

UKRAINIANS ABROAD: NEWS AND VIEWS #137

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16 July 2017

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1. Conference.

A symposium on Canadian studies will be held at the National University of Ostroh Academy (Ukraine) on 27 and 28 September 2017. The "Canadian Studies Symposium" will be devoted to the 150th anniversary of Canada's confederation, the 125th anniversary of Ukrainian immigration to Canada, and the 25th anniversary of Ukraine's independence. For more information, visit:

http://www.oa.edu.ua/en/information/news/2017/canadian_studies_symposium

2. Australia. "Filmmaker's Wild Dance with Eurovision Hits the Big Screen,"
Newsroom.uts.edu.au, 8 May 2017.

University of Technology Sydney, 8 May 2017.

In summary:

The Eurovision Song Contest takes place this week in Kyiv. It has a staunch following among Australians, not least in the Ukrainian diaspora

Wild Dances, written and directed by UTS alumnus Bina Bhattacharya and starring a UTS student, revisits Eurovision 2004 to explain our passion

Contestants in the 2017 Eurovision Song Contest are counting the hours until competition begins – heats commence on May 9, in the Ukrainian capital, Kyiv, ahead of finals this weekend.

Also counting down is writer and director Bina Bhattacharya, who considers herself one of Australia's most committed Eurovision fans, travelling to Eurovision 2015 to watch 2014 winner Conchita host the event.

Wild Dances, a short film written and directed by Bhattacharya, will be released on Sunday May 14 ahead of a "wild Eurovision grand final night party" in Sydney and simultaneously at the Ukrainian Club in Essendon, Melbourne.

Raised on Bollywood movies and bitten by the Eurovision bug in 2009, UTS alumnus Bhattacharya's enthusiasm for the annual competition is shared by many Australians.

She says Wild Dances is dedicated to Australia's unlikely love affair with the Eurovision Song Contest and its special place in bringing together gay and immigrant communities.

The film is set in 2004 when Ruslana wins the Eurovision Song Contest for Ukraine with her song Wild Dances. On the other side of the world, a shy, closeted gay boy and a spirited Ukrainian-Australian teenage girl team up to dance and "just be their wild selves".

In researching her script, Bhattacharya explored what Eurovision means for immigrant communities, particularly the Ukrainian diaspora. She cast native Ukrainian speakers and engaged cultural and language advisers to ensure authenticity. The response from the community was overwhelming.

"I put a call-out on the Ukrainian Council of NSW Facebook page for native speakers who could act and my phone did not stop ringing for a week," she says.

"And every person I spoke to could remember exactly where they were and what they were doing when Ruslana won.

"People who dismiss Eurovision often haven't thought a lot about what it would mean to people who are living on the other side of the world, far from their culture and their homeland."

Bhattacharya also received the blessing of Eurovision itself – the contest’s executive supervisor, Jon Ola Sand, allowed her to use the brand name, archival footage and Ruslana’s winning song.

The production is testament to the power of collaboration between past and current students. Bhattacharya is a graduate of the UTS media arts and production program; another UTS alumnus, Robert C. Morton, is director of photography. Current student Lachlan Parry plays the lead role of Todd and the crew includes several students. Extras have been recruited from the UTS Backstage Theatre Society.

“For as long as I can remember I’ve wanted to make movies,” says Bhattacharya, who “directed” her first film at her seventh birthday party, with her father as cinematographer and her party guests as the cast.

Wild Dances will screen at a premiere party this Sunday, May 14, at Bear Bar, Haymarket, before the broadcast of the Eurovision Grand Final.

[To view the trailer, visit: <http://newsroom.uts.edu.au/news/2017/05/filmmaker%E2%80%99s-wild-dance-eurovision-hits-big-screen>]

3. Canada. “Sen. Paul Yuzyk Imagined Multiculturalism as Canada’s Contribution to the World,” *National Post*, 27 June 2017.

The Canadian Press June 27, 2017

10:02 AM EDT Last Updated June 28, 2017 10:21 AM EDT

OTTAWA — Paul Yuzyk had earned high marks in teaching college and believed he would soon be standing in front of a chalkboard.

Seventy-seven times, he applied for teaching jobs. Seventy-seven times, he was rejected.

It turns out some people did not want a foreigner teaching their children, which came as a surprise to the young man, who was born and raised in Saskatchewan by parents who had immigrated from Ukraine at the turn of the century.

“To him, it was a real sign that he wasn’t accepted, even though he was Canadian-born,” said his daughter, Vera Yuzyk, “and that Canada needs changing.”

Canada’s identity has been shaped by its people, from its original Indigenous inhabitants, to its earliest settlers, to the immigrants who have arrived from all over the planet — now representing more than 250 ethnic origins, from Afghan to Zulu — to build a new life in Canada.

They brought elements of their cultures with them, through their food, their dress, their prayers and language, contributing to the identity of Canada as it evolved into the diverse society it is today.

“Canada has learned how to be strong not in spite of our differences, but because of them,” Prime Minister Justin Trudeau said in a November 25, 2015, speech in London.

At the time, a series of deadly terrorist attacks had rocked Paris, migrants and refugees were flooding into Europe, and a celebrity businessman by the name of Donald Trump had launched his bid for the White House promising to build a wall on the border with Mexico. And here was the newly elected Canadian prime minister, on one of his earliest trips overseas, arguing that encouraging newcomers to retain their cultural identities is one of the best parts of who we are as a country.

It is a story that, by virtue of our history and geography, is uniquely Canadian.

It is a story that allows the four children of Yuzyk and his wife, Mary, to celebrate their Ukrainian heritage and yet be proudly, unquestionably Canadian.

It was not always written that way.

In 1963, newly elected Liberal prime minister Lester Pearson had launched the Royal Commission on Bilingualism and Biculturalism as a response to growing tensions between English-speaking Canada and Quebec, where nationalism was on the rise. Paul Yuzyk had been named a Progressive Conservative senator for Manitoba that year. In his maiden speech in the red chamber early in 1964, he balked at this notion of cultural dualism.

Indigenous people were on the land long before the French and the British arrived, he said, and it was immigrants from elsewhere in Europe, including Ukrainians, who answered the call to settle the western provinces.

Those who did not descend from either of the so-called founding nations — the people Yuzyk referred to as the “third element” in Canadian society — saw their share of the population more than double since the turn of the century, he told his colleagues.

Multiculturalism — or “unity in continuing diversity,” as he also called it — should be celebrated as part of what makes Canadians who they are, he argued, but also Canada what it is.

“This principle, in keeping with the democratic way, encourages citizens of all ethnic origins to make their best contributions to the development of a general Canadian culture as essential ingredients in the nation-building process,” he said.

In response to intense lobbying by Yuzyk, Ukrainian community and other groups, the commission dedicated the fourth volume of its report to the contributions of ethnic groups and recommended ways to foster and protect their cultural and linguistic development.

On October 8, 1971, Liberal prime minister Pierre Trudeau responded by unveiling his government’s new multiculturalism policy.

“Although there are two official languages, there is no official culture, nor does any ethnic group take precedence over any other,” Trudeau said in the House of Commons.

“It was just such a vindication and an acceptance of the reality in Canada,” said Vera Yuzyk.

The focus on multiculturalism was happening as Canada was also opening its borders to a greater diversity of immigrants. In 1967, it became the first country in the world to introduce a points-based system that linked permanent residency to the ability to contribute to Canada.

The doors would open wider still a few years later, allowing for more immigration based on family reunification and refugees, boosting the number of newcomers from non-European countries.

In the early days of the push for multiculturalism, though, the so-called “third element” in Canada was largely white and Christian. These more established groups, by then well integrated into mainstream Canadian society and not seeking much in the way of accommodation, were the ones leading the way.

Andrew Griffith, a former director general of multiculturalism and citizenship for the federal government, said the fact that multiculturalism evolved gradually over time to adapt to changing immigration patterns is one reason why the idea has been more successful in Canada than in other countries.

“It doesn’t mean it’s working perfectly, but I think it definitely helped,” he said.

The policy also came with government funding for cultural groups. It never amounted to more than \$30 million a year, but it fuelled accusations the policy was more political than pure.

David Collenette, who was minister of state for multiculturalism in the final year of the Trudeau government, said that while it is true politicians want to appeal to as many different people as possible, politics was not the driving force.

“If Sen. Yuzyk was here he would say this had nothing to do with getting Conservative votes in Western Canada,” he said. “This was all about just doing the right thing and making those people not of English and French origin comfortable.”

As Canada entered the 1980s, the multiculturalism program began to take more seriously its goal of removing barriers to full participation in society.

Jim Fleming, whom Trudeau named as minister of state for multiculturalism following the 1980 election, said this emerged out of a growing awareness that immigrant communities, especially visible minorities, were experiencing discrimination and racism, which could not be solved with money for things like food festivals and traditional dancing.

Fleming said the decision to include multiculturalism in the Charter of Rights of Freedoms helped the concept grow beyond tolerating diversity.

“It was about ensuring diversity,” he said.

That work continued with Brian Mulroney's Progressive Conservative government. The Canadian Multiculturalism Act, passed in 1988, gave the Trudeau-era policy some government-wide legislative teeth. It tasked all federal institutions with being sensitive and responsive to cultural diversity, and made overcoming discrimination and racism an official goal of the policy.

Gerry Weiner, who held the portfolio at the time, said they knew integrating the increasingly diverse population required institutional change.

"If the institutions in society do not reflect them — if they don't see their face in the window — they don't feel like they really belong."

By the early 1990s, criticism of multiculturalism had expanded beyond Quebec, where it had from the beginning been viewed as a potential threat to its French-speaking identity, and Indigenous Peoples, who were, and remain, resistant to any suggestion they are just another tile in the mosaic.

One of its fiercest critics was Neil Bissoondath, a Canadian novelist born in Trinidad, who in his 1994 book, "Selling Illusions: The Cult of Multiculturalism in Canada," argued it was building silos, not bridges.

"They were, as I liked to call it, weapons of mass inclusion," said Liberal MP Hedy Fry, who was minister of state for multiculturalism from 1996 to 2002.

The Conservative government of Stephen Harper stressed that multiculturalism must include integration — especially in a post-9/11 global context.

German Chancellor Angela Merkel had gone so far as to say, in 2010, that multiculturalism had "failed utterly." But as Griffith pointed out, the Canadian version of multiculturalism — often studied, but never fully replicated — had always strived for integration, including by stressing the need to learn either English or French, rather than maintaining enclaves of ethnic and religious minorities.

"Such an approach fails to address the most basic questions people have about each other: do those men doing the Dragon Dance really all belong to secret criminal societies?" he wrote. "Such questions do not seem to be the concern of multiculturalism in Canada."

The Liberal government of former prime minister Jean Chretien reviewed the program in the mid-1990s, ending the direct funding of ethnocultural organizations and bringing in language about fostering "attachment to Canada."

Fry said there was also greater emphasis on the idea that Canadians comfortable in other cultures and languages could help strengthen international trade.

Still, Conservative cabinet minister Jason Kenney, who remained in charge of multiculturalism throughout the Harper era, argued in 2008 that moving the program to the immigration department meant it would benefit from being linked to settlement programs that aimed, in part,

to develop a common understanding of what it means to be a Canadian citizen, and shifted the emphasis from rights to responsibilities.

Kenney also took on an important political role, earning the nickname of “the minister for curry in a hurry” as he worked to woo ethnic voters away from the Liberals, underscoring the important place new Canadians have come to occupy in the life of the country.

The Trudeau Liberals have made “diversity and inclusion” a major theme of the Canada 150 celebrations, but more than 50 years ago, as the country was preparing to celebrate its centennial, a former schoolteacher was already describing a similar vision for the country’s future.

“It will be Canada’s contribution to the world,” he said.

4. Canada. “Ukraine Seeks Weapons from Ottawa to Help Fend Off Russia-Backed Rebels,” *Globe and Mail*, 18 May 2017.

STEVEN CHASE

OTTAWA — The Globe and Mail

A top Ukrainian politician visited Ottawa Thursday to renew a request for defensive weapons to fend off Russia-backed rebels and ask Prime Minister Justin Trudeau’s government for help shoring up support for Kiev both within the Trump administration and among other Group of Seven countries.

Arseniy Yatsenyuk, 43, resigned as Ukraine’s prime minister last year after coming under fire for a lack of economic growth and slow pace of reforms there. But he remains the leader of the second biggest faction in Ukraine’s parliament and is considered a potential successor to President Petro Poroshenko.

More than 1.2 million Canadians claim Ukrainian heritage and this ethnic diaspora has significant influence in Ottawa, where politicians on Tuesday wore traditional Ukrainian embroidered shirts in the Commons to show their solidarity with Ukraine, which saw the Crimean Peninsula annexed by Russia in 2014 and has been fighting a war with Moscow-backed terrorists ever since.

The former Obama administration balked at Ukraine’s request for weapons aid, as did Canada.

But Mr. Yatsenyuk said the new Trump administration presents a fresh opportunity to seek military assistance – particularly after President Donald Trump just approved a plan to send arms to Kurdish fighters in Iraq.

He’s made a similar request of Canada. More than 10,000 people have died in the Russian-backed rebellion in eastern Ukraine since April, 2014.

“It’s difficult to deter the Russian military, which was modernized in the last decade and [where] the Russians spent billions of dollars,” Mr. Yatsenyuk said in an interview.

“We are the only country who is fighting against the regular Russian forces,” he said.

Ukraine needs modern military equipment that it says would only be used for defensive purposes: electronic warfare gear as well as assault drones and anti-tank missiles, he said.

Mr. Yatsenyuk met with both Foreign Affairs Minister Chrystia Freeland and Public Safety Minister Ralph Goodale in Ottawa Thursday. Ms. Freeland, a Ukrainian-Canadian, has been targeted by a Russia-backed smear campaign for her efforts in support of Kiev.

So has Mr. Yatsenyuk. A Russian government agency recently tried to get Interpol, the international police co-operation organization, to add him to an international wanted list, because it alleged he had killed and injured people in Chechnya in the mid-1990s. The former prime minister says the effort failed though after Kiev wrote Interpol a letter saying the charges were groundless.

“They accuse me of killing 30 Russian soldiers in Chechnya and wounding 13. At that time, I was in law school,” Mr. Yatsenyuk said.

“The decision of the Russian Interpol to request my detention, arrest and extradition to Russia is a part of Russia’s plan to discredit and prosecute those who oppose Russia. But they will not succeed.”

Ukraine had been worried the pro-Putin Trump administration might bargain away its interests in some kind of grand bargain but Mr. Yatsenyuk, who met with U.S. Foreign Affairs Minister Rex Tillerson this week, said he no longer fears this might be the case.

Ukraine needs help however to put its plight more squarely on Mr. Trump’s radar. And to ensure Canada keeps a focus on the matter among Group of Seven members – particularly as the stalled Minsk ceasefire agreement for eastern Ukraine has yet to be fully implemented.

“You guys are the members of the Group of Seven club,” Mr. Yatsenyuk said of Canada. “This is the perfect moment for your country to play one of the leading roles on the global stage.

“If your government will stand firm, will be very vocal and will do its best to keep on board ... this will play an important role.”

5. Canada. “The Church That Perogies Built,” *SooToday.com*, 24 April 2017.

St. Mary’s Ukrainian Catholic Church was started in 1917 by 18 families in Bayview Subdivision

David Helwig

The City of Sault Ste. Marie tonight paid recognition to the 100th anniversary of a local church.

Mayor Christian Provenzano proclaimed the week of May 1 to May 7 as St. Mary's Ukrainian Catholic Church 100th Anniversary: Living in Faith and Community in the City of Sault Ste. Marie.

The original church was built by volunteers in 1917 at 118 Pittsburgh Avenue in the Bayview neighbourhood.

Mayor Provenzano pointed out that the building was shared with the local Roman Catholic community for 24 years until the first permanent priest arrived in Sault Ste. Marie in 1942.

Significant growth in the local Ukrainian community prompted expansion of the church in 1958.

Construction of the current St. Mary's church at the top of the hill near St. Basil Secondary School started in 1987.

The new church was consecrated in 1989 by Most Rev. Bishop Isadore Borecky, eparchial bishop of Toronto and Eastern Canada.

The 100th anniversary celebrations are "dedicated to those early pioneers who embraced the challenges of their dreams to provide a place of worship for themselves and for future generations," Mayor Provenzano said.

Father Jaroslaw Lazoryk (Father Jerry) said that Ukrainians first came to the Sault at the turn of the century to work at Algoma Steel.

"By 1916, the Ukrainian community had been established in the Bayview area, within walking distance to the mill," Father Jerry said.

"With only 18 families, this hard-working and faithful group initiated construction of a church, even though they were without a permanent priest."

"The church at 118 Pittsburgh was completed in 1917 with the help of the local Polish, Croatian, Italian, French and English communities."

The new church across the street from St. Basil school was built after most parishioners had moved away from Bayview subdivision.

The church is known for its events including Christmas bazaars, lobster dinners and thousands and thousands of perogies and cabbage rolls.

In 2014 the church retired its million-dollar mortgage on what Father Jerry referred to as "the church that perogies built."

A special 100th anniversary mass is planned for Sunday, May 7.

6. Canada. “Ukrainian Co-op Celebrating 80 Years in Regina,” *Regina.ctvnews.ca*, 23 April 2017.

The Ukrainian Co-Op is celebrating 80 years in Regina. Taylor Rattray reports.

Taylor Rattray, Video Journalist

It’s been a fixture in the community for nearly a century. The Ukrainian Co-op is celebrating its 80th anniversary year. Known for its deli, and food imported from Eastern Europe, the store opened in 1937 by members of Regina’s Ukrainian community.

“They got together and decided that the community needed a store like this, it needed to be member owned,” said manager Carin Rodgers.

Vera Feduschak’s father was one of the first butchers at the shop. She has been researching the store’s history for years, and currently sits on the co-op’s board of directors.

“We make the assumption that (the store opened) because the cooperative movement started here in the ‘30s,” said Feduschak. “But, in doing a study of the history of cooperatives, I found that there were cooperatives in the country or the part of (Ukraine) where most of these people came from.”

The store started out in a rented house on the corner of Winnipeg Street and 11th Avenue. It spread over the years, with members of the community donating funds to buy the property, and later, add building expansions.

Now, eight decades later, the store is still going strong, attracting people from all backgrounds. “We’re very proud of the quality of the product we put out, the consistency (and) the customer service,” said Rodgers. “One of our mottos is: we refuse to charge anybody any more for anything because of an allergy or an illness or a preference.”

It’s something that keeps customers coming back, and has many hoping the legacy lasts another 80 years.

“It’s the best deli in the city,” said Joe Majkut, who has been shopping at the Ukrainian Co-op for 50 years. “Even when I’m on a diet or whatever, and I say I can’t do it, when I drive past 11th Avenue and Winnipeg (Street) here, and I smell that smoker, the car automatically stops and I just jump in here for something quick.”

7. Czechia. “Ukrainians in National Costumes Stage Anti-War March in Prague,” *CTK Daily News*, 21 May 2017.

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Prague, May 21 (CTK) - An estimated several hundred Ukrainians wearing national costumes marched through downtown Prague today with the aim to support peace in Ukraine and to “stop war all over the world.”

The participants carried the flags of Ukraine, the European Union and the Czech Republic. They sang Ukrainian national songs.

In Wenceslas Square and on the motorway cutting across the upper part of the square, the police accompanied march shortly stopped traffic.

As from the end of last year, 109,850 Ukrainians lived in the Czech Republic according to the Czech Statistical Office (CSU).

The Berehynia association, which organised the march, aims to publicise their culture, particularly songs, literature, ceremonies and traditions.

8. Estonia. “Ukraine’s Photo Exhibition ‘War Continues’ Opens in Estonia,” *Newsline News from Ukraine*, 6 May 2017.

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In the Estonian city of Johvi, located in the north-eastern part of the country, a photo exhibition dedicated to the ATO heroes opened in the church of St. Michael.

Activist of the Ukrainian diaspora Tetiana Ivushkina said this to an Ukrinform correspondent.

Representatives of the local Georgian diaspora, the Embassy of Ukraine to Estonia and Chairman of the Congress of Ukrainians in Estonia Vira Konyk attended the opening of the exhibition. The video about ATO was presented.

The exhibition will work in Johvi until mid-May. “I would like that on May holidays all Estonians, regardless of nationality and the language of communication, come and see how Ukrainian heroes in modern Europe defend the independence of their country. The war continues,” the activist of the Ukrainian diaspora summed up.

9. General. “Ukraine Adopts New Migration Strategy Developed with UN Migration Agency,” *Iom.int*, 14 July 2017.

Posted: 07/14/17

Ukraine - The Government of Ukraine adopted a new State Migration Strategy Wednesday (12 July), which will inform national migration policy for the next eight years.

The new document was developed to replace Ukraine’s 2011 State Migration Concept, which needed to be updated to reflect the latest global and local developments. Among them, the unprecedented forced migration from the Middle East, Ukraine’s relationship with the European Union, and the introduction of a visa-free regime between Ukraine and most EU Member States. Large scale displacement also continues in the country, with about 1.6 million people officially registered as internally displaced persons.

IOM, the UN Migration Agency, contributed to the development of Ukraine's Migration Strategy, at the Government's request and with the support of the EU. The latest migration strategies of seven EU and Eastern Partnership countries – Bulgaria, Georgia, Finland, Hungary, Moldova, Poland and Slovakia – were examined and discussed when drafting Ukraine's Migration Strategy.

The Head of the State Migration Service of Ukraine, Maksym Sokoliuk, thanked the EU Delegation to Ukraine and IOM for their support in the development of the document. "The State Migration Strategy is a road map which will further facilitate reforming the migration system and enhancing migration management in Ukraine," Sokoliuk said.

The strategy introduces new elements to the migration policy, for the benefit of citizens, Ukrainians abroad and foreigners in Ukraine. It suggests reintegration programmes for returning Ukrainian migrants, activities promoting repatriation, and cooperation with Ukrainian diaspora worldwide – it is estimated that up to 20 million people of Ukrainian origin live outside the country's borders. Considering the needs and rights of foreigners, the strategy envisages the facilitation of regular migration to Ukraine, retention of highly qualified foreign specialists, and regularization of irregular migrants who have families or work in Ukraine.

The document also stresses the need to further develop migration management information and communication systems, which will support identification of persons and document security, simplify the provision of administrative services and ensure effective information exchange with Interpol and European databases of authentic and false documents (PRADO and FADO).

"To implement the strategy, Ukraine will need to draft specific legislative acts and action plans," noted Manfred Profazi, IOM Ukraine Chief of Mission. "We are ready to support the Government in further enhancing its migration policy framework for the benefit of all concerned."

10. General. "Cardinal Husar, 'Spiritual Father' of Ukrainians, Dies Aged 84," *Catholic Herald*, 1 June 2017.

By Cindy Wooden

Ukrainian Cardinal Lubomyr Husar, known for his "velvety baritone" when chanting the Divine Liturgy or making one of his regular appearances on television or radio programmes, has died at the age of 84.

Like many Ukrainian Catholics around the world, he knew what it meant to be a refugee, to spend time in a displaced persons' camp, to immigrate and to start all over again.

But the experience also helped him become fluent in five languages, "and he could joke in all of them," said Ukrainian Bishop Borys Gudziak of Paris.

And in a post-Soviet Ukraine, where leadership often meant "a compulsive passion" for money and power, "he lived in exemplary simplicity," Bishop Gudziak told Catholic News Service.

“In Ukrainian folklore, a blind elder is considered a sage,” the bishop said. “He was the wise man of the country, a real father whose embrace, word, warm smile and sense of humour – often self-deprecating – gave people a sense of joy and peace.”

Cardinal Husar also was an avid blogger and published his last piece on May 1, a blog about politicians who show their loyalty to a Church only to gain votes.

He saw a lack of ethical behaviour and declining moral standards as a major problem at home and abroad, one that required a creative pastoral response.

“Addressing the problem of morality is not a matter of reciting rules, rules, rules, but of helping people to do God’s will,” he said in an interview with CNS in 2005.

Archbishop Sviatoslav Shevchuk, who was only 40 years old in 2011 when he succeeded Cardinal Husar as Archbishop of Kiev-Halych and head of the Ukrainian Catholic Church, cried as he spoke to reporters about the cardinal’s death.

“He was the spiritual father of the Ukrainian people, and today, in one moment, we became orphans,” Archbishop Shevchuk told the press. The cardinal was a “great man, great pastor, great Ukrainian.”

One of the first questions reporters asked was when the process for Cardinal Husar’s beatification would begin. Archbishop Shevchuk replied that everyone who met the cardinal saw the beauty of his holiness, but the formal sainthood process requires prayer and time. Standard Vatican rules require a waiting period of five years from the time of a person’s death before the process can begin.

The cardinal’s body was being driven to Lviv, his hometown, on June 1 for two days of memorial services there. His funeral was scheduled for June 5 in Kiev.

Born on February 26, 1933, Lubomyr Husar fled Ukraine with his parents in 1944 ahead of the advancing Soviet army. He spent the early post-World War II years among Ukrainian refugees in a displaced persons’ camp near Salzburg, Austria. In 1949, he immigrated with his family to the United States, eventually becoming a US citizen.

From 1950 to 1954, he studied at St Basil’s College Seminary in Stamford, Connecticut. He continued his studies at the Catholic University of America in Washington and at Fordham University in New York. He was ordained a priest of the Ukrainian Diocese of Stamford in 1958.

For the next 11 years, he taught at the Ukrainian seminary in Stamford and served in parish ministry. Sent to Rome, he earned a doctorate in dogmatic theology from the Pontifical Urbanian University in 1972 and joined the Ukrainian Studite monastic community.

He was ordained a bishop by Cardinal Josyf Slipyj in 1977 while the Church in Ukraine was still illegal and operating from exile in Rome.

When the Soviet Union collapsed in 1991, he returned to his native country and served as spiritual director of the newly re-established Holy Spirit Seminary in Lviv.

The synod of Ukrainian bishops elected him exarch of Kiev-Vyshhorod, a position he took up in 1996. Several months later, the synod elected him an auxiliary bishop with special delegated authority to assist Cardinal Myroslav Lubachivsky, the major archbishop of Lviv.

Cardinal Lubachivsky died in December 2000, and in January 2001 the synod elected then Bishop Husar to succeed him as head of the Ukrainian Catholic Church. St John Paul II made him a cardinal a month later.

Under his leadership and despite strong protests from the Russian Orthodox Church, in August 2005 Cardinal Husar established the major archiepiscopal see of Kiev-Halych and transferred the main church offices to Ukraine's capital.

Cardinal Husar's death leaves the College of Cardinals with 221 members, although Pope Francis is scheduled to create five new cardinals in late June.

11. General. "Ukraine: Diaspora to Help Attract Investments, Technologies and Innovations," *Business World Magazine*, 19 May 2017.

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Foreign direct investment, modern technologies, innovations and attracting large international companies to work in Ukraine remain the key factors in acceleration of the pace of economic growth in Ukraine. It is here that the Diaspora can provide effective assistance in, President of the Ukrainian Chamber of Commerce and Industry (UCCI) Hennady Chizhikov said during the Ukrainian Diaspora Business Forum in Kyiv.

"One of the ways to accelerate the growth of our economy is to attract foreign direct investments, modern technologies, innovations and large international companies to work in Ukraine. It is here that the Diaspora can provide effective assistance," Chizhikov said.

According to him, the most promising sectors for investment are the processing of agricultural products, infrastructure projects, aerospace industry, agricultural machinery, energy, tourism, pharmaceuticals, medical services, etc.

"The Ukrainian government has completed elaboration and has started implementing the strategy for Ukraine's export development, which is very important for business," Chizhikov said.
(Ukrinform/Business World Magazine)

12. General. "UOC KP Establishes European Exarchates," *RISU*, 14 May 2017.

On May 13, the Holy Synod of the UOC-KP decided to establish the European Exarchate of the Ukrainian Orthodox Church – Kyiv Patriarchate.

The newly established ecclesial entity will be led by Archbishop Hilarion (Protsyk) of Rivne and Ostroh, who is the Chair of the Synodal Department of Foreign Church Relations.

According the official site of the UOC-KP, the Synod decided to integrate the Diocese of Paris of the UOC KP and parishes in the European Union and the Swiss Confederation into the European Exarchate of the Ukrainian Orthodox Church – Kyiv Patriarchate.

According to the website, as of May 13, 2017 the UOC-KP in Europe incorporates 44 parishes: Netherlands – 2 parishes, Hungary – 1, Italy - 8 France – 6, Sweden - 5, Germany - 6, Spain - 3, Portugal - 5, Czech Republic - 1, United Kingdom - 1 Lithuania - 1 Finland - 1 Austria - 1 Slovenia - 1, Greece - 1 Switzerland - 1.

In France there is an active Diocese, led by Metropolitan Michael (Laroche) of Paris. Other parishes are led by Archbishop Hilarion of Rivne and Ostroh, Head of the Synodal Department of Foreign Church Relations.

[Religious Information Service of Ukraine.]

13. Hungary. “His Beatitude Sviatoslav Participated in Celebration of Hungarian Archeparchy of Hajdúdorog Monday,” *UGCC News*, 1 May 2017.

His Beatitude Sviatoslav paid a working visit to Hungary. Being invited by Metropolitan of Hungarian Greek Catholic Church Philip Kochish he took part in the consecration of Metropolitan Curia of Hungarian Greek Catholic Church in Debrecen, held on 29th of April.

His Beatitude Sviatoslav led a Rite of consecration conjointly with Primate of Hungarian Roman Catholic Church cardinal Peter Erdo, Metropolitan of Hajdúdorog Philip Kochish, eparch of Miskolc Greek Catholic Eparchy, Athanasius Oros and apostolic administrator of Nyíregyháza Eparchy, fr Avel Sochka.

In prayer participated Greek Catholic bishops from different countries: bishop William Skurla, Metropolitan of Pittsburgh (USA); Ivan Babyak, Metropolitan of Prešov, Hungary; Dura Džudžar, Apostolic exarch of Serbia; Virgil Bercea, eparch of Oradea, Romania; Milan Shashik, eparch of Mukachevo; Roman Catholic bishops of Hungary.

Among the invited guests were the representatives of Hungarian government together with representatives of different religious confessions of Hungary. A delegation from Ukraine was headed by fr Oleh Oleksa, secretary of His Beatitude Sviatoslav, fr Damian Haboryi, priest for Ukrainians in Hungary and br Hypatius, O.S.B.M.

His Beatitude Sviatoslav congratulated Metropolitan Philip and Hungarian clergy on this historical event and thanked for contribution in delivering spiritual care for Ukrainians who live in Hungary.

In the frame of celebration was held a meeting of Head of UGCC with Head of Roman Catholic Church in Hungary cardinal Erdo who invited His Beatitude Sviatoslav with an official visiting

Budapest. During the meeting two sides agreed on granting mutual pastoral care all faithful of UGCC.

The UGCC [Ukrainian Greek-Catholic Church] Department for Information

Reference: press-service of UGCC in Hungary

Archeparchy of Hajdúdorog was established in 1912 by Franz Joseph I under the pressure of Hungarian government and confirmed by Pius X. It included 162 parishes. To the Archeparchy of Hajdúdorog belong Hungarians of east rite, mostly ancestors of Hungarian Ruthenians-Ukrainians. March 20, 2015 Pope Francis gave Hungarian Greek Catholic Church a status of archeparchy. Eparchy of Hajdúdorog became an archeparchy, exarchate of Miskolc became a eparchy, and besides, there was created one more eparchy in Nyíregyháza by means of separating it from a previous eparchy of Hajdúdorog.

14. Italy. “Finding the Strength to Resist,” *L’Osservatore Romano*, 1 July 2017.

L’Osservatore Romano - Online Edition

Nadia Kuzinmko, a Ukrainian woman who has lived and worked in Italy since 2002, looks both strong and gentle at the same time. She is one of the many women who migrated to our country to work, especially to care for children and the elderly at home and to help with domestic tasks. Like almost all these women she left a family behind in her country, her husband and two children, and in Italy she brought up another family’s children and helped old people whom she did not know while her own parents, whom she’d left behind at home, were growing old. Nevertheless she is glad that her project worked out: thanks to her sacrifice her family now has a home of its own and her children have been able to study.

What was it like at the beginning?

I arrived thanks to my cousin’s wife who had emigrated a few years earlier. The first month was hard: I could not speak Italian and I didn’t find any work. However, my relative helped me, she gave me a place to stay. For other women who had no one to rely on the beginning was far more difficult. I then found a job in Terni where I had to look after an old lady. But I didn’t succeed in obtaining a stay permit and the old lady’s children did not want to keep me on as an illegal worker. I returned to Rome where, just when I was on the point of departing for Florence – with a heavy heart since the few people I knew lived in the capital – I unexpectedly found a job with a family in Rome, for whom I’m still working today.

Especially in those years, immigration from Ukraine was mainly female. Did you meet other women from your country?

Yes, I met them in church at Sunday Mass. And we immediately formed a close-knit group. In Rome there were already three churches of the Ukrainian Greek-Catholic rite, one on Piazza Madonna dei Monti, one on the Aventine and the large Basilica of Santa Sofia on the Boccea, where we would meet on feast days. In church to start with we only followed the liturgy, there were not many initiatives, but later, thanks to a very dynamic parish priest, Fr Andreana who was a Ukrainian born in Australia, the church was opened for conferences, discussions, book presentations and celebrations.

In Rome everything was easier for us immigrants because the churches already existed there, the same ones that exist today. But in the other cities meeting in order to pray was more difficult, we followed the Catholic Mass but we missed our language, our hymns and our prayers.

So your churches were places for prayer and for meeting where you could experience something of your homeland. What did you do where there weren't any, that is, in almost all the rest of Italy?

At the outset we would meet in parks, a group of women who recited the Rosary, prayed and sang together. We ourselves were the Church, we constructed her in every peaceful corner of the town. When the group began to grow the women rented an apartment to serve as their church and at the same time as their meeting place and endeavoured to contact a priest who would come and celebrate there on feast days. However it was the women who provided everything necessary, who embroidered the altar cloths, who kept everything in order and dignified for the sacred use for which the apartment was intended. Young priests who had settled in Rome in order to study, and a few more dynamic priests, would come to celebrate but these women usually always succeeded in building their church solely by their own efforts.

Later, if the group became larger, it could try asking the municipality to grant it the use of an abandoned church which it sometimes obtained. The effort required to open a church, to keep it up and look after it and to have it recognized by the clergy and by the authorities was never easy. It demanded sacrifices, investments and work, in addition to the women's daily jobs, but they never turned back, they always managed to create their sacred place and to make it the pulsating heart of their lives.

In fact in Italy now there are more than 200 Ukrainian churches which all came into being in this way.

Can you give me some examples?

In Terni today the women are entitled to use a church which had been abandoned and this has also happened in Naples; they then moved to an old church which had been closed and, with the help of the Vatican, they reopened and restored it. At that time, however, it had nothing in it, it was the women who brought the icons there, the embroidered cloths and the sacred vessels. In Florence we were given the Church of San Giuda Taddeo beside the Basilica of Santa Croce, which we also dedicated to San Michele [St Michael]. We have received a certain amount of help but most of the restoration work, of the tapestries too, was paid for with the money of the women who go to these churches.

And your experiences in Rome?

For decades we Ukrainians have been involved in the construction and then embellishment of the Basilica of Santa Sofia, a very large church. Its construction began in the 1960s, thanks to Josyp Slipyj, the most eminent figure in the Ukrainian Church, a symbol of our country's resistance to the Nazi and Soviet persecutions. Slipyj, Archbishop from 1939, was arrested for false accusations by Soviet troops in 1945 and for various reasons spent almost 20 years in a gulag. He

was released thanks to the diplomatic interventions of John xxiii and John Kennedy, and was created a cardinal by Paul vi in 1965. After the liberation he lived in Rome, where he devoted himself to the construction of our great Basilica of Santa Sofia, to which he added a seminary and a university.

The funds for building it came from the Ukrainian diaspora across the world – above all from the United States and from Canada – but also from our own offerings. The embroidery on the altar cloths was done by us and by the Ukrainian Sisters who live in a monastery next door to the Madonna dei Monti. The cleaning is done by some women who are paid for this by the church.

A great community experience is lived round Santa Sofia: before feast days we meet to eat the ritual foods together, such as cooked wheat and sweets with apples and poppy seed. The Basilica is full at Christmas and Easter above all, people who do not usually frequent it come then.

Overall, less than half those who have immigrated to Italy from Ukraine go to church. But for us who go to church regularly it is a vital experience. We find in faith and in prayer the strength to live through a harsh experience and to bear loneliness.

Having a church, a place where we can spend Sunday as the Lord's Day, we overcome the temptation to work on holidays too in order to earn more. We have realized that earning money on Sundays leads nowhere, whereas meeting to pray together, to spend a day before the Lord, fills us with the strength we need to face the week.

I imagine that for this reason too, even though you came here to Italy precisely in order to get a little money together to help your families, you nevertheless succeed in being generous to your Church.

Yes, for us the Church is a vital necessity, she gives us the strength to forge ahead. Distance from our families is hard to bear, many women separate from their husbands and in any case it is difficult to keep relationships alive with such long absences, even with one's children. Each one of us lives with this weight on her heart.

In many cases the church also becomes a place where we can share with the Italians for whom we work: some of the elderly we care for want to come with us on Sunday and so once a month Mass is said in Italian. Then mixed marriages, between Ukrainian women and Italian men, are celebrated in our churches and hence they also become places for contact, coexistence and sharing.

However, on some occasions churches are also places of conflict: men in cars often drive round them on Sundays, seeking to approach the Ukrainian women as they make their way home in ways that are not really very nice....

Lucetta Scaraffia

Nadia Kuzinmko

Nadia Kuzinmko is 58 years old. She was born in Livn, which today is in Ukraine but in the past was part of the Habsburg Empire and then of the Polish State. She is married and is the mother of two children and the grandmother of two grandchildren. She has lived and worked in Italy since 2002.

Nadia is one of the many Ukrainian women who have emigrated to our country: according to the Annual Report compiled in 2016 by the Ministero del Lavoro e delle Politiche Sociali, 240,141 Ukrainian citizens have emigrated, of whom 20.8 per cent are men and 79.2 per cent women. A hundred and forty-six Ukrainian religious communities were registered in that same year. In recent years 18 churches have been entrusted to Ukrainian communities (in cities such as Avellino, Bologna, Vittorio Veneto, Caserta, Cagliari, Livorno, Naples, Novara, Pavia, Padua, Pescara, Reggio Emilia, Salerno, Ferrara, Florence, Foggia and Foligno). Seven of these communities have obtained the status of official parishes: Avellino, Bologna, Caserta, Livorno, Rome, Pavia and Florence).

15. Italy. “Ukrainians in Italy for Work First, But Also Find Pleasure,” *Kyiv Post*, 3 June 2017.

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By Anna Yakutenko

Ukrainians move to Italy for a range of reasons: Some are seeking a degree from a European university, while others want to join family or loved ones living in the country.

But most go for work. According to Ukrainian Embassy in Italy, more than 66 percent of the 240,000 Ukrainians who are in the country legally are employed.

Viktoria Drembluga, who moved from Kyiv to Milan in 2012 said that it was easy to find a job in Italy, because most of the shops are looking for Russian-speaking staff all year round. Drembluga said that it took her a month to get a job in retail, but the most difficult part was to get an official work permit, because it took a lot of paperwork

“Even opening a bank account was difficult,” she complained. “You don’t have the documents required to open an account, but to obtain those documents you need a bank account. It’s a vicious circle.”

However, in the end, it was worth it, she said.

“If you work here and you’re good at what you do, you’re always wellpaid — that’s the difference between Ukraine and Italy,” she said, adding that in her field, retail, people make around 1.400 euros a month net — only slightly less than the average net salary of 1.762 euros a month.

More than 85 percent of the Ukrainians employed in Italy work in the services industry, according to the Italian Ministry of Labor and Social Policy. Drembluga said that Ukrainians often get jobs in stores, restaurants, beauty salons, and as cleaners or nurses.

A lot of money they make is sent home to help their families in Ukraine. Given the difference in prices between Ukraine and Italy, the savings of a waiter in Italy can feed a whole family in a Ukrainian province.

Ukrainians working in Italy send a total around 125 million euros a year back to their families in Ukraine, according to the Italian Ministry of Labor and Social Policy.

A worker's life

Svitlana Babyna, who lives in Liguria region in northwestern Italy, said that the move to Italy has split her life into “before” and “after.”

Babyna, 56, was diagnosed with autoimmune disease 12 years ago and needed a liver transplant that her family couldn't afford. Luckily for Babyna, the Italian family who once hosted her daughter stepped in.

They wrote an open letter to then-President Carlo Azeglio Ciampi, and Babyna ended up having her transplant operation free of charge in Liguria. Members of the public in Liguria also donated money to Babyna for her trip.

“My case proves how generous Italians are,” Babyna told the Kyiv Post

After her operation, Babyna stayed in Italy and found a job as a nurse for elderly people. She said she missed home, but “she feels calmer here because of the social welfare.” She socializes with the Ukrainian diaspora in Liguria and often attends the various celebrations and events they organize.

Babyna said that there are lots of Ukrainians in Liguria, especially from the western regions of Ukraine, who moved to Italy for jobs that are better-paid than any they can find in Ukraine. Many of them, like herself, have a university degree, but their education doesn't help them in Italy, where a Ukrainian diploma isn't highly valued.

“We do the work that Italians won't do,” Babyna said. “Many Ukrainians came to Italy to earn money, but it doesn't mean that they are happy here and don't miss their homes.”

Younger generation

However, Babyna said that her 25-year-old daughter Olga, who moved to Italy in 2010, sees everything in a different light and “doesn't know the life of a laborer.”

Olga Babyna, 25, graduated this year from the medical faculty of the prestigious University of Bologna. She speaks fluent Italian and has lots of Italian friends.

“I'm very happy to spend my student years in Italy,” the young woman said. “Studying is very hard, but people never complain. Even when they study for 10 hours per day, they do it with a smile and with confidence. I truly respect them for that!”

Another student from Ukraine, Eugenia Shpakovska, who studies communications and business administration in Rome, said that she didn't have any difficulties in getting on with people as there were many non-Italians at her university.

"We're all like fish out of water, so we took it not as a problem, but funny to be different from the locals," she said.

Shpakovska said that she loved Italy because it's "emotional, fun and simple."

She said that the main difference of living in Italy compared to Ukraine is that people "don't dedicate their life to work, but spend evenings with their family, and appreciate relationships more than money."

Love is the key

Fashion blogger Lily Petrangovska, who moved to Milan in 2016, agreed that "in Italy people live their lives to the full, while in Ukraine they are just surviving."

For Petrangovska, it was easy to find a job in Milan: The city is one of the world's fashion capitals and she gets many offers of work. She also said that she previously lived in Poland and the United Kingdom, but so far Italy has been her favorite place to live. She said it flattered her when people call her Ukrainian-Italian.

"You just have to love Italy, admire Italians and speak Italian with pleasure—and then everything is going to be fine," she said.

16. Latvia. "Vyshyvanka Day Celebrated in Riga," *Newsline News from Ukraine*, 19 May 2017.

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The Ukrainian Diaspora in Riga and the Latvian activists jointly celebrated the Vyshyvanka Day on May 18.

This is reported by an Ukrinform correspondent.

The activists gathered near the Latvian National Opera in the center of Riga. Ukrainians wore embroidered shirts, and Latvian friends wore their national clothes. The activists were holding the national flags of Ukraine and Latvia.

People laid flowers and wreaths to the Monument of Freedom and then walked to the monument to Ukrainian poet Taras Shevchenko in the Kronvalda Parks. Flowers laid to the monument, the activists sang hymns of Latvia and Ukraine.

A brief speech was delivered by the Charge d'Affaires of the Embassy of Ukraine in Latvia Alisa Podolyak. She awarded public activists diplomas and medals and told about the history of the holiday, its significance for the present-day Ukraine and the Ukrainian Diaspora.

In the Embassy, Podolyak reminded that May 18 was a sad date in the history of Ukraine. In 1944, the criminal deportation of Crimean Tatar people from Crimea was launched. The victims of deportation were honored with a minute of silence.

17. Lithuania. “Defense Minister Poltorak Starts Visit to Lithuania,” *Newsline News from Ukraine*, 18 May 2017.

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On May 18, Defense Minister of Ukraine Stepan Poltorak began an official visit to the Republic of Lithuania.

This has been reported by the press service of the Defense Ministry.

“Within the framework of the visit of the head of the Defense Ministry to Lithuania, a number of meetings with the Sejm representatives and official negotiations with the Ministry of Environmental Protection of the Republic of Lithuania are planned,” the report says.

During the visit, Poltorak will also meet with representatives of the Ukrainian diaspora and volunteers.

18. Poland. “Ukrainians Will Not Cure Poland’s Demographic Problems,” *Polish News Bulletin*, 28 April 2017.

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In 2016, the number of job offers for Ukrainians in Poland exceeded 1.2 million. This year, nearly 460,000 declarations were submitted in job agencies in Q1 alone. That said, the growing numbers of immigrants in Poland will not make the problem of an ageing society disappear. “In the long term, migration cannot compensate for demographic changes, but it can have a real impact in mid- and short-term”, explains Pawel Kaczmarczyk, head of Centre of Migration Research (OBM) at the Warsaw University. In the next 50 years, Poland's demographic dependency ratio, which currently stands at 22 percent, will nearly treble. Based on the Labour Ministry's estimates, as many as 300,000 Ukrainians found jobs in Poland in Q1. According to forecasts, work supply in Poland will shrink by approx. 6 million persons in mid-21st century. That said, 1.4 million of Poles could be vocationally developed, claim experts.

19. Poland. “Poroshenko: Ukraine and Poland Achieve Progress in Reconciliation,” *Ukrainian News*, 28 April 2017.

Violetta Chaikovska

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President of Ukraine Petro Poroshenko says Ukraine and Poland have achieved essential progress in reconciliation in the past decades.

This is said in his letter to the Ukrainian community in Poland on the occasion of the 70th anniversary of the Operation Vistula, Ukrainian News Agency reports.

President Petro Poroshenko says the tragic events of the past and commemoration of victims should consolidate the peoples of Ukraine and Poland and enhance the strategic partnership between the two countries.

As Ukrainian News Agency earlier reported, the Ministry of Foreign Affairs of Ukraine said it was concerned over the fact of pulling down the memorial to fighters of Ukrayinska Povstanska Armiya (UPA, Ukrainian Rebel Army) at the cemetery near Hrushovychi village (Przemysl, Poland).

20. Poland. “Monument to UPA Fighters Demolished at Polish Cemetery: Authorities Claim ‘Illegal Construction,’” *Ukrainian Independent Information Agency*, 27 April 2017.

The monument set up 23 years ago in honor of the Ukrainian Insurgent Army (UPA) in the cemetery of the village of Hruszowice, Poland, which had earlier been vandalized, was demolished on Wednesday after local authorities granted the appeal by nationalist organizations who claimed the monument had been “erected illegally,” portalprzemyski.pl reported.

Representative of the National Movement in Podkarpacie Marek Kulpa told portalprzemyski.pl he deemed “unacceptable” that the monuments have remained in the Polish territory to those who took part in the “genocide” of the Poles in Volyn.

It is also reported that dismantled parts of the monument will remain in the cemetery for a while, in case someone declares themselves the owner of or responsible for them. “However, if there is someone who wants to use them for construction purposes, the municipality will consider this option,” the report said.

The village is located close to the city of Przemysl where a large Ukrainian community resides, Europeiska Pravda wrote. The Association of Ukrainians in Poland has already expressed its protest over the move of local authorities, calling it “another anti-Ukrainian provocation.” The Association stresses that the Ukrainian monument was brought down just two days ahead of the 70th anniversary of Operation Vistula, during which about 140,000 Ukrainians were deported to Poland.

The events dedicated to this date will be held in Przemysl April 28 - May 1, so it is possible that the Polish radicals are trying to provoke a conflict with the Ukrainian community.

As UNIAN reported earlier, a number of Polish monuments were vandalized in Lviv region in provocative acts, investigated by Ukrainian law enforcers.

After Poland's Consulate General building in the Ukrainian city of Lutsk was shelled from a grenade launcher, Ukraine's Ambassador to Poland Andriy Deshchytsia said he suspected Russia was responsible for the incident. "The parties that are not interested in good Polish-Ukrainian relations are behind the attack. Undoubtedly, it's Russia," Deshchytsia concluded.

In a phone conversation the leaders of Ukraine and Poland, Petro Poroshenko and Andrzej Duda, agreed that no provocations should influence friendly Polish-Ukrainian relations.

21. Slovakia. "Slovak Student Film about Ukrainian Immigrants Heading to Cannes Festival," *TASR - Tlacova Agentura Slovenskej Republiky*, 13 April 2017.

Bratislava, April 13 (TASR) A Slovak student film entitled *Atlantida, 2003* (Atlantis, 2003) has been shortlisted for the official selection of the forthcoming 70th Cannes Film Festival scheduled to take place in May, the film's director Michal Blasko told TASR on Thursday.

The movie, which describes the story of a young Ukrainian woman who while illegally crossing the Slovak border is betrayed by her boyfriend who trades her to smugglers for a passport to his dream destination Germany, is set to compete in the Cinefondation section, which selects fifteen to twenty short and medium-length films each year from film schools all over the world.

"All members of the film crew secretly hoped for a world premiere at one of the major festivals. The fact that the film impressed somebody and was chosen for Cannes is the biggest reward. At the same time it's proof that we can be compared with the rest of the world in terms of quality. We feel strongly honoured by that," said the director, writer and student at the Academy of Performing Arts (VSMU) in Bratislava.

Atlantida, 2003 is Blasko's bachelor thesis and was created with the help of VSMU's Faculty of Film and Television and the Film and TV School of the Academy of Performing Arts (FAMU) of Prague.

Describing the initial idea of shooting the film, Blasko said that he read an interview with a young Ukrainian woman in a newspaper who came to Slovakia illegally along with her boyfriend. After crossing the border, he betrayed her and she was thus forced to earn money as a prostitute for three years.

The 70th Cannes Film Festival is due to take place between May 17-28. The Cinefondation competition section has been part of the festival since 1998. It focuses on presenting film schools and discovering new talent.

22. United Kingdom. "Ukrainians in London Wear National Dress to Mark Vyshyvanka Day," *UNIAN*, 29 May 2017.

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Ukrainians in London have marked Vyshyvanka Day, which is dedicated to the embroidered shirt – part of the Ukrainian national costume, with a festive march in the center of that city, according to a Facebook post by the Ukrainian Embassy in the United Kingdom.

“Ukrainians are celebrating Vyshyvanka Day in the center of London – it has become not only a symbol of the national identity of Ukrainians, but also a modern fashion trend in the world,” the post said.

About 1,000 people took part in the event.

The embassy also said that the Ukrainians had honored the memory of the Ukrainian soldiers killed in action in the Donbas war and victims of a recent terrorist act in Manchester, holding a minute of silence.

The idea of celebrating this day originated in 2006 when several students and teachers from Ukraine’s Chernivtsi National University put on embroidered shirts as a flash mob effort. And some years later, this tradition became international.

23. United Kingdom. “Coventry Festival Celebrates Diversity after Manchester Terror Attack,” *Coventry Observer*, 24 May 2017.

Emily Fish

A FESTIVAL celebrating diversity is set to welcome communities in the wake of the Manchester terrorist attack.

Positive Images Festival was founded to celebrate the heritage and cultural traditions of Coventry’s communities and now 23 years on it embraces diversity in all its forms.

It was organised before Monday’s terror in Manchester, but the celebration of diversity could not be more timely.

The festival is run and organised by volunteers from across Coventry and Warwickshire, alongside support from over 100 organisations, such as Culturae Mundi, Coventry University, University of Warwick, the Belgrade Theatre and Herbert.

Colin Scott, the chair of the festival, described the three-week event as ‘very communal’.

He said the festival aims to involve individuals from different backgrounds, as part of its efforts to ‘encompass diversity in its widest form’.

The cultural celebration will also play an important part in the city’s bid to become UK City of Culture in 2021.

David Burbidge CBE, chair of Coventry City of Culture Trust, said: “As Coventry bids to be UK City of Culture in 2021, the Positive Images Festival stands as a beacon of the city’s diversity, its creativity and its wonderful sense of community.

“We feel this is Coventry’s time to shine on the national and international stage and this festival proves, once again, that we are not only a city of culture but a city of cultures.”

This year’s launch will take place on Saturday, June 10 at noon outside the Central Library in Smithford Way by the Lord Mayor of Coventry and Pru Porretta, Lady Godiva.

The Festival is supported by Hillz FM radio station, who will be managing the festival stage with performances from both local and international musicians and dancers.

There are over 200 events – beginning with a storytelling session for families and a high profile poetry reading from the Stage event at the Albany Theatre on Saturday, June 3.

The pre-festival poetry event will feature multi-award winning playwright, poet and comedian Jackie Hagan alongside other acclaimed poets.

There will also be the Craft and Food Festival on the day of the launch and the Community Information Fair on Friday, June 16.

With the support of the Ukrainian community in the city, there will be a multicultural concert of music and dance on the evening of Saturday, June 24.

Colin said: “It’s the first time we’ve ever done anything on this scale.

“Virtually all events are free and there is something for most people.”

24. United Kingdom. “Ukrainians in Plea to Labour after Stalinist Banners Seen at May Day Rally,” *Press Association Regional Newswire - North West*, 3 May 2017.

By Pat Hurst, Press Association

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British Ukrainians have called on Labour Party politicians not to share platforms and rallies with groups using Soviet, Communist and Stalinist symbols.

Shadow chancellor John McDonnell has been criticised for speaking under a Communist hammer and sickle banner at a May Day rally in London's Trafalgar Square on Monday.

Photos from the event also show some people at the mass rally holding portraits of Joseph Stalin and other Soviet iconography.

The Association of Ukrainians in Great Britain (AUGB) said politicians had “no excuse” for sharing a platform with others carrying banners of Stalin, a “tyrant” who killed millions of their countrymen and a hammer and sickle representing “repression and mass murder”.

And Simon Danczuk, former Labour MP for Rochdale, said the 20,000 Britons of Ukrainian descent, like himself, would be “absolutely appalled” at senior Labour politicians being associated with Stalinist symbols.

Fedir Kurlak, chief executive of the AUGB, called on Labour politicians to refuse to take part and instead speak out against groups using symbols of Stalin and his Communist dictatorship.

“There has to be principles, moral principles,” Mr Kurlak said.

“To use pictures of Stalin in this country, for whatever political purpose, and deny the kind of atrocities he committed is shameful.

“It is like putting up a picture of Hitler and espousing Nazi ideals.

“Being at the rally, why didn’t he say ‘Keep that away from me because I don’t think you should have this at a rally and I’m not prepared to speak to you and to remain silent, because if someone presents these symbols they all represent repression’?”

“Perhaps he should comment on why he thinks that’s acceptable. Would he do the same if somebody carried a portrait of Hitler?”

Mr McDonnell was speaking at the event, celebrating International Workers’ Day on Monday.

Mr Kurlak added: “In 2017 it is 90 years since the massive terror of 1937/38, tens of thousands killed by Stalin. It is the 85th anniversary of the Holodomor (the Ukrainian holocaust) where millions were starved to death by Stalin.

“Today, when it is well known the facts that Joseph Stalin was as big a tyrant as Adolf Hitler, if not greater, it makes it appalling and shocking.”

Many Ukrainians settled in the UK after the Second World War, with large numbers centred on the towns in and around the Lancashire coalfields, including Rochdale, which has its own Ukrainian social club.

Mr Danczuk added: “Every year in Rochdale we remember the Holodomor, we remember that every year, we lay wreaths in memory of that. Joseph Stalin killed thousands upon thousands of Ukrainians.

“They will be absolutely appalled to see the shadow chancellor of the exchequer stood next to and celebrating Joseph Stalin’s reign of terror over their ancestors’ lives.

“Insensitive does not begin to describe it.”

An estimated seven million Ukrainians starved to death between 1932 and 1933 as a result of Stalin’s disastrous policies, with some historians claiming the famine was deliberate to snuff out Ukrainian independence from the Soviet empire.

25. USA. “Washington State Recognizes Holodomor as Genocide of Ukrainians,” *Ukrainian Independent Information Agency*, 23 May 2017.

On Monday, May 22, the Washington State Senate unanimously approved a resolution calling Holodomor an act of genocide of the people of Ukraine, according to Voice of America.

“The Holodomor was a genocide committed by Joseph Stalin and the Soviet regime against the people of Ukraine,” reads the document, Voice of America reports.

Now the Day of Remembrance of Victims of the Holodomor is officially recognized by the legislatures of several states, including California. However, the Holodomor has not been specified as genocide in the documents.

Republican Senator Mark Milosia introduced the resolution to the Senate, while Ukrainian diaspora led by Honorary Consul of Ukraine for Washington and Oregon States Valeriy Holoborodko lobbied the adoption of the document.

26. USA. “Ukraine: Ambassador of Ukraine to the United States of America Valeriy Chaly Met with Representatives of Ukrainian Community of Minnesota State,” *Daily Tribune*, 18 May 2017.

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In his speech, the Ambassador underlined that Ukraine highly values potential of Ukrainian diaspora as an important party of state building process in Ukraine as well as true partner in promoting Ukraine’s interests in the United States and around the World.

Ambassador Chaly expressed his sincere gratitude for all assistance provided by Minnesota civil organizations and volunteers to Ukrainians affected by the Russian aggression. Valeriy Chaly urged Ukrainians of Minnesota State to continue this important for their second homeland activity. Head of the Embassy of Ukraine awarded the folk dance ensemble “Cheremosh” from Minneapolis with Honorary Diploma of the diplomatic mission.

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