leaving the Soviet Union for the more stable and wealthier leagues in Western Europe. His time in Italy was short, lasting one season, but his impact was profound, playing for a Sampdoria team considered one of football's great modern fairy-tales, fresh from winning the European Cup Winners' Cup under the leadership of veteran Yugoslav coach Vujadin Boškov.

He found himself amongst a host of stars like Vialli, Lombardo, Mancini and Vierchowod (himself the son of a Ukrainian), when I Blucerchiati won their first ever Serie A title, making Myhaylychenko the first Ukrainian to win a Scudetto. Despite this success, Myhaylychenko struggled to settle in Italy. Drifting out of the team in the second half of the season, he was on the move again to join Rangers.

Miko, as he was called by Rangers fans, enjoyed five very successful seasons at Ibrox. He became an integral part of the side helping secure the league title, plus the League and Scottish Cup double in his first season. This success found him in the record books for winning the top league in each of his debut seasons – Dynamo 1981, Sampdoria 1991 and Rangers 1992 – as well winning seven consecutive league titles in three different countries between 1989 and 1996.

In 1996, at 33-years-old, he retired from playing and returned to Dynamo, working as assistant to Valeriy Lobanovskyi. Following Lobanovskyi's death in 2002 from a stroke suffered during a match against Zaporizhya (at the Champions League final in Glasgow at Hampden Park after his death there was a minute's silence in his honour) it was appropriate his favoured son Myhaylychenko would follow in his footsteps.

His time as manager proved difficult. The boots were too big and he stepped down in 2004 due to the emergence of Shakhtar Donetsk and his poor results in Europe. A year as national team coach followed, as well as holding talks about the vacant Hearts job in 2006, before he returned to Dynamo as Sporting Director, where he remains to this day.

Like Baltacha, both Kuznetsov and Myhaylychenko were vital members of the Soviet team, with all three key members of the Euro 88 team, though Kuznetsov missed the final through suspension. Four years later the Soviet Union would be gone from the world map. Never again would we see those famous CCCP branded shirts, and with that, Mykhailychenko and Koznetsov went on to play for the newly formed Ukrainian national team.

Andrei Kanchelskis: tainted legend or traitor?

The final high-profile Ukrainian to arrive in Scotland was Andrei Kanchelskis. Born to Lithuanian parents in the central Ukrainian city of Kropyvnytskyi on 23 January 1969, he started his career at Dynamo. A move to Shakhtar followed in 1990 where he won the Soviet Cup, and it was not long before Lobanovskyi called him up to play for the Soviet Union, making his debut against Poland in 1989.

After starring for the Soviet side that won the 1990 Under-21 European Championships, it was while gaining his sixth cap in a friendly against Scotland at Ibrox in 1991 that he first attracted British attention, especially that of Manchester United manager Sir Alex Ferguson. Signing for £650,000 and playing alongside the likes of Ryan Giggs and Eric Cantona, Kanchelskis played a significant role in Ferguson's first great Red Devils side, one which would win two Premier League titles plus the FA and League Cups.

After the emergence of David Beckham, there were spells at Everton and Fiorentina. His career stalled amid a scandal about payments in his move to United. He finally arrived at Rangers for a Scottish transfer record of £5.5 million in the summer of 1998.

At Rangers he hit the ground running, and given the freedom to express his style of play by Dick Advocaat. Few can forget his audacious trick during a 7-0 Scottish Cup semi-final thumping of Ayr United where he stopped the ball by standing on it to cheekily peek at potential crossing targets, saluting the Rangers fans, and then carrying on dribbling.

His first season saw Rangers win the domestic treble of trophies, the first of his two league titles and three Scottish Cups winners' medals as well as becoming the only player to score in the Manchester, Merseyside and Glasgow derbies.

After Euro 92, given his tangled ethnic roots and with the rump of the Soviet national team now playing as the Commonwealth of Independent States (most republics disbanded into 15 individual states) left him with a choice of who to represent. Kanchelskis, who scored the Soviet Union's last goal against Cyprus, never played for his country of birth or his parent's homeland, choosing instead to represent Russia. FIFA regarded Russia as the Soviet Union's official successor, so players involved with the Soviet Union were eligible for Russia.

Russia qualified for the 1994 World Cup with a predominantly Russian squad, but it included a sizeable Ukrainian contingent plus Georgian, Belarusian and Estonian players. This caused controversy given how big an influence Ukraine had had on Soviet football throughout the 1980s, when Dynamo virtually doubled as the Soviet national team. Ukraine felt they should have been better acknowledged. As a result, Kanchelskis rarely gets mentioned in the Ukrainian media among legends or best players, and is effectively branded a traitor for abandoning Ukraine.

Oleg Salenko: Scottish football's great enigma

Though an unrecognised match against Turkey took place in 1933, Ukraine's first official game was a friendly against Hungary in April 1992, with the Hungarians winning 3-1. Playing in that game was another player who would go on to become one of the great enigmas of Scottish football, namely Oleg Salenko.

Born to a Ukrainian father and Russian mother in Saint Petersburg, Salenko played for Dynamo Kyiv after signing from Zenit Saint Petersburg in 1989. A move to Spanish side Logroñés followed in 1993, where he netted 28 goals in just over a year, with the 1994 World Cup being the pinnacle of his career.

After only one game for Ukraine, Salenko switched to Russia and went on to share the golden boot with Hristo Stoichkov after scoring six goals in the World Cup (five of which came against Cameroon), netting more than the likes of Jürgen Klinsmann, Romário and Roberto Baggio.

A move to Valencia which followed saw a loss of form before Rangers signed him for £2.5 million in the summer of 1995. Viewed as a prize catch, Salenko said he joined the club because

he believed they had a chance of winning the Champions League after signing England international Paul Gascoigne, so he was greeted with some fanfare.

Though regarded as lazy by fans (he would play only 17 games) he did score eight goals, before a quick swap deal with İstanbulspor of Turkey to bring Dutch striker Peter van Vossen.

Salenko, who described his time in Scotland as “very boring” and wasted his career at Ibrox, quit the game through injury at just 31 and returned to representing Ukraine with the national beach football team. He now works with the Ukrainian National Team coaching set up as well as doing commentary work on Ukrainian TV.

Other Ukrainians in Scottish football

The last Ukrainian player in Scotland was Dmytro Pronevych who arrived at Kilmarnock from Obolon Kyiv in 2005, before going on to make appearances for Partick Thistle – whose fans referred to him as ‘Dave the Ukrainian’ – and then Queen of the South.

When the Russian-born Lithuanian businessman Vladimir Romanov arrived in Edinburgh to buy a majority stake in Hearts in 2004, he was to put an Eastern European stamp on the club. One of his many Eastern European players included the German-born Ukrainian defender Denis Prychynenko, who is part of the Prychynenko family that are heavily involved with Crimean team Tavriya Simferopol (as players and coaches). Denis, a Ukraine youth international, made eight appearances at Hearts along with five loan appearances at Raith Rovers, before returning to Ukraine to play for FC Sevastopol.

Now, Celtic’s Danish-born defender Erik Sviatchenko is the only player of Ukrainian heritage in Scotland, who is the son of an artist originally from Kharkiv.

Managerial Links

Off the field, it was the appointment of Anatoliy Korobochka as director of football at Hearts that would bring a bit of Ukrainian football to the dugout for the first time since the Baltacha spell at Caley Thistle a decade earlier.

Crimean-born Korobochka joined Hearts as director of football in 2006 and was later made interim coach by Romanov in March of the following year during a period of absence by the club’s Lithuanian head coach Valdas Ivanauskas, despite speaking little or no English at the time. Assisted by Stevie Frail, Korobochka was in charge of the team going into season 2007-08, but by January, with Hearts in the bottom half of the table, he returned to the role of sporting director.

He left Hearts in 2009 with wild, yet not entirely surprising, claims that he was sacked after refusing to play 60-year-old Romanov in a pre-season friendly against Barcelona when Ronaldinho was playing at his peak.

A marriage of mutual benefit

From the boardroom at Hamilton Accies in the 1970s to the sons of Ukrainian immigrants playing at Methil and Shielfield in the 1980s, before Ballon d'Or listed internationals and Cup Winners' Cup winners came to the top-flight in the 1990s, and finally to the dugout at Telford Street Park in Inverness in the Highland League, it is quite incredible just how grand an influence the nation of Ukraine has had on Scottish football.

Though Baltacha was past his prime by the time he arrived in Perth, and Kuznetsov was unlucky with injuries, for every 'Dave the Ukrainian' and Oleg Salenko, there was a Mykhaylychenko and Kanchelskis showing Scottish football how to play the game the way Valeriy Lobanovskyi felt it should have been.

[<http://thesefootballtimes.co/2017/04/01/an-unlikely-marriage-the-ukrainian-influence-on-scottish-football/>]

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