

UKRAINIANS ABROAD: NEWS AND VIEWS #138

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

27 August 2017

1. Recent works.

2. Armenia. "Evening of Ukrainian Music Was Held in Yerevan House-Museum of Sergey Parajanov," *ARMINFO News*, 21 August 2017.

3. Australia. "Downing of Flight MH17 Remembered Three Years On," *Canberra Times*, 23 July 2017.

4. Belarus. "Lukashenka, Poroshenko Agree to Create More Opportunities for Ethnic Ukrainians, Belarusians to Learn Mother Tongue," *BelaPAN Online*, 21 July 2017.

5. Canada. "New Farmstead in Heritage Village Pays Tribute to Ukrainian Pioneers," *CBC News*, 13 August 2017.

6. Canada. "Church Rising in Rural County," *Sherwood Park News*, 1 August 2017.

7. Canada. "Small Town of Hafford Becomes Set of Local Comedy Film," *Globalnews.ca*, 29 July 2017.

8. Canada. "Oshawa Residents Learn about Ukrainian Genocide through Mobile History Tour," *Oshawa This Week*, 28 July 2017.

9. Canada. "Whitney Pier Street Gets New Name to Recognize Polish, Ukrainian Communities," *CBC News*, 20 July 2017.

10. Poland. "Ukrainian Immigrants Are Powering Poland's Economy," *Economist*, 31 July 2017.

11. Turkey. "Association of Ukrainians Is Being Created in Turkey," *Qha.com.ua*, 6 July 2017.

12. United Arab Emirates. "Ukrainian Envoy Says Ties with UAE Broadening – Media," *Ukrainian Independent Information Agency*, 20 August 2017.

13. United Kingdom. "Manchester Has a Soviet Statue of Engels. Shame No One Asked the City's Ukrainians," *Guardian*, 19 July 2017.

14. USA. "Soviet-Era Program Gives Even Unoppressed Immigrants an Edge," *New York Times*, 26 August 2017.

15. USA. “Rich History of Ukrainians in Rochester on Display during Four-Day Festival,” *Rochester Democrat and Chronicle*, 20 August 2017.

16. USA. “‘Love Can Be Seen’: Armstrong Family, Ukrainian Orphans Are Overcoming Language Barriers and Enjoying Time Together,” *Dickinson Press*, 24 July 2017.

1. Recent works.

AFRICA

Ю. Олійник. “Українська діаспора в країнах Африки.” *Українознавство* 2 [59] (2016): 219–224.

[The Ukrainian Diaspora in African Countries.]

Can be accessed at: <http://nndiuv.org.ua/book/journal/2016/2/19.pdf>

ARGENTINA

Verónica Dominguez. “Representaciones del pasado y construcción de identidad en los relatos de inmigrantes recientes de Europa del Este en Argentina.” In *XIV Jornadas Interescuelas/Departamentos de Historia*. Departamento de Historia de la Facultad de Filosofía y Letras. Universidad Nacional de Cuyo, Mendoza, 2013.

[Representations of the Past and the Construction of Identity in the Accounts of Recent Immigrants from Eastern Europe in Argentina.]

Can be accessed at: <http://cdsa.aacademica.org/000-010/179.pdf>

BRAZIL

Anderson Icon Prado. “O jornal ucraniano-brasileiro Prácia: Prudentópolis e a repercussão do Holodomor (1932–1933).” Doctoral dissertation. Universidade do Vale do Rio dos Sinos, São Leopoldo, Rio Grande do Sul, Brazil, 2017.

[The Ukrainian-Brazilian Newspaper *Pratsia*: Prudentópolis and the Reverberations of the Holodomor (1932–1933).]

Can be accessed at: <http://www.repositorio.jesuita.org.br/handle/UNISINOS/6378>

Darlan Damasceno. “Religiosidade e natureza: percepções e sensibilidades dos imigrantes ucranianos sobre o meio natural na colônia de Rio Claro-Paraná 1895–1950.” In *Anais do 4º Simpósio Internancional de História Ambiental e Migrações*. 2016.

[Religiosity and Nature: The Perceptions and Sensibilities of Ukrainian Immigrants Regarding the Natural Environment in the Colony of Rio Claro-Paraná, 1895–1950.]

Can be accessed at:

http://www.encontro2016.pr.anpuh.org/resources/anais/45/1468184145_ARQUIVO_ArtigoAnpuhPR.pdf

Cecilia Hauresko, Marquiana de Freitas Vilas Boas Gomes, and Emerson de Souza Gomes. “A relação entre a paisagem e o território ucraino-brasileiro no município de Prudentópolis, Paraná.” *Ambiência* (Guarapuava, Paraná) 12, no. 4 (September–December 2016): 955–1014.

[The Relationship between the Landscape and the Ukrainian-Brazilian Territory in the Municipality of Prudentópolis, Paraná.]

Can be accessed at: <http://revistas.unicentro.br/index.php/ambiencia/article/view/4321/pdf>

Vanessa Makohin Costa Rosa and Cloris Porto Torquato. “As ideologias linguísticas de alunos multilíngues descendentes de imigrantes em uma escola no interior do Paraná.” 2016.

[The Linguistic Ideologies of Some Multilingual Descendants of Immigrants in a School in the Interior of Paraná. (Prudentópolis, Paraná.)]

Can be accessed at:

<http://linguagem.unisul.br/paginas/ensino/pos/linguagem/eventos/sulletras/PDF/Vanessa-Rosa.pdf>

Paulo Augusto Tamanini. “A tradição religiosa dos ortodoxos ucranianos no contexto urbano de Curitiba-PR.” 2016.

[The Religious Tradition of Orthodox Ukrainians in the Urban Context of Curitiba, Paraná.]

Can be accessed at:

http://www.simpósio.abhr.org.br/resources/anais/6/1467299707_ARQUIVO_AtradicaoreligiosadosortodoxosucranianosnocontextourbanodeCuritiba.pdf

CANADA

Українська канадіана. Збірник матеріалів з історії українців Канади: у 4 т. [наук. ред. М.Гримич; упор. В.Кіпіані, М.Гримич]. Київ: Дуліби, 2016 — Т. 1: Піонерський період. 2016. — 288 с. ISBN 978-617-7310-14-2 (т.1).

For further information about this collection of materials on the history of Ukrainians in Canada, visit: <http://www.duliby.com.ua/seriji/istorichna-etnologiya/item/301-ukrainskakanadianazbirnykmaterialivzistoriiukraintsivkanadyt1pionerskyiperiod>

Senator Paul Yuzyk, 1913–1986: Father of Multiculturalism. Compiled by Victoria Karpiak. Ottawa, 2017.

Table of Contents:

Maiden speech of Paul Yuzyk, “Canada: A Multicultural Nation,” in the Senate of Canada, 3 March 1964.
Rae B. Fleming and Serge Cipko, “Champion for Multiculturalism.”
Vera Yuzyk, “Memorable Manitobans: Profile of Paul Yuzyk (1913-1986).” [From the homepage of the Manitoba Historical Society.]

О. Дзира. “Діяльність українських громадських жіночих організацій у Канаді (1918–1939 рр.).” *Українознавство* 2 [59] (2016): 207–218.

[The Activity of Ukrainian Community Women’s Organizations in Canada (1918–1939).]

Abstract:

“The first public unions, mainly of religious, cultural and educational areas of activity, began to appear in the Ukrainian Diaspora of Canada as far back as in the early twentieth century. The interwar period is distinguished by creating a network of public organizations of political nature. Eventually women’s sections and separate societies began to appear out of these organizations. The second wave of emigration to Canada saw the appearance of liberal, nationalist, conservative, and communist societies with active Ukrainian women participants. Most women’s organizations were ‘fraternal’ toward the men’s organizations and were based on the same ideological basis, though differed from the latter by their areas of activity. thus, the main tasks of the women concerned education, upbringing of youth, and culture. These women’s organizations always joined the general Diaspora actions on such important issues as protesting against the policy of Polish pacification, Bolshevik terror, famine in Ukraine, support of the uprising of Carpatho-Ukraine, and others. It is clear that the members of the organizations of communist character acted for global labour movement, class struggle and did not support the actions of the pronational bloc. In general, Ukrainian women’s organizations in Canada set themselves a number of common tasks: building up cultural and public life in the Diaspora, creating educational institutions and providing their financial support; publishing their own press; helping Ukrainian people in the ‘Old land’; developing Ukrainian culture. It was possible to implement these tasks by means of fund raising at the meetings of the members of the societies, holiday fairs for help of the needy in emigration and at home; foundation of schools, bursas, conducting educational courses, public lectures; creation of libraries; staging performances, concerts; organizing choirs and orchestras. Despite the differences in their ideological guidelines, the main

purpose of these women's associations was to assist men in building up public life in the Diaspora, consolidating it and opposing assimilation trends."

Can be access at: <http://nndiuvi.org.ua/book/journal/2016/2/18.pdf>

Patrycja Trzeszczyńska. "W stronę etnografii Facebooka: przypadek badań nad diasporą i pamięcią Ukraińców w Kanadzie." *Zeszyty Etnologii Wrocławskiej* 2 [25] (2016): 23–44.

[Towards Facebook Ethnography: A Case Study of the Ukrainian Diaspora and Memory in Canada.]

Abstract:

"The paper discusses the importance of Facebook as a medium, tool source of data and a context for an ethnographer, especially if she or he is interested in such questions as memory, diaspora, nationalism, etc. Today a distinction between the "real" and the "virtual" is no longer valid since we live in between, easily switching from offline to online status. Therefore, anthropologists need to include Facebook as an important element of the field in their research. The author explores methodological and ethical aspects of Facebook ethnography and, using the example of the Ukrainian diaspora in Canada, she analyzes the role of Facebook in memory practices within a community."

Can be accessed at: http://www.zew.uni.wroc.pl/files/zew_25_trzeszczynska.pdf

CANADA/BRAZIL

М. Гримич. "Український культурний ландшафт Нового світу очима Джона Лера." *Українознавство* 2 [59] (2016): 181–193.

[The Ukrainian Cultural Landscape in the New World through the Eyes of John Lehr.]

Abstract:

"John Campbell Lehr is a Professor of Geography and Senior Scholar of the University of Winnipeg (Manitoba, Canada). Most of his research and publications are devoted to the historical geography of ethnic settlements on the prairies of Western Canada, with particular emphasis on the process and pattern of settlement of Ukrainians, Hutterites, Mormons, and Jews. In his work he emphasizes the role played by the immigrants in retaining their cultural and family ties as well as implementing the Canadian government's intentions and those of social institutions. One of his most prominent works is *Community and Frontier: A Ukrainian Settlement in the Canadian Parkland* (2011). It deals with a social and economic history of one of the oldest Ukrainian settlements in Western Canada – the Stuartburn colony, established in 1896. John Lehr has also researched Ukrainian agricultural settlement in Brazil and compared the behavior of Ukrainian settlers on the settlement frontiers of Canada and Brazil. The transfer of material culture from Ukraine to the two frontiers has also been the subject of his several publications. John Lehr's research is based upon the analysis of government records, pioneer

memoirs, and the Ukrainian and English language press of the Ukrainian Community with the focus on the mapping of cultural landscape of Ukrainian colonies and their outskirts.”

Can be accessed at: <http://nndiuv.org.ua/book/journal/2016/2/16.pdf>

GENERAL

***Ukrainian Migration to the European Union: Lessons from Migration Studies*, eds. Olena Fedyuk and Marta Kindler. Springer, 2016. ISBN 978-3-319-41774-5; ISBN 978-3-319-41776-9 (eBook).**

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Can be accessed at: <https://link.springer.com/book/10.1007/978-3-319-41776-9>

Література української діаспори у світовому історико-культурному контексті. Збірник матеріалів VII Всеукраїнської студентської науково-практичної інтернет-конференції, присвяченої 100-річчю Херсонського державного університету. [редактори-упорядники А.В. Демченко, Т.О. Цепкало]. Херсон: ХДУ, 2017. – 135 с.

[Ukrainian Diaspora Literature in a Global Historical-Cultural Context.]

Can be accessed at:

<http://ekhsuir.kspu.edu/bitstream/123456789/3036/1/%D1%80%D0%B5%D0%BF%D0%BE%D0%B7%D0%B8%D1%82%D0%B0%D1%80%D1%96%D0%B9.pdf>

О. Шевчук. “Українська емігрантська перспектива у візії Івана Франка.”
Українознавство 4 [61] (2016): 91–96.

[Ivan Franko and Ukrainian Emigration.]

Can be accessed at: <http://nndiuvi.org.ua/book/journal/2016/4/13.pdf>

Wadim Strielkowski and Lenka Šperková. “Ukrainian Labour Migration and Remittances in the European Union.” *Trames* 3 (2016): 297–314.

Abstract:

“The remittances or money transfers set by migrants to the country of origin are considered to be one of the welfare channels with a potential to influence macroeconomics indicators. The aim of our paper is to analyse migration and remittance behaviour of Ukrainian migrants in the context of the EU. Our study is based on the questionnaire survey inspired by similar projects in Latin America and Mexico. The paper’s main contribution and value-added is in the detailed analysis of the topic that distinguishes different forms of remittances using the statistical summary of the data. According to our findings, the probability and amount remitted are determined by demographic factors and the direction of effects differs in the case of regular and one-time payments. Altruism and business financing come through as the primary motives to remit. Ukrainian remittances appear to be transferred by informal channels into the productive forms of consumption. A procurement of skilled position is positively influenced by human capital factors but is also reflected in the labour market situation in the destination country.”

Can be accessed at: http://www.kirj.ee/public/trames_pdf/2016/issue_3/trames-2016-3-297-314.pdf

GERMANY

О. А. Ровенчак. “Соціокультурні характеристики сучасної української еміграції до Німеччини.” *Вісник Одеського національного університету. Соціологія і політичні науки*. Том 21, № 1 [24] (2016): 71–89.

[The Socio-Cultural Characteristics of Contemporary Ukrainian Emigration to Germany.]

PORTUGAL

Iryna Yeleko and Olha Ryndzak. “Ukrainian Immigrants in [the] Portuguese Labour Market.” *Ekonomické Rozhl’ady* 45, no. 4 (2016): 463–477.

Abstract:

“The paper deals with the investigation of the peculiarities of labour migration to Portugal and the analysis of the place and role of Ukrainian migrants in the Portuguese labour market. The reasons for the Ukrainians’ migration to Portugal, fields of migrants’ work and migration character are also considered. Since the end of the 90th, migrants from Eastern Europe (especially from Ukraine) have become one of the three largest foreign communities in the country, together -with Cape Verdeans and Brazilians. Besides, the paper presents the results of the survey of the Ukrainian immigrants’ questionnaires (persons of different age and sex) in the region of Algarve, Portugal, in spring 2015. The research is based on the qualitative data and the conclusions on specific features of labour migration from Ukraine obtained by the authors.”

RUSSIA

ЕЛЕНА ЮРЬЕВНА КОШЕЛЕВА. “ДЕЯТЕЛЬНОСТЬ ЦЕНТРА УКРАИНСКОЙ КУЛЬТУРЫ «ДЖЕРЕЛО» В 1990-Х - 2000-Х ГОДАХ В Г. ТОМСКЕ.” АЛЬМАНАХ СОВРЕМЕННОЙ НАУКИ И ОБРАЗОВАНИЯ. Номер: 9 (111) Год: 2016. Страницы: 44–47.

[The Activity of the Ukrainian Cultural Centre “Dzherelo” in Tomsk in the 1990s–2000s.]

Abstract:

“The Ukrainians belong to the most numerous ethnic-disperse groups in Tomsk region ranking third in numerical composition after the Russians and the Tatars. The article considers the history of formation and the stages of activity of the National Ukrainian Cultural Center ‘Dzherelo’. The author analyzes the reasons for the emergence of this organization in historical context, and reveals the significance of this national and cultural association activity.”

For more information, visit: <https://elibrary.ru/item.asp?id=27156737>

ІРИНА ПРЕЛОВСЬКА. “ДОКУМЕНТАЛЬНІ ДЖЕРЕЛА ДЛЯ ДОСЛІДЖЕННЯ ЗВ’ЯЗКІВ ДІЯЧІВ УКРАЇНСЬКОЇ АВТОКЕФАЛЬНОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ (1921–1930) З УКРАЇНЦЯМИ КУБАНІ.” ДОНЕЦЬКИЙ ВІСНИК НАУКОВОГО ТОВАРИСТВА ім. ШЕВЧЕНКА. Том. 44 (2017): 81–92.

[Documentary Sources for Research on the Relationship between the Ukrainian Autocephalous Orthodox Church (1921–1930) and Ukrainians in Kuban.]

Can be accessed at: <http://ruthenia.info/txt/pavlo/hist/donvisn44.pdf#page=81>

SOUTH AMERICA

Антропология простору. Т. 1. Культурний ландшафт Києва та околиць. За науковою редакцією Марини Гримич. Київ: Видавництво Дуліби, 2017. - 316 с.

The volume [The Cultural Landscape of Kyiv and Its Surroundings] includes:

С. Ціпко, Д. Лер. “Український культурний ландшафт у Південній Америці” (переклад українською Олени Соболевої, Наталки Осташ). [S. Cipko and J. Lehr, “The Ukrainian Cultural Landscape in South America.”]

For more information, visit: <http://www.duliby.com.ua/naukovo-populyarna/antropologiya/item/333-antropolohiiaprostorut1kulturnyilandshaftkyievataokolyts>

О. Шевчук. “Діяльність українських жіночих організацій Південної Америки: від створення до початку 1950-х років.” *Українознавство* 1 [58] (2016): 246–257.

[The Activity of Ukrainian Women’s Organizations in South America: From Their Initiation to the Early 1950s.]

Abstract:

“Ukrainian women’s public organizations constituted a fact of historical significance for Ukrainian social life and their further self-organization in South America. Two World Wars and common experience gave impetus to the consolidation of Ukrainian women. Comprehension and implementation of their public interests took place primarily in the fields of culture and education, social, national, and later political life of the Ukrainian community. General and specific features of the formation of social and political women’s movement have enabled us to determine the influence, achievements, and problems of women in different spheres of their activity; determine their role in the rise of national consciousness of Ukrainians and their involvement into public work through active participation in various public events and associations; identify their place in the overall historical process in the context of national revival in foreign countries. The time-honoured aspirations of Ukrainians for self-determination, gaining national rights and identity are a subjective factor of forming women’s organizations. It’s not an easy initiative to establish a central organization with a patriotic, cultural, humanitarian and social activities program. Far more difficult it is to strengthen it, solidify, develop, and ensure its future. In such a way «The Union of Good Women» was created in Argentina in affiliation with the companies «Vidrodzhennia» and «Prosvita», as well as Ukrainian Women Section, Independent Union of Ukrainian Women of Argentina. This example was followed by the Women’s Section at «Tilling and Educational Union» in Brazil, the Association of Ukrainian Women in Venezuela, the Ukrainian Women’s community in Chile, and others. Women’s organizations are powerful, extensive and influential entities in foreign host states. But unlike other diasporas (USA, Canada), Ukrainian women in South America, Ukrainian women in South America, due to certain historical conditions, didn’t have an opportunity to firmly establish the tradition of relations with their country of origin.”

Can be accessed at: <http://nndiuv.org.ua/book/journal/2016/1/21.pdf>

SPAIN

Renáta Hosnedlová. “Embedded Settlement Intentions: The Case of Ukrainians in Madrid.” *Social Networks* 49 (2017): 48–66.

Abstract:

“This paper aims at finding out whether the immigrant’s relational environment can explain its settlement intentions in the host country. The article focuses on the operationalization and applicability of Granovetter’s (1985) version of the concept of embeddedness. The personal networks data of Ukrainian immigrants residing in Madrid are examined by using the partial least squares structural equation modelling. The results reveal not only the existence of statistically significant relationships between the relational environment of the immigrant and the settlement intentions for various time horizons, but above all provide information on the exact degree of the influence of each different dimension of embeddedness.”

Can be accessed at: <http://www.sciencedirect.com/science/article/pii/S0378873316304324>

Іванна Мачітідзе. “Українські іммігранти в Іспанії: основні характеристики та виклики на шляху до інтеграції у приймаюче суспільство.” *Історичні і політологічні дослідження* № 1 (2017): 283–293.

[Ukrainian Immigrants in Spain: Key Features and Challenges on the Road to Integration into the Host Society.]

Can be accessed at: <http://jhpr.donnu.edu.ua/article/view/3969/4002>

SERBIA

ГАЛИНА ВАСИЛІВНА САГАН. “СТВОРЕННЯ ТА ДІЯЛЬНІСТЬ ТОВАРИСТВА УКРАЇНСЬКОЇ МОВИ, ЛІТЕРАТУРИ І КУЛЬТУРИ ВОЄВОДИНИ (СЕРБІЯ).” *ВІСНИК ЧЕРКАСЬКОГО УНІВЕРСИТЕТУ*. № 3–4. 2016.

[The Initiation and Activity of the Association of Ukrainian Language, Literature, and Culture of Vojvodina (Serbia).]

UNITED KINGDOM

М. Тимошик. “Лондон українознавчий.” *Українознавство* 3 [60] (2016): 186–194.

[Ukrainian Themes in London.]

Can be accessed at: <http://nndiuvi.org.ua/book/journal/2016/3/15.pdf>

Oksana Weretiuk. “Identifying the Ukrainian: Marina Lewycka’s *A Short History of Tractors in Ukrainian*.” *Studia Anglica Resoviensia* 13 (2016): 154–164.

Abstract:

“This essay deals with the problem of Ukrainian identity in Marina Lewycka’s novel: “A Short History of Tractors in Ukrainian” (2005). The paper suggests a twofold imagological analysis in order to answer how the second generation of Ukrainian immigrants in Great Britain (children of the post-WWII political migration) perceives, the Ukrainian newcomer, the economic immigrant from a post-communist state, who looks strange and other for them and how the reader, in his turn, perceives the Ukrainianness of the first and the second. It also underlines that Marina Lewycka infuses the Ukrainian history (past and modern) with a unique sense of humour based on cultural varieties. Her English-Ukrainian and Ukrainian-English characters are observed from different perspectives.”

Can be accessed at: <http://repozytorium.ur.edu.pl/bitstream/handle/item/2746/15%20weretiuk-identifying%20the%20ukrainian.pdf?sequence=1&isAllowed=y>

USA

***The United States Immigration Policy and Immigrants’ Responses: Past and Present.* Edited by Agnieszka Malek and Dorota Praszalowicz. Frankfurt am Main and New York: Peter Lang, 2017.**

Includes: Anna Fiń. “Ethnic Mobilization of Immigrants: Case Studies of Ukrainian Political Emigration in the United States.”

I. Краснодемська. “Волонтерська діяльність українців Північної Америки в умовах російської агресії 2014–2016 рр.” *Українознавство* 4 [61]: 122–35.

[The Volunteer Activities of Ukrainians in North America in Relation to the Russian Aggression of 2014–2016.]

Abstract:

“The article explores the participation of the Ukrainian Diaspora in volunteering, humanitarian, professional medical, and financial assistance. The main attention is paid to the formation and sending of humanitarian supplies to the Ukrainian army, delivery of medical equipment to the hospitals, treatment of the wounded abroad.”

Can be accessed at: <http://nndiuv.org.ua/book/journal/2016/4/16.pdf>

С. Шаправський. “Часопис «Життя і церква» як джерело до вивчення діяльності УАПЦ в Екзилі (1956–1967).” *Наукові записки Національного університету «Острозька академія». Серія «Історичні науки»*. Випуск 25 (2016): 175–182.

[The Journal *Zhyttia i tserkva* as a Source for the Study of the Activities of the UAOC in Exile (1956–1967).]

Abstract:

“The article is devoted to analyzing the main idea and structure of the Ukrainian religious journal Life and Church. This journal was published by Ukrainian Autocephalous Orthodox Church in Exile in 1956–1967 in the USA. The journal Life and Church was edited by S. Kindzeriavy Pastukhiv. It is very valu[able] as a source for studying history and activity of UAOC in Exile...”

Can be accessed at: <http://eprints.oa.edu.ua/5207/1/27.pdf>

2. Armenia. “Evening of Ukrainian Music Was Held in Yerevan House-Museum of Sergey Parajanov,” ARMINFO News, 21 August 2017.

(c) 2017 ARMINFO News Agency.

Yerevan, August 21. ArmInfo, Alina Hovhannisyan. On August 19, an evening of Ukrainian music was held in the Yerevan House Museum of Sergei Parajanov. In a close circle of friends of the Ukrainian Diaspora in Armenia, the vocal ensemble “Dnipro”, which turned 20 this year, performed a number of folk songs under the artistic direction of Nune Aroyan. During the music program, Ukrainian writer Mikhail Kotsyubinsky – “A Writing Board”, sounded a famous song from the cult film by Sergei Parajanov “Shadows of Forgotten Ancestors” on the motives of the same story.

“I am very happy that we managed to organize such a wonderful evening today,” Zaven Sargsyan, director of the museum house, said in his welcoming speech, noting that he was a longtime admirer of Ukrainian music. He noted that Sergei Paradzhanov was the person who could unite around him people of different nationalities, in particular Armenians, Georgians, Ukrainians, Russians, etc. “This is exactly the feature that is extremely necessary in our days and which can exclude enmity”, Z. Sargsyan stressed.

For her part, the head of the NGO “Federation of Ukrainian Armenians” Anna Harutyunyan noted that Paradzhanov was a close person for her. Having Armenian-Ukrainian roots, Mrs. Harutyunyan’s childhood passed in Tbilisi, in the same area where Sergey Josifovich lived. She noted that S. Parajanov united people with his love, creativity, and, despite all the difficulties that he had to go through, he remained a cheerful person. “I like the phrase that Sergey Yosifovich said about himself most of all: “I am an Armenian who was born in Tbilisi, who was imprisoned in the Ukrainian prison for Ukrainian nationalism, “A. Harutyunyan cited.

At the evening there were also official guests, including employees of the Embassy of Ukraine in Armenia. “I’ve been in Armenia for more than a month and I want to say that I’m just delighted with the Armenian people,” said Taras Yakovenko, advisor to the Ambassador of Ukraine to the RA for cultural issues. Expressing gratitude to Mr. Sargsyan for the initiative in organizing the evening of Ukrainian music, the staff of the Embassy of Ukraine noted that the Museum really has a special spirit. “Sergei Parajanov was and remains the cultural bridge that unites Ukraine and Armenia,” he stressed. It is noteworthy that both the members of the Ukrainian community and the Armenians attended the event in the House-Museum of Sergei Parajanov, who attended the event with the aim of getting closer to Ukrainian culture.

To remind, by the decision of the Armenian government in 1988 the museum of S. Parajanov was founded in Yerevan. The earthquake in 1988 delayed construction, and the museum was opened only in 1991. The basis of the meeting is more than 600 works of Parajanov. Now, the museum's collection consists of about 1,400 exhibits.

3. Australia. “Downing of Flight MH17 Remembered Three Years On,” *Canberra Times*, 23 July 2017.

Andrew Brown

PG 3

(c) 2017 The Canberra Times

Three years after flight MH17 was shot out of the sky in Ukrainian airspace, Canberra's Ukrainian community came together to remember the tragedy's 298 victims.

A small congregation gathered at the Ukrainian Orthodox Centre in Turner on Saturday, just days after the third anniversary of the airline disaster. The Malaysia Airlines flight was travelling between Amsterdam and Kuala Lumpur when it was destroyed by a missile fired by pro-Russian separatists.

Canberran Liliane Derden was one of the 27 Australian victims.

Speaking at the memorial service, Ukraine's ambassador to Australia Mykola Kulinich said it was important to honour the victims of the flight.

“The service is very important because this was one of the most barbaric acts I've remembered in my life, and innocent people were shot down over our territory,” he said.

“It is a constant source of sorrow. We can't take away the fact we've lost people, but we'll do everything we can to have justice.”

During the service, a candle was lit for each of the victims of the doomed flight, and a cross was formed with candles representing the Australians onboard.

Sunflowers were also prominent at the service. Sunflowers became a symbol in the aftermath of MH17, because the plane came down among a field of them.

While speeches were made in English, songs throughout the service were sung in Ukrainian.

Father Michael Solomko, who led the service, said while no Ukrainians were lost in the disaster, the community had been affected. “This is a tragedy that did not need to happen,” he said. “The church is no place for political statements. We are here to honour the victims.” Ambassadors from the Netherlands, Denmark, Estonia and Hungary also attended the service.

A memorial has been held at the Orthodox centre every year since the tragedy, as well as in the days following the incident in 2014.

“The Ukrainian community proposed to me to organise something here in Australia because a lot of the victims were from Australia,” Dr Kulinich said. “Today and tomorrow, the liturgy in all the Ukrainian churches will commemorate MH17 and, this way, it’s not only Canberra, it’s everywhere in Australia.”

The service comes days after the official anniversary on July 17, when a memorial was unveiled in the Netherlands.

Dr Kulinich said he welcomed the news of a trial in the Netherlands of those claimed to be responsible for the incident.

“The trial is very important, and the Dutch [legal system] is among the most respectable and accepted by all, so this is a very important step,” he said.

“Those responsible have to be held accountable and brought to justice.”

4. Belarus. “Lukashenka, Poroshenko Agree to Create More Opportunities for Ethnic Ukrainians, Belarusians to Learn Mother Tongue,” *BelaPAN Online*, 21 July 2017.

By Zakhar Shcharbakow, BelaPAN

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Minsk, 21 July. Alyaksandr Lukashenka and his Ukrainian counterpart, Petro Poroshenko, agreed on Friday to create more opportunities for ethnic Ukrainians in Belarus and ethnic Belarusians in Ukraine to learn their mother tongues. “I was happy to hear that we will continue cooperation in studying Belarusian at Kyiv National University, as well as launch [Belarusian] language courses in a number of Ukrainian cities,” Mr. Poroshenko said following his talks with Mr. Lukashenka in the Ukrainian capital. “We also agreed that Ukrainians in the Brest and Homyel regions of Belarus will get all opportunities to learn Ukrainian.” Mr. Poroshenko said that the Minsk-based Ukrainian ambassador had been instructed to ensure that Ukrainian citizens living in Belarus feel support from Kyiv. The Ukrainian president welcomed a 2017-2021 bilateral program of cultural cooperation that was signed by the two countries' culture ministers on July 21.

In particular, he said, Belarus and Ukraine will join their forces to celebrate the 345th birth anniversary of Hetman Pylyp Orlyk, the author of the first constitution of Ukraine who was born in what is now the Minsk region. A decision was also made to introduce uniform rules of stay for Belarusians in Ukraine and Ukrainians in Belarus without registration with the police.

5. Canada. “New Farmstead in Heritage Village Pays Tribute to Ukrainian Pioneers,” *CBC News*, 13 August 2017.

(CBC News / Edmonton) Posted: Aug 13, 2017 7:54 PM MT Last Updated: Aug 14, 2017 9:27 AM MT

A homestead from 1915 has been added to the living museum of Ukrainian history near Tofield, Alta

Expanding Alberta's Ukrainian Cultural Heritage Village shows the importance of cultural diversity in this province and across Canada, says Alberta deputy premier Sarah Hoffman.

Hoffman was on site Sunday for the opening of a new homestead at the Ukrainian village, which includes a granary, chicken coop and two barns, permanently joining the living museum 50 kilometres east of Edmonton.

One day after a white nationalist rally turned violent in Charlottesville, Virginia, Hoffman said it's important to embrace diverse cultures.

"There's a lot of tension right now," she said. "Part of celebrating our history is acknowledging that there are newcomers coming today and ways that we can create an inclusive, respectful and welcoming Canada that benefits us all."

Hoffman said the Hlus family is an example of the impact Ukrainian pioneers had on Alberta's heritage as they settled in the area between 1892 and 1930.

House has memories

Andrew Hlus and his wife, Maria, built the tiny, two-room house showcased on Sunday out of logs and clay near Innisfree, in 1915. The couple went on to construct a larger home on their acreage, but with eight children, the family made use of both.

Genia Saik, 88 — one of the younger Hlus children — remembers spending her summers in the two-room home.

"There's a lot of memories," said Saik, who helped restore the building after it was moved to the Ukrainian village in 2014.

As a girl, she helped plaster the house to preserve the logs. It was a task she found herself doing again in 2015.

"That was emotional," she said.

The house, modeled after those built in Ukraine around the same time, looks a little different than Saik remembers — for example, the bottom of the house used to be brown but now that it's refurbished, it's blue — but she's glad to see it's still standing.

"It was going to be demolished," she said. "It got here. It made a home elsewhere."

Saik, along with other Hlus descendants, participated in a special blessing of the homestead before it opened to tourists on Saturday.

The Hlus chicken coop and barn were also relocated. The three buildings now sit with the Lakusta barn and granary. Both families have roots in an Austro-Hungarian region called Galicia.

125th anniversary

Pam Trishchuk, the head of education and interpretation at the Ukrainian village, said the legacy of the Galician settlers and of Ukrainians more broadly, remains strong in Alberta.

“They came here specifically to embark on this difficult life of settling and farming — building new opportunities for their children and their grandchildren,” she said. “The sense of just roll up your sleeves and get stuff done is still there in the Ukrainian community today.”

The opening of the Galician exhibit coincides with 125th anniversary of Ukrainian-Canadian settlement in Alberta. The Ukrainian village, provincially owned and operated, tells the story of their history.

The province has deemed 2016-17 as the year of the Ukrainian-Canadian. Sept. 7 will be the first Ukrainian-Canadian Heritage Day.

6. Canada. “Church Rising in Rural County,” *Sherwood Park News*, 1 August 2017.

By Krysta Martell, Sherwood Park News

A future church is moving forward in rural Strathcona County.

On July 18, Strathcona County council approved third reading to a bylaw proposing to rezone approximately 15.64 acres of land to accommodate the development of a future religious assembly.

The area in question is located north of Baseline Road and Sun Hill Estates and west of Range Road 224.

The proposed design concept would allow for a total of 50 residential lots plus one community service lot, which is to be utilized by St. Sophia’s Ukrainian Catholic Parish.

The debate dates back to Feb. 7, when council voted in favour of approving first and second reading of the proposed development, following a public hearing where nearby residents voiced their concerns and support for the project.

“The church will occupy 16 acres of the quarter section, does the remaining quarter section land legally support 50 lots?” asked Tom Kroetsh, resident of Sun Hill Estates, who opposes the development. “A transportation impact assessment was done in August 2016 when there was no school in Ardrossan, no hockey, no curling or any other activities that were normally running. There is a decline in traffic at this time, was there a factor included on what the traffic impact

will be when all the services are developed, both coming and going? Five-hundred people all coming at the same time, leaving at the same time.

“The church will only be a benefit of the members of the Ukrainian Catholic church of Edmonton, which is also a member of the western corporation with assets of over \$30 million.”

However, Ellen Yakimyshyn, president of St. Sophia’s Ukrainian Catholic Parish, noted during the public hearing her support for the project.

“Over the past 15 years, our families have worshiped in a funeral home in Sherwood Park, in two schools in Sherwood Park in their gymnasiums... Currently, Elk Island Catholic School Division... has graciously offered us the use of Madonna Catholic Schools multi-purpose room for Sunday services; we literally squeeze into that space,” she said.

“All of our families reside in Sherwood Park or on the acreages east of Sherwood Park. The location being proposed is truly perfect for us.”

The council vote was unanimous to approve third reading; however, Coun. Carla Howatt was absent and county Mayor Roxanne Carr had to abstain from the discussion due to not being present at the public hearing.

7. Canada. “Small Town of Hafford Becomes Set of Local Comedy Film,” *Globalnews.ca*, 29 July 2017.

[July 29, 2017 7:21 pm Updated: July 30, 2017 3:28 pm]

By Rebekah Lesko, Global News

Hafford Sask. became the set of the lighthearted comedy film, “The Keepers of Kielbasa.”

The town of Hafford, Sask. has become the temporary home for the cast and crew of the film, *The Keepers of Kielbasa*.

“‘Kielbasa’ is one of the words for a sausage that is used in Saskatchewan. Kubasa is the more Ukrainian word, but we have a play on words and a gag in the movie,” Zoe Harris said.

Harris and her husband Doug Luciuk started writing the script two years and now are producing it as a feature-length comedy film.

The movie is being filmed in the small town of Hafford, about 100 kilometres north-west of Saskatoon.

“Hafford being a great Ukrainian community, it was a no-brainer when we decide yeah, let’s shoot it here,” Luciuk said.

The Keepers of Kielbasa is a lighthearted comedy that follows the story of three Ukrainian brothers who are amateur film makers.

Darren Zimmer is an actor, playing one of the Bubchuk brothers.

“The thing that makes this film unique is there are multiple plot lines you can follow along with this film. There is the dark villain that is looking to destroy everything. We’ve got the romantic side of things as well and we got the comedy,” said Zimmer.

Zimmer hopes this film will spark other film projects in the province.

“We have such a talent base here in this province, that it really needs to be tapped like any other resource,” said Zimmer.

The project is being filmed on a micro-budget of less than \$10,000.

The filmmakers said they applied for grants on both the provincial and the federal level, but did not receive funding.

“We didn’t want to have all this hard work, this two-year journey end with just an anti-climax of not receiving the funding we liked,” Harris said.

“We went ahead and privately funded it out of pocket. All our actors are working for free.”

Most of the filming for *The Keepers of the Kielbasa* will wrap up on Sunday.

The movie is expected to be released next summer.

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8. Canada. “Oshawa Residents Learn about Ukrainian Genocide through Mobile History Tour,” *Oshawa This Week*, 28 July 2017.

PG 1

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OSHAWA - About a hundred people took the opportunity to learn about a dark chapter in Ukrainian history when the Holodomor Awareness Tour stopped at the Oshawa Museum to bring awareness to the Ukrainian genocide which occurred in the 1930s.

Stephanie Bailey is the facilitator for the tour and she explains the 40-foot RV, which includes a theatre inside, mainly visits high schools but in the summer it makes community stops as it did outside the Oshawa Museum on July 17.

Many residents of Ukrainian heritage know about the famine that killed between seven and 10 million people in Soviet-controlled Ukraine from 1932 to 1933 and some have relatives who lived through it.

“My grandmother survived the Holodomor so I know the history very well,” explains Bailey.

However, beyond the Ukrainian community it's only in the past two years that students have started learning about the Holodomor.

"Most adults don't know the Holodomor is a genocide that happened in Ukraine," she said.

The films explain the events that led to what's considered a man-made famine including the collectivization of farms in Ukraine under Joseph Stalin and the steadily rising quotas that farmers had to meet leaving little for them to eat.

"He used intimidation, propaganda and fear tactics if people didn't toe the party line," said Bailey of Stalin's tactics.

At the height of the famine, villagers saw their food and livestock seized by the Soviets.

She said her grandmother's family hid food in the forest and would eat at night when no one could see.

"They only ate once a night in the dead of night because if they were caught, they would be shot."

With Oshawa's notable population of Ukrainian and Ukrainian-descended residents, the tour drew a lot of attention in Oshawa with about 100 people checking it out.

"They're very thankful this is happening, they feel like it's taken a long time for people to start generating awareness about the Holodomor," said Bailey, adding that others were learning about it for the first time.

Groups of visitors entered the RV on the half-hour to watch films projected onto large screens.

Mary Jo Mahon and her husband Andrew Oakes checked it out and Mahon explained Oakes' family is from Ukraine so the couple wanted to check out the display.

"I actually learned a lot, I found it excellent," said Mahon of the experience. "It was not only informative, it was an emotional experience as well."

In addition to connecting viewers to the past, the film also made a connection to present political events and the way propaganda is used to control a population.

Oshawa museum archivist Jennifer Weymark, archivist at the Oshawa Museum said she learned a lot from the films.

"I should know more about it, I'm a joint major in history and I didn't know about it," she said.

She noted the connection to current events.

“They tie it back to Russian aggression against Ukraine now, it’s scary,” said Weymark.

9. Canada. “Whitney Pier Street Gets New Name to Recognize Polish, Ukrainian Communities,” *CBC News*, 20 July 2017.

By Norma Jean MacPhee, CBC News [CBC / Nova Scotia]

The name of a short, nondescript street in Whitney Pier will soon reflect the historic significance of the communities that border it.

Cape Breton Regional Council has unanimously approved a request to change Middle Street’s name to Galicia Street.

Located between the Ukrainian and Polish communities, the new street name connects their shared past.

“It’s a name and territory that binds both communities together — very appropriate,” said Rev. Roman Dusanowskyj, the parish priest of Holy Ghost Ukrainian Catholic Church.

The province of Galicia

The idea to change the name originated at meetings with members of both communities as they planned for next month’s Slavic Heritage Festival.

Tom Urbaniak, a member of St. Mary’s Polish Church, said the name Galicia originated in the 13th century, although there weren’t any fixed boundaries at that time.

“In 1795, the Commonwealth of Poland disappeared from the map when it was occupied by Austria,” said Urbaniak. “Under the Austrian regime, there was a province called Galicia.”

The name change made sense on many levels, he said.

2 Middle streets in CBRM

“There are no businesses or houses on this street, it’s a short street of a couple of hundred metres,” said Urbaniak, adding there is already another Middle Street in the Cape Breton Regional Municipality.

For Dusanowskyj, the change holds significance in the homage it pays to their many ancestors.

“Ninety-five per cent of the Ukrainians that ended up here in Sydney are from Galicia so almost an entire village moved here at one point,” he said.

“It still remains a middle street in a sense because it joins the two territories,” said Dusanowskyj.

The new street name will be unveiled during the upcoming Slavic Heritage Festival.

10. Poland. “Ukrainian Immigrants Are Powering Poland’s Economy,” *Economist*, 31 July 2017.

Now Polish firms worry that visa-free travel may lure them away to the rest of the EU

POLAND’S most literal labour market begins shortly after dawn. About 30 women and a similar number of men wait in separate groups beside a road half an hour’s drive south of Warsaw. The eager crane their necks to search for cars, the more resigned pace and smoke. When a Volvo pulls up they dash towards it, awaiting offers of work. The youngest is 20, the oldest a gap-toothed 53-year-old. All are Ukrainian.

The number of Ukrainians in Poland has soared since fighting began in eastern Ukraine in 2014. Around 1m are estimated to be working in Poland at any time. Most did not flee the war but its economic consequences: a recession that lasted two years, unemployment and a plunging currency.

They can earn five times more than at home, picking tomatoes, mixing cement or driving for Uber, the ride-sharing firm. Companies can register them to work for six months at a time, but some, like those at the roadside, work illegally. Ivan, 28, glugs an energy drink as he waits to choose his next boss. “No sleep!” he explains. “Work, work, work.”

Employers are chipper. A tumbling birth rate and the emigration of 2m Poles to other European Union countries has shrunk the labour supply. Unemployment is at its lowest since 1991 and the economy is surging. The Union of Entrepreneurs and Employers (ZPP) says 5m more workers are needed to sustain growth over the next three decades. As Katarzyna Sidlo of Warsaw’s Centre for Social and Economic Research points out, Ukrainians alone will not be enough to plug the gap, but they help. One businessman says he hires Ukrainian plumbers because they cost half as much as Poles and are “very respectable”.

In 2013 there were only 527 temporary foreign workers in the central Polish town of Kalisz. Now, there are nearly 10,700. Most are Ukrainian. In March a Ukrainian priest arrived to minister to the migrants in their own language, one of 15 being posted across Poland. Karolina Pawliczak, the deputy mayor, welcomes the newcomers. “Poles can pick and choose” jobs, she says. Ukrainians “are saving our labour market”.

Voters are ambivalent. In a survey in 2016, 63% told CBOS, a pollster, that Ukrainians are good for the economy. But a similar number said the government should restrict the flow of migrants from the east. Ministers have repeatedly invoked the influx as an excuse for defying EU demands to accept refugees from the Middle East.

Firms now fret that the stream of cheap labour could soon dry up. Rules introduced in May allow Ukrainians to travel in the EU (but not Britain and Ireland) for 90 days without a visa. They cannot work, but Polish employers worry that will change, and that many will find black-market jobs in the meantime. In the past few weeks, plenty have visited the Polish offices of Work Service, a temporary staffing agency, asking for help getting work further west.

ZPP wants the government to induce Ukrainians to stay in Poland by granting an amnesty to those working illegally. Alternatively, jokes its president, Cezary Kazmierczak, it should cut off power two nights a week to keep Poles at home in the evening. When a curfew was imposed in the 1980s, the birth rate soared.

11. Turkey. “Association of Ukrainians Is Being Created in Turkey,” *Qha.com.ua*, 6 July 2017.

The association is established with the support of the Embassy of Ukraine in Turkey.

SAMSUN (QHA) -

In the near future, a new Association of Ukrainians in the city of Samsun will be opened in Turkey, Lyudmila Shimko informed on Facebook.

The organization is created in particular to support compatriots in solving legal and social problems, to help them adapt to new living conditions, and also to promote cultural and business cooperation between Turkey and Ukraine.

The association is created with the support of the Embassy of Ukraine in Turkey, and any Ukrainian willing to take an active part in the life of the Ukrainian community in the Turkish city, can join the organization.

Earlier, on April 8, a large-scale meeting of the Ukrainian Ambassador in Turkey Andrei Sibiga with representatives of the Ukrainian and Crimean Tatar diasporas was held in the building of the Embassy of Ukraine in the Turkish Republic. As a result of the meeting, the Coordinating Council of the Ukrainian Association in Turkey was established.

12. United Arab Emirates. “Ukrainian Envoy Says Ties with UAE Broadening – Media,” *Ukrainian Independent Information Agency*, 20 August 2017.

The UAE has become a ‘key partner’ for Ukraine with a relationship now spanning 25 years, according to Ukrainian Ambassador to the UAE Yuriy Polurez, according to Khaleej Times. In an interview with Khaleej Times, ahead of the Ukrainian community’s Independence Day celebrations on August 24, Ambassador Polurez noted that Ukraine “considers cooperation with the UAE one of its strategic priorities of its foreign and economic policy in the Middle East. There are 24 bilateral agreements and memoranda already concluded between our countries,” he said. “Other 15 bilateral documents are currently under consideration.”

The Ukraine Embassy in the UAE officially opened its doors in 1994, which was followed by a consulate in Dubai in 2012. The UAE, for its part, opened its embassy in Ukraine in 2013. According to Polurez, the ties between the two countries were cemented in 2015, with the visit of Ukrainian President Petro Poroshenko to the International Defence Exhibition and Conference (Idex) in Abu Dhabi, in which Ukrainian companies signed military deals worth ‘tens of millions’ of dollars. “During his meetings with the leaders of the UAE, the facilitation of the UAE investments in Ukraine and cooperation in all spheres was discussed,” he noted. “The

scope of cooperation between Ukraine and the UAE was significantly broadened. There was an important agreement on military and technical cooperation, and last year the treaty and legal basis for Ukraine-UAE military cooperation were fully established.”

Home to 11,000 people

Polurez noted that over 11,000 Ukrainians currently call the UAE home and that the number is expected to grow. “They work in different spheres from hospitality and entertainment to IT and financial services,” he said. “Luxury lifestyles, high living standards, excellent infrastructure, high-security levels and the eternal summer attract a lot of Ukrainians. Until recently, the Ukrainian community was fragmented, fringe and not organised,” he added. “But during the last three years, it became more united, cohesive and active. New bodies, structures and communication platforms have been created.” As an example, the ambassador noted that the UAE is now home to a Ukrainian Business Council, Ukrainian children’s and book clubs, and even a Ukrainian school. “The Embassy of Ukraine regularly assists the Ukrainian community in the UAE in organising social gatherings, picnics, safaris, sports activities, intellectual games and film shows,” he added. Single entry visa for Emiratis Polurez noted that a “growing” number of visitors from the UAE are joining the millions of foreign tourists that go to Ukraine every year. “This number has almost tripled in the last year compared with the previous year, and reached almost 1,000 Emiratis,” he explained. “We expect the number of UAE nationals will continue to grow, especially if we sign the agreement between the governments of Ukraine and the UAE on the mutual abolition of visa requirements. The work on this agreement has started this year.” The UAE nationals, he said, can obtain a single entry tourist visa valid for 15 days on arrival in the Ukrainian capital of Kyiv, as well as at the international airport and commercial seaport in the coastal city of Odessa.

Time for next step

According to the ambassador, the Ukraine-UAE economic cooperation has recently shown signs of “intensification”, with Ukrainian exports to the UAE increasing by almost 60 per cent during the first five months of 2017. “We expect that by the end of the year, the volume of bilateral trade will surpass the level of 2016,” he added. “This is the first we have an increase in trade since 2013, and there are all the prerequisites for a further upward trend. Given all the steps our governments undertake in the economic field, this tendency will continue in the years ahead.” Polurez added that he believes “it is now time” to move towards fields of mutual interest to both countries, such as energy, infrastructure development, biotechnology, space exploration, and the IT sector, and noted that 250 companies have Ukrainian executives as stakeholders in Dubai alone. Looking towards the future of the UAE-Ukraine relations, Polurez added that the “priority of bilateral relations at present time could be the implementation of joint projects in the spheres of energy, aviation, shipbuilding, metallurgy, industrial and agricultural machinery and chemical and mining industries.” “Other beneficial fields of cooperation could be science and technology, aerospace, transport infrastructure, agriculture, education and tourism,” he added. I-Day preparations in full swing Independence Day is the main state holiday of Ukraine and commemorates the country’s declaration of independence that was enacted on August 24, 1991. According to Yuriy Polurez, Ukrainian Ambassador to the UAE, Independence Day “is a big celebration that unites crowds of people”, many of them waving Ukrainian flags and dressed in

“vyshyvanka” - traditional Ukrainian embroidered shirts. The occasion is also marked by large-scale military parades, flag hoisting ceremonies, as well as concerts, outdoor exhibitions, circuses, public fairs, sporting events and fireworks. “In conclusion, I would like to say ‘Glory to Ukraine! Glory to the UAE! Glory to our heroes!’ Happy Independence Day, Ukraine!” the ambassador said.

13. United Kingdom. “Manchester Has a Soviet Statue of Engels. Shame No One Asked the City’s Ukrainians,” *Guardian*, 19 July 2017.

Kevin Bolton

The monument is a piece of propaganda. Efforts to celebrate it have ignored the voices of all those Mancunians who suffered under communism

Wednesday 19 July 2017 14.45 BST Last modified on Thursday 20 July 2017 18.04 BST

OPINION

I first heard that Manchester’s city centre had a new statue when pictures appeared on my Twitter timeline on Monday morning. The media coverage of the project had passed me by. For those of you who also missed it, Turner prize-nominated artist Phil Collins has moved a Soviet-era statue of Friedrich Engels from Ukraine and permanently installed it in Manchester as part of the Manchester International Festival. On Sunday, the festival closed and the statue was unveiled as part of a live film event called Ceremony.

My first reaction was anger. Why have we put up a piece of Soviet propaganda in the centre of Manchester? I then wondered what the communities in Manchester who have been affected by communism would think.

My wife is third-generation British Ukrainian. Her grandparents were captured by the Germans and worked in forced labour in Germany during the second world war. After the war, they were sent to a displaced persons camp in England and they eventually settled in Cheetham Hill, north Manchester. The city has one of the largest Ukrainian communities in Britain. It has a social club, church, school, youth organisations, dance groups, choirs and museum. The members of this community epitomise everything that is great about Manchester – intelligent, hardworking, cynical, creative and good-humoured.

Communism was a very real thing for British Ukrainians from the 1950s to 1990s. Many had relatives on the wrong side of the iron curtain. Others had lost family in the Holodomor. Millions of Ukrainians lost their lives to the Soviet regime. Anti-Soviet protests in Manchester or London were a common part of diaspora life. You could argue they are also part of the “Manchester radical” narrative. The aftermath of the Soviet era still affects Ukraine and its diaspora today.

I have grown to love the Manchester Ukrainian community. We were married in the Ukrainian church and our daughter was baptised there. I have visited Ukraine on two occasions. I respect the traditions and culture of the Manchester diaspora. Like any community, they are not always perfect, but they are proudly Mancunian and deserve to be listened to.

I understand that art should be challenging, but for me the statue and Ceremony glorify communism. I feel uncomfortable that the statue was part of the Soviet propaganda machine – even if it originates from the “softer” Brezhnev regime (the statue was created in 1970). The placards promoting communism that have been placed around the statue do not help.

I’m not the only one uneasy about the project. Conservative MEP Daniel Hannan has asked where the outrage is, comparing it to erecting a statue honouring Hitler. But these comparisons by Hannan and other rightwingers are crude. Engels was a philosopher, not a mass murderer. A better analogy would be asking whether we would tolerate the presence of Nazi propaganda in Manchester.

When I saw the statue in person I was drawn to the faded blue-and-yellow paint of the Ukrainian flag on the legs. I assume that it was painted by Ukrainians following the fall of the Soviet regime in 1991. A part of me longed to repaint the statue in the Ukrainian colours.

Do I have a problem with a statue of Engels in Manchester? No. There is already a sculpture of his beard in Salford. He is an important figure in Manchester’s history. But I do have a problem with a statue created specifically to promote Soviet propaganda being placed in Manchester – if, as a result, it romanticises communism and totalitarianism.

The Manchester International Festival is brilliant for the region, but it is a shame neither the festival nor the artist engaged properly with the city’s Ukrainian community beforehand. I understand that members of the community were approached about providing a choir for Ceremony, but they turned it down when they discovered the context. This was the first they knew about the project. The community’s anti-Soviet voice would have added value and an important perspective to the work.

Perhaps it is not too late to involve the Ukrainian community and other anti-Soviet voices. Sarah Perks, artistic director at Manchester’s Home arts centre, told the Financial Times that discussion points would be created around the statue’s base to encourage viewers to participate. If the statue is to remain in Manchester, let us at least make sure all voices are heard in this participation and it is properly interpreted.

Look, this is a personal opinion. I don’t represent the views of the Manchester Ukrainian community – some may react differently. But at least involve them properly in the process.

Kevin Bolton is an archives consultant living in Stockport.

14. USA. “Soviet-Era Program Gives Even Unoppressed Immigrants an Edge,” *New York Times*, 26 August 2017.

By MIRIAM JORDAN AUG. 26, 2017

VANCOUVER, Wash. — Growing up in the 1970s and '80s in Ukraine, then part of the Soviet Union, Halyna Davydyuk was bullied by classmates and by teachers, who forced her to sit in the last row because she was an evangelical Christian. Her father was jailed for his beliefs.

Today, she said, “there’s not a lot of persecution, but it’s difficult to find work.”

Normally, someone seeking better prospects in the United States would wait several years to be admitted. But Ms. Davydyuk, her husband, their seven children and a daughter-in-law arrived here in Vancouver in May just two years after applying. They joined a growing number of Ukrainians who have streamed into the United States in recent months even as the country has closed the door on other refugees.

What distinguishes the Davydyuks, who are Pentecostal, from other immigrants is a program created nearly three decades ago to benefit those who suffered from religious persecution in the Soviet Union, where the Communist Party hounded religious groups it could not control.

There is far more religious freedom in their countries now. But while refugee camps in several continents swell with families escaping Islamic fundamentalists and bloody civil war, the ex-Soviets still enjoy a favored status when applying to come to the United States.

Indeed, they have become a prime example of how federal law is slow to adapt to changing circumstances. This is especially true in immigration, where lack of consensus has thwarted attempts to address the status of illegal immigrants and tackle perceived abuses in visa programs for tech workers and investors.

“In a world where people are persecuted in many places for varying reasons, refugee resettlement programs should not privilege one category but rather prioritize the most vulnerable with the most compelling need to be resettled,” said Bill Frelick, the refugee director of Human Rights Watch. He called the program for the ex-Soviets, known as the Lautenberg Amendment, a “Cold War anachronism.”

The 1990 amendment, which was proposed by Senator Frank R. Lautenberg of New Jersey, established a legal presumption of eligibility for refugee status for Jews and Christian minorities from the former Soviet Union and Southeast Asia. That is a more lenient standard than for other refugee applicants, who must prove they face a well-founded fear of persecution.

Iranian religious minorities were added to the program in 2004. But Evangelical Christians make up more than 90 percent of the current Lautenberg pool, the vast majority of them from Ukraine.

Nearly 4,000 Ukrainian refugees were admitted to the United States in the first 10 months of this fiscal year, compared with 2,543 for the entire 2016 fiscal year and just 227 four years ago. Their 2017 numbers are dwarfed by arrivals from the Democratic Republic of Congo, Iraq, Syria, Somalia and Myanmar. But since May 1, as the Trump administration began to restrict admissions of refugees, Ukraine has accounted for the second-largest number of arrivals, behind only Congo.

The Supreme Court has allowed parts of President Trump's temporary travel moratorium to stand and will hear arguments this year about whether it is a legal use of his national security powers or illegally discriminates against Muslims, as opponents argue.

In response to questions, United States Citizenship and Immigration Services described the surge in Ukrainian arrivals as "unrelated to the executive orders" on travel issued by Mr. Trump.

In the 2017 refugee admissions report to Congress, the State Department said applications for the Lautenberg program had increased substantially since conflict erupted in Ukraine. Fighting in eastern Ukraine between government forces and Russian-backed separatists has killed more than 2,000 civilians and thousands more fighters, and forced many people to move to other parts of the country, according to the United Nations.

Refugee experts say the situation in Ukraine pales in comparison with massacres and persecution of Yazidis, Kurds, Christians and Shiite Muslims in territories held by the Islamic State. A United Nations report last year described the widespread executions, enslavement and rapes of the Yazidis as genocide.

No one wanted to fault the Lautenberg program, though, noting the tenuous situation in Ukraine and the fact that Christian minorities, who are seen as being pro-West, are still vulnerable to persecution in pro-Russian areas.

The Lautenberg Amendment has also been instrumental in the past in giving Jews a way to safety. "For Iranian religious minorities, like Christians, Jews and Bahai, the Lautenberg Amendment is a lifesaver," said Mark Hetfield, president of HIAS, a resettlement agency.

Over the years, the Lautenberg Amendment has spawned a chain migration as beneficiaries settle in the United States and then file "affidavits of relationship" for close relatives who qualify as refugees as long as they belong to a historically persecuted Christian minority from the former Soviet Union.

Many wind up in the Pacific Northwest. Greater Portland, which includes Vancouver, is home to more than 100,000 Slavic Christians, who have erected dozens of churches at the epicenter of the community's life.

Ilya Globak, pastor of the large Ukrainian Bible Church, which the Davydyuks frequent, said the Lautenberg Amendment "has brought much blessings on our people."

Before the Soviet Union collapsed, Evangelical Christian churches there operated underground. For the pastor, who arrived here in 1992 with his wife and 13 children, memories of baptisms held under the cover of darkness, relatives imprisoned for practicing their faith and Bibles confiscated by state agents are still fresh. Even today, he said, in a country where the Orthodox Church is dominant, Pentecostals often are derided as spies or cult members.

In March, Mr. Globak was among several Slavic pastors in the Northwest who sent a letter to Vice President Mike Pence and Congress calling for the extension of the Lautenberg

Amendment. Its annual renewal was delayed because it was pegged to an appropriations bill, but it was extended in May.

Ken Demirjian, manager of Anoush Deli International Market, purveyor of borscht, sausages and other items favored by Slavic refugees, has witnessed the population explosion. “We used to be the only store for them,” he said. “Now there are four or five.”

At the Vancouver office of Lutheran Community Services Northwest, a resettlement agency, 250 of the 265 arrivals this fiscal year have come from the former Soviet Union, including 200 from Ukraine.

“We want to diversify the refugee population that we serve,” said Mindy Johnston, the resettlement director, adding that more Ukrainian arrivals were scheduled.

Ms. Davydyuk, the Pentecostal who arrived in May, was invited to Vancouver by her sister, Lilia Volovodik. Ms. Volovodik’s family settled here a decade ago, sponsored by a relative of her husband, who preceded them.

Pentecostals in Rovno, their hometown in western Ukraine, began to worry that Mr. Trump’s immigration policies would harm Lautenberg applicants. At her church, worshipers prayed for the program, Ms. Davydyuk said.

Ultimately, the Davydyuks were cleared to travel to the United States, arriving in Vancouver on May 30.

Ms. Davydyuk, who spoke in Russian through an interpreter, said she was thinking about sponsoring two sisters. Her 22-year-old son, Davyd, and his pregnant wife, Anhelina, who is expecting to give birth next month, have filed forms for her mother, father, sister, brother and sister-in-law.

“It’s a better country,” the mother-to-be said of the United States. “In Ukraine, it’s so hard to live because of the economic and political instability.”

Another refugee couple, Anna and Daniel German, made a living in the wholesale flower business in Donetsk, in eastern Ukraine, until a bomb crashed into their greenhouses in August 2014. They fled to Odessa, and Mr. German’s grandmother, in Vancouver since 1999, offered to sponsor them under the program that had benefited her own family.

“We thought a little and decided to emigrate,” recalled Mr. German, whose family is Baptist.

On their refugee application, they had to name the church they frequented and for how long. They were approved in just over a year, arriving in Vancouver in November 2015 with their four children, now 15, 13, 8 and 6.

Mr. German works as an independent contractor making deliveries for Amazon. His wife cleans the Slavic Grace Baptist Church, one of several Ukrainian congregations where women must cover their heads and wear long skirts.

In the last year, Ms. German has filed paperwork for the families of her two sisters and brother, who live in Odessa, to enable them to also emigrate.

“In Odessa, it’s O.K. but things can change at any moment,” Ms. German said.

A version of this article appears in print on August 27, 2017, on Page A16 of the New York edition with the headline: Soviet-Era Program Gives An Edge to Immigrants Even if Not Oppressed.

15. USA. “Rich History of Ukrainians in Rochester on Display during Four-Day Festival,” *Rochester Democrat and Chronicle*, 20 August 2017.

Mary Chao

Growing up with immigrant parents northeast Rochester, Roman Lewyckyj and his sister Bohdanna Kowalchuk spoke Ukrainian before they ever learned how to speak English in schools.

Their parents, George and Helena, were among the wave of Ukrainians who immigrated to the Rochester region after World War II to find a better life. The family settled near North and Carter Streets in a neighborhood brimming with Slavic immigrants and dotted by Eastern European churches.

Now as co-chairs and organizers of the St. Josaphat Ukrainian Festival, the siblings give back to the church and the community. The event welcomes over 25,000 people over the course of four days to the church grounds at 940 E. Ridge Road in Irondequoit.

The festival concluded Sunday.

“The festival helps promote our culture, our identity,” said Lewyckyj, 58.

A sovereign state in Eastern Europe, Ukraine is bordered by Russia to the east, northeast and south; Poland to the west; and Hungary, Moldova and Romania to the southwest.

With over 42,000 people of Ukrainian descent in the greater Rochester region, the area has one of the largest populations of Ukrainians in the United States, with cities Chicago and Sacramento topping the Rochester region, said the Rev. Philip Weiner, pastor of St. Josaphat.

The immigration of Ukrainians to Rochester followed national patterns, Weiner said. The first wave came in the 1870s and 1880s from a village named Rohatyn. Another wave came in the 1940s and 1950s as many Ukrainians were displaced and relocated to camps. A third wave arrived in America between 1960 and 1975 and the current wave of Ukrainian immigrants have been settling in America since the 1990s, Weiner explained.

The Catholic church grew and changed with the times, initially opening in 1909 on Remington Street before building on lower Hudson Avenue in Rochester in the 1920s. In 1964, the church outgrew its home on Hudson Avenue and purchased its current site on East Ridge Road at Stanton Street. To raise funds to build a house of worship, the first Ukrainian Festival was launched in 1972, with the Byzantine church completed in 1979.

The unique architecture of the church is a striking feature along Ridge Road. The overall height of the church at 105 feet makes it one of the tallest Ukrainian churches in North America. There are five domes, with the largest in the center representing Jesus Christ, Weiner explained. The four smaller domes symbolize the Gospel writers: St. Matthew, St. Mark, St. Luke and St. John.

Inside the church, a stained glass window of St. Josaphat is 16 feet high and 10 feet wide. The chandelier was custom-designed and weighs 3,000 pounds. There is capacity for 546 people.

The festival on the grounds of the church is inside large tents, offering music, dance, folk art and delicious Ukrainian treats. There's varenyky, potato-stuffed dumplings similar to pierogies; and holubets, which are beef-filled cabbage rolls. A popular dish is the combination platter, a little of everything, Weiner said.

Teams of volunteers help make the festival happen and it is the biggest fundraiser for the church, raising about \$60,000 to \$70,000 for the church annually, said Daria Hanushevsky, a trustee at St. Josaphat. The volunteers begin work on the annual festival around January, with each festival being the culmination of almost eight months of work, she said. Volunteers start making the varenyky, in May and they are frozen until they are ready to serve at the festival.

The arts and crafts were popular with festival-goers. Shoppers found items such as the Ukrainian Easter eggs called pysanka. The egg was considered a symbol of all life by many cultures and when Ukrainians accepted Christianity in 988 A.D., the egg became a representation of man's rebirth. The eggs are delicately hand painted in intricate designs.

There was also the opportunity for visitors to learn about Ukrainian history and culture at The Ukrainian National Women's League of America booth at the festival site. For a donation, the volunteers painted nails in the national colors of Ukraine: blue, symbolizing the sky, and yellow, symbolizing wheat fields.

Eugene Sydor, 69, volunteers at the UNWLA booth as well as the church to share stories about the local community. He was just under 2 years old when America accepted his family from a displaced persons camp in Germany in 1949. His father, Wasyl, retired from a career at the former Delco plant in Rochester while his mother was a master of Ukrainian crafts. Sydor went on to a career in the military, retiring as a U.S. Army colonel after 30 years.

"I give back just as this country gave to me," Sydor said.

16. USA. "‘Love Can Been Seen’: Armstrong Family, Ukrainian Orphans Are Overcoming Language Barriers and Enjoying Time Together," *Dickinson Press*, 24 July 2017.

By Sydney Mook

Traveling across the world to a country where you know very little of the language can be scary. It can be an equally daunting task for a family hosting them. However, slowly but surely the Armstrong family of Dickinson and the two Ukrainian boys they are hosting for the summer are adjusting.

Ben and Ashlee Armstrong are hosting two Ukrainian orphans this summer: Artem, 9, who has been in an orphanage since 2011, and Rostik, 16, who has been at the orphanage since 2010. The family was also supposed to host Artem's 8-year-old brother Max, but due to paperwork issues he couldn't make the trip.

Ashlee Armstrong said it has been a learning experience as they try to navigate the cultural and language barriers.

"Language is so important," she said. "Fortunately, love can be seen in just the way we express ourselves, through our facial expressions."

Armstrong said they have friends born in Ukraine to Russian parents who have lived in the area since they were 6 months old. They've been helping them bridge the language barrier by serving as translators.

"They've been so helpful," Armstrong said. "The language barrier, especially with the younger one, can cause some frustration and that's to be understood. Not being able to communicate, it's hard. It's mentally hard, it's draining."

Nadia Kolosov, one of the Armstrongs' friends, has spent multiple times a week helping translate.

"Imagine going to a whole different country and not understanding anything someone's saying," she said. "It's just very complicated for someone to come into a whole new world and not understand a thing."

Kolosov said it has been great to work with the boys and do what they can to help out the family.

"It's been a good experience," she said. "We feel honored and blessed to be a part of these boys' lives and helping out the Armstrongs."

Armstrong said the boys have adjusted well to the United States and North Dakota. She said Rostik has been hosted multiple times before and immediately started doing well. Because Artem is just 9 and is away from his brother, it was more of a challenge, but he is getting better every day.

"I don't know how we're going to bring them back in a month," Armstrong said.

Artem and Max are not eligible for adoption for about a year due to the adoption process in Ukraine. However, Rostik could be adopted if the family raises enough money in a short amount of time and if Rostik wants to be adopted. At age 16, he gets to choose whether to be adopted, Armstrong said.

“Rostik is just so cool,” she said. “Artem has really clung to my Russian speaking friends and he’s just precious. If you could take away some language barriers, stuff that happens from time to time, the kid is a doll and he’s hilarious.”

The family has spent time traveling with the boys, including making trips to Mount Rushmore in South Dakota, the Mall of America in Minneapolis and the water park in Bismarck. Rostik has also enjoyed playing soccer with a local international team, Armstrong said.

“We have about a month left with them, so after (vacation Bible School) we’re going to take them over to Montana and go hiking in Glacier Park or maybe go canoeing and just spend quality time with them,” she said.

Ukrainian Cultural Institute in Dickinson recently hosted its annual North Dakota Ukrainian Festival. Armstrong said while the boys were unable to be a part of the Ukrainian camp that is hosted each year, they enjoyed different aspects of the festival.

“Rostik videotaped the whole thing, he loved it,” she said. “I think it just makes him proud because it represents his culture and they got to sing the Ukrainian national anthem and it was so sweet to hear Artem belting it out. ... I’m happy to be able to share that with them because it’s important to our family and I know it’s important to them.”

Armstrong said the community support has been amazing. A dentist in Montana donated complete dental work for both boys and Dr. Mark Emmerich in Dickinson is donating vision services.

“The community has been so great,” she said. “People have brought dishes by, people have donated to activities to do with the boys and all around have just been a great support. ... The Ukrainian community has really surrounded these boys. When they see them, they’re so kind to come up and talk to them and they just want to meet the boys and make the boys feel comfortable.”

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