

UKRAINIANS ABROAD: NEWS AND VIEWS #140

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

2 April 2018

1. Recent works.
2. Argentina. "Ukraine Intends to Open a Third Honorary Consulate in Argentina," *News from Ukraine*, 13 February 2018.
3. Australia. "Ukrainian Australians Create Platform for Interaction with Parliamentarians," *News from Ukraine*, 28 March 2018.
4. Australia. "Ukrainians of Australia Hold Protest Action 'Kick off the Dictator, Stop Putin,'" *News from Ukraine*, 22 January 2018.
5. Australia. "My Kitchen Cruel," *Herald-Sun*, 17 January 2018.
6. Belarus. "Belarus to Popularize Ukrainian Language through Schools," *UNIAN*, 16 March 2018.
7. Canada. "RTA Professor Screens Documentary to Raise Awareness on LGBTQ Rights in Ukraine," *Eyeopener*, 2 March 2018.
8. Canada. "Unbound: Ukrainian Canadians Writing Home Wins 2018 Kobzar Literary Award," *NewsWire.ca*, 1 March 2018.
9. Canada. "Indigenous, Ukrainian Performers Use Dance to Reveal Lost Stories," *Edmonton Journal*, 18 January 2018.
10. Canada. "Ukrainian-Canadian Group Thanks Edmonton-Based Troops for Service in Ukraine," *Edmonton Journal*, 15 January 2018.
11. Canada. "Ukrainians Savour Holiday Tradition," *Brandon Sun*, 8 January 2018.
12. Canada. "Annual Ukrainian Christmas Dinner Promotes Tolerance and Community," *Regina Leader-Post*, 7 January 2018.
13. Egypt. "Ukraine: Traditional Celebration at the Embassy of Ukraine," *Egypt Independent*, 13 March 2018.
14. General. "Ukraine Economy: Quick View - Demographic Crisis Looming," *Economist Intelligence Unit – ViewsWire*, 27 March 2018.

15. General. "Ukrainian Immigrants May Send \$9 Billion Home in 2018, Central Bank Says," *Reuters News*, 21 March 2018.
16. General. "Loans, Grants to Small Businesses in Ukraine to Restrain Outflow of Labor – FM," *Interfax: Ukrainian General Newswire*, 22 January 2018.
17. Italy. "Analysis: Why Will Pope Francis Visit the Ukrainian Parish in Rome?" *Catholic News Agency*, 12 January 2018.
18. Netherlands. "Ukrainian Center Opens in The Hague," *News from Ukraine*, 16 February 2018.
19. New Zealand. "Ukrainian Association of New Zealand Condemns Statements by Country's Foreign Minister on Resumption of Trade with Russia," *Ukrinform*, 14 March 2018.
20. Poland. "Poland Expects over 2 Mln Employment Declarations from Ukrainians in 2018," *PAP Market Insider*, 29 March 2018.
21. Poland. "Polish-Ukrainian Marriages Surge by 250 Percent," *Polish News Bulletin*, 30 January 2018.
22. Portugal/Hungary. "Ukrainians in Portugal Show Christmas Nativity Play," *News from Ukraine*, 9 January 2018.
23. Spain. "Diaspora in Madrid to Honour Memory of Holodomor Victims," *News from Ukraine*, 22 February 2018.
24. Turkey. "Protesters Picket Russian Consulate in Istanbul Due to Annexation of Crimea," *News from Ukraine*, 26 February 2018.
25. Turkey. "A Ukrainian Library Has Been Opened in Ankara, Turkey," *RISU*, 17 January 2018.
26. Turkey. "New Ukrainian Community Registered in Turkish Town of Alanya," *News from Ukraine*, 12 January 2018.
27. United Arab Emirates. "UWC President Czolij Asks UAE Authorities to Provide Land for Ukrainian Church," *News from Ukraine*, 14 March 2018.
28. USA. "Presenting Women's Voices," *Dickinson Press*, 26 February 2018.
29. USA. "Arrival of Russian Gas Stirs Ukrainian Community," *Boston Globe*, 1 February 2018.
30. USA. "This Church Has Survived a Fire That Started Back in 1962," *BBC News*, 24 January 2018.

1. Recent works.

ARGENTINA

Valeria Galvan. "The Impact of the Soviet Repatriation Campaign on the Eastern European Émigré Community in Argentina (1955–1963)," *Littera Scripta*, 10, no. 1 (2017): 22–34.

Abstract:

"In response to a strong anticommunist campaign in the Western World in the 1950s, the USSR started a counter-propaganda campaign directly aimed at Eastern European émigrés living abroad to persuade them to return to Soviet territories. This policy was implemented through the founding of the International Committee for the Return to the Motherland, established in 1955 in East Berlin. This paper intends to explore the Argentinean case in the context of the post-Stalinist Soviet Repatriation campaign, aided by the historical analysis of local official period documents (mainly diplomatic and intelligence reports) and oral history, to argue that the characteristics of Argentine society in the 1950s and 60s were largely responsible for the success of local agents of propaganda and recruiters. Nonetheless, the process of repatriation also affected the subjectivity of the repatriates and called into question their sense national identity."

Can be accessed at: <http://journals.vstecb.cz/the-impact-of-the-soviet-repatriation-campaign-on-the-eastern-european-emigre-community-in-argentina-1955-1963/>

ARGENTINA/CANADA

M. L. Greer. *Thrice Blest*. CreateSpace Independent Publishing Platform, 2017.

Abstract:

"This historical fiction novel was inspired by an appreciation for those, particularly immigrants, who lived through the extraordinary times of the last century. Many of their descendants have felt blessed, largely because of the lives lived and the momentous decisions taken by those who went before. At the turn of the twentieth century, in a village on a tributary of the Dniester River, Ukrainian people struggled against poverty, oppression, and persistent efforts to obliterate their identity, language, culture, and religion. Through these trials and tribulations, their unwavering faith sustains them. By tradition, Yuriy Martiniuk's small plot of land is destined to be divided among his five sons. It cannot possibly sustain future generations. Many Ukrainian peasants find themselves in a similar situation and there is a growing trend to seek a better life through emigration. Yuriy worries that he is too old to emigrate, while his wife, Anna, is desperately opposed to the plan. Conscription, marriage, and emigration separate the family and scatter it across three continents. Two brothers remained in Galicia, one immigrates to Misiones, Argentina, and the remainder of the family immigrates to Saskatchewan, on the Canadian Prairies. Their lives are played out against the backdrop of the momentous events of the twentieth century, including two world wars, a worldwide economic depression, and political

uncertainties. Hard work, perseverance, and faith reward all three branches of the family and future generations testify to having been thrice blest.”

For more information, visit: <https://www.amazon.com/Thrice-Blest-M-L-Greer/dp/1543000207>

AUSTRALIA

Jayne Persian. “Displaced Persons (1947–52) in Australia: Memory in Autobiography.” In *Migrant Nation: Australian Culture, Society and Identity*, ed. Paul Longley Arthur. London, UK: Anthem Press, 2018. 151–76.

Victoria Team, Lenore Manderso, and Milica Markovic. “Cultural Competence in Health: Understanding the Food Choices of Older Ukrainian Australians.” In *Culture, Migration, and Health Communication in a Global Context*, eds. Yuping Mao and Rukhsana Ahmed. New York: Routledge, 2018. 87–104.

BOSNIA AND HERZEGOVINA

Dragana Vasiljević. “The Current State and Prospects of Ukrainian as a Heritage Language in Elementary Schools of Republika Srpska.” In *Мађински језици у образовању и учење језика:изазови и нове перспективе*, eds. Јелена Филиповић и Јулијана Вучо. Belgrade, 2017. 163–82.

Abstract:

“Due to a long-term lack of contact with their homeland and large number of mixed marriages, Bosnian Ukrainians speak a very different language from the one spoken in contemporary Ukraine. For most of the population Ukrainian is no longer L1 and their national identity is mostly conserved in church and customs (celebrations, traditions, folklore) while the language itself has a secondary role. Field research devoted to Ukrainian as a heritage language in elementary schools of Republika Srpska was conducted in Prnjavor and Naseobina Lišnja in November 2014. The following main issues and challenges Ukrainians face in the process of language acquisition at school were identified: insufficient funds, low interest among parents, scarce and inappropriate teaching and learning support materials, organizational issues at schools and lack of Ukrainian-based extracurricular activities.”

Can be accessed at:

http://www.academia.edu/34361858/MINORITY_LANGUAGES_IN_EDUCATION_AND_LANGUAGE_LEARNING_CHALLENGES_AND_PERSPECTIVES.pdf

BRAZIL

Odinei Fabiano Ramos. “Dialética da migração: ucranianos e poloneses em Prudentópolis/Pr,” *Revista TEL* (January–June 2017): 182–96.

[Migration dialectics: Ukrainians and Poles in Prudentópolis, Paraná.]

Abstract:

“The present paper aims to analyze identity conflicts occurred with the allocation of cultural groups so disparate between themselves in a same social space. The space time clipping was defined by the Prudentópolis/PR County, which received, at the end of the XIX century and the beginning of the XX century, the most varied traditions, formed by the Polish, Ukrainian, Indigenous and Caboclos. The collective imaginary of Prudentópolis is the result of the imagery transformations of three groups seen as distinct (prior to the migratory process): the Ukrainian imaginary, teeming with mistrust generated by subjugation situations occurred still in the European continent, and that has characterized the ways of living of this group; the Polish imaginary, which, even having similar characteristics to the Ukrainian (territory, language, economy), was constituted through the quarrel with the “other” Ukrainian and the brasileira, constituted by the notions of national affiliation of the Empire and of the Brazilian Republic.”

Can be accessed at:

<http://177.101.17.124/index.php/tel/article/view/10096/6162#.WmfS6a6nGiQ>

Jakeline A Semechechem, Neiva Maria Jung, and Adriana Dalla Vecchia. “A língua ucraniana como símbolo de pertencimento e de identidade de ucraniedade em uma comunidade no sul do Brasil.” *Gragoatá-UFF* (January–April 2017): 416–34.

[The Ukrainian language as a symbol of membership and identity of Ukrainianess in a community in the south of Brazil.]

Abstract:

“In this article, we aim to discuss the ways of Ukrainian identity articulated to values of the Ukrainian language and to the Catholic religion of the Ukrainian rite in a rural multilingual community in the municipality of Prudentópolis, in the southeast of the state of Parana, in the south of Brazil. The data discussed are the result of an ethnography of language (SEMECHECHEM, 2016) and was generated through participant observation, field notes, interviews and audio and video recordings. The theoretical-methodological perspective are multilingualism as a set of ideologically informed communicative resources (HELLER, 2007) which make up our linguistic repertoires (BLOMMAERT, 2010) articulated with social identities (BUCHOLTZ, HALL, 2004, 2005; OLIVEIRA, 2000). The results of the analysis showed that the participants consider the local Ukrainian language as a symbol of membership and local identity of Ukraineness. This identity is associated with ethnicity, religion, rural work and the Ukrainian language and represents what it is to be Ukrainian from a rural community of Brazil.”

Can be accessed at: <http://docplayer.com.br/67997637-A-lingua-ucraniana-como-simbolo-de-pertencimento-e-de-identidade-de-ucraniedade-em-uma-comunidade-no-sul-do-brasil.html>

CANADA

Serge Cipko. *Starving Ukraine: The Holodomor and Canada's Response*. Regina: University of Regina Press, 2017.

Abstract:

“From 1932 to 1933, a catastrophic famine, known as the Holodomor (‘extermination by hunger’), raged through Ukraine, killing millions of people. Although the Soviet government denied it, news about the tragedy got out and Canadians came to learn about the famine from many, though often contradictory, sources. Through an extensive analysis of newspapers, political speeches, and organized protests, Serge Cipko examines both the reporting of the famine and the Canadian response to it, highlighting the vital importance of journalism and the power of public demonstrations in shaping government action.”

For more information, visit: <https://uofrpress.ca/Books/S/Starving-Ukraine2>

Rhonda L Hinther. *Perogies and Politics: Canada's Ukrainian Left, 1891–1991*. Toronto: University of Toronto Press, 2018.

Abstract:

“In *Perogies and Politics*, Rhonda Hinther explores the twentieth-century history of the Ukrainian left in Canada from the standpoint of the women, men, and children who formed and fostered it.

For twentieth-century leftist Ukrainians, culture and politics were inextricably linked. The interaction of Ukrainian socio-cultural identity with Marxist-Leninism resulted in one of the most dynamic national working-class movements Canada has ever known. The Ukrainian left's success lay in its ability to meet the needs of and speak in meaningful, respectful, and empowering ways to its supporters' experiences and interests as individuals and as members of a distinct immigrant working-class community. This offered to Ukrainians a radical social, cultural, and political alternative to the fledgling Ukrainian churches and right-wing Ukrainian nationalist movements. Hinther's colourful and in-depth work reveals how left-wing Ukrainians were affected by changing social, economic, and political forces and how they in turn responded to and challenged these forces.”

For more information, visit: <https://utorontopress.com/ca/perogies-and-politics-1>

Myron Momryk. *Mike Starr of Oshawa: A Political Biography*. Gatineau, Quebec: Canadian Museum of History, 2018.

Abstract:

“Mike Starr, the son of Ukrainian immigrants, had a remarkable career in Canadian politics. This political biography examines that extraordinary path.

In June 1957, Starr was appointed Minister of Labour in John Diefenbaker's cabinet and created a sensation, especially among Canadian ethnocultural groups. He made political history as the first Ukrainian Canadian appointed to the federal cabinet. As Minister of Labour, Starr was faced with numerous national problems, including seasonal unemployment, regional disparities, union negotiations and emerging militant nationalism in Quebec.

When the Diefenbaker government was defeated in 1963, Starr returned to his earlier role as Member of Parliament. With the changing political landscape, he was defeated by the slimmest of margins in the federal election of 1968. Starr continued his distinguished career of public service until 1980 and promoted the increasing engagement of ethnocultural groups in Canada's political life. In recent decades, it has become a political norm to have members of various ethnocultural and visible minority groups elected to the House of Commons, or appointed to cabinet and other senior government positions. For breaking this barrier, Mike Starr was indeed a pioneer in Canadian politics."

For more information, visit: <https://www.historymuseum.ca/boutique/product/mike-starr-of-oshawa-a-political-biography/>

Natalia Khanenko-Friesen. "Betrayal and Public Memory: The 'Myroslav Irchan Affair' in the Diaspora–Homeland Disjuncture." In *Traitors, Collaborators and Deserters in Contemporary European Politics of Memory*, eds. G. Grinchenko and E. Narvselius. Cham: Macmillan 2018. 361–82.

Abstract:

"In the context of the post-Soviet transition, the relationship between the Ukrainian diaspora and its homeland generally continued to be discussed with the help of such categories as "with us" or "against us," "supportive" or "hostile," "loyal" or "traitorous." The official portrayals and oftentimes private understandings of emigration swung between projecting those Soviet Ukrainian nationals emigrating and already abroad (a) as "betrayers" of their homeland, (b) as "sufferers" under capitalism, and (c) as "brothers" in communist aspirations. In this chapter Natalia Khanenko-Friesen explores how these Soviet ideological projections of the Ukrainian diaspora's betrayal of the homeland affected the grassroots understandings and experiences of the diaspora, and how and why the average Ukrainian embraced the ideological discourse on the diaspora's betrayal. The chapter analyzes several stories, in which "acts" of betrayal have been attributed to, associated with, or triggered by Myroslav Irchan, a prominent Ukrainian writer whose productive years coincided with the transformative 1910s–1930s."

Юлія Кондрашевська. "Проблема збереження національної ідентичності української діаспори (на прикладі українців канади в другій половині ХХ ст.)." *Cxiid* No. 1 (2017): 64–69.

[The problem of the preservation of the national identity of the Ukrainian diaspora: The example of the Ukrainians in Canada during the second half of the twentieth century.]

CZECHIA

Dušan Drbohlav and Dagmar Džúrová. “Social Hazards as Manifested Workplace Discrimination and Health (Vietnamese and Ukrainian Female and Male Migrants in Czechia),” *International Journal of Environmental Research and Public Health* 14, no. 10 (2017).

Abstract:

“Social hazards as one of the dimensions of workplace discrimination are a potential social determinant of health inequalities. The aim of this study was to investigate relations between self-reported health and social hazard characteristics (defined as-discrimination as such, violence or threat of violence, time pressure or work overload and risk of accident) among Vietnamese and Ukrainian migrants (males and females) in Czechia by age, education level and marital status. This study is based on data from a survey of 669 immigrants in Czechia in 2013. Logistic regression analysis indicates that the given independent variables (given social hazards and socio-demographic characteristics), as predictors of a quality of self-reported health are more important for immigrant females than for males, irrespective of citizenship, albeit only for some of them and to differing extents. We found out that being exposed to the selected social hazards in the workplace leads to worsening self-rated health, especially for females. On the other hand, there was no statistically significant relationship found between poor self-rated health and discrimination as such. Reality calls for more research and, consequently, better policies and practices in the field of health inequalities.”

Can be accessed at: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5664708/>

GENERAL

***Transnational Ukraine?: Networks and Ties That Influence(d) Contemporary Ukraine*, eds. Timm Beichelt and Susann Worschech. Stuttgart: Ibidem-Verlag, 2017.**

Contents:

- Introduction -- Transnational networks in and around Ukraine: theories and practices / Timm Beichelt and Susann Worschech
- The “Novorossiya” project and national affiliations in Ukraine’s Southeast: a failed attempt at transnational community reconstruction? / André Härtel
- Symbolic transnationalism -- Novorossiya and the transnationalism of unrecognized Post-Soviet nations / Mikhail Minakov
- Global symbols and local meanings: the “day of victory” after euromaidan / Yuliya Yurchuk --
- Practice-related transnationalism -- Coming to terms with Odessa Ukraine: the impact of the maidan uprising on the Ukrainian diaspora / Alexander Clarkson
- The influence of protest movements on the development of diasporic engagement: the case of euromaidan and its impact for the Ukrainian diaspora in Poland and Germany / Andriy Korniychuk, Magdalena Patalong and Richard Steinberg
- Socio-structural transnationalism -- The international links of Ukrainian Oligarchs: business expansion and transnational offshore networks / Heiko Pleines

-- Ukraine in the Russian mass media: Germany as an example of Russian information policy / Susanne Spahn
 -- Ukrainian nation building and ethnic minority association: the case of Southern Bessarabia / Simon Schlegel
 -- The transnational "Neo-Eurasian" network and its preparation of separatism in Ukraine 2005-2014 / Veronika Borysenko, Mascha Brammer and Jonas Eichhorn
 -- Conclusion -- Ukraine and beyond: concluding remarks on transnationalism / Susann Worschech and Timm Beichelt.

***Freilegungen: Rebuilding Lives: Child Survivors and DP Children in the Aftermath of the Holocaust and Forced Labor*, eds. Henning Borggräfe, Akim Jah, Nina Ritz, and Steffen Jost. Göttingen: International Tracing Service, 2017.**

Contents:

Foreword / by Floriane Hohenberg -- Foreword / by Nina Ritz -- Rebuilding lives : introduction / Henning Borggräfe, Akim Jah and Elisabeth Schwabauer -- New findings on the history of child survivors and DP children -- Child survivors and displaced children in the "aftermath studies" : an overview / Verena Buser -- "Everywhere where human beings are, we can find our children" : on the organization of the ITS "child search branch" and its predecessor / Julia Reus. -- "More children are to be interviewed": child survivors' narratives in the Child Search Branch files / Susanne Urban -- "They did not want any more Jews there": the fate of Jewish orphans in Podhale, 1945 - 1946 / Karolina Panz -- International families?: community living in the IRO children's village Bad Aibling, 1948 - 1951 / Christian Höschler -- "Shattered by mental and physical strain": the treatment and assimilation of "defective" child survivors / Mary Fraser Kirsh -- Polish and soviet child forced labourers in National Socialist Germany and German-occupied Eastern Europe, 1939 - 1945 / Johannes-Dieter Steinert -- "The advantages of repatriation do not offset the trauma of a removal": IRO welfare workers and the problem of Ukrainian unaccompanied children in German foster families / Olga Gnydiuk -- Soviet displaced persons and the politics of family reunification in the USSR, 1939 - 1991: research agenda and perspectives / Kelsey Norris -- Interdisciplinary analysis of Hungarian Jewish displaced persons and children using the ITS Digital Archive / Ildikó Barna -- Educational approaches towards the history of displaced persons -- More than a marginal note: displaced persons as a topic of history education at the Max Mannheimer Study Center / Steffen Jost and Nina Rabuza -- Life after the liberation displaced persons in Bergen-Belsen, 1945-1950 as a topic for educational work / Nicola Schlichting -- A closer look teaching Jewish experiences of displacement through photography / Katharina Erbe -- JDC Archives online educational resources about displaced persons and child survivors / Linda G. Levi -- Rebuilding lives: reflections and perspectives -- Research on child Holocaust survivors and displaced persons goals and challenges / Boaz Cohen -- Jewish survivors: notes on entangled stories and lost memories / Atina Grossmann.

Stepan Borchuk. "Ukrainian Encyclopaedic Tradition of the 20th Century," *Codrul Cosminului* 23, no. 2 (2017): 275–92.

Abstract:

“The article deals with the history of the most important and iconic (for the Ukrainian national identity) encyclopaedic projects of the 20th century. The author compares the stages of creation of the synthetic editions in the pre-Soviet and Soviet period, analysing the experience of the Ukrainian diaspora in the West preoccupied with this enterprise. A particular attention is paid to the methodological issues, approaches, tools, and methods of organizing, structuring, and integrating the encyclopaedic materials. The use of historical, synthetic, and comparative methods leads to the conclusion that none of the analysed encyclopaedias is ideal, each of them being marked by the pressure of political regime and significant ideological commitment.”

Can be accessed at: http://atlas.usv.ro/www/codru_net/CC23/2/encyclopaedia.pdf

I. Markov, S. Odynets, and D. Sudyn. “Ukraine and Temporary Migration in the European-Asian Transnational Space.” In *Characteristics of Temporary Migration in European-Asian Transnational Social Spaces. International Perspectives on Migration*, eds. P. Pitkänen, M. Korpela, M. Aksakal, and K. Schmidt. Cham: Springer, 2018. 161–75.

Abstract:

“This chapter is focused on the placing of Ukraine in temporary transnational migration in Euro-Asian social space. For different categories of migrants Ukraine is a country to be used for further movement. Highly skilled specialists come to Ukraine, stay for several years and try to migrate to other countries; unskilled workers or asylum seekers are mostly transit migrants looking for possibilities to continue their trans-border movement to West. On the other hand, Ukrainian outmigrants to the EU and Asian countries intend to return home, but are not sure when it is actually going to happen. Sometimes they move from one country or region to another in order to find appropriate life and working conditions. Many of return migrants stay at home for some time and then, lacking adequate employment in the home country go abroad again using migrants’ networks. It means that for many Ukrainian external migrants the return home is only one of the stages in realizing their migration projects. Our findings reveal that temporary migration becomes a permanent way of life for various categories of people. Therefore, the temporariness of migration turns to be a phenomenon of constructing the social relations of the ‘people on move’: they are not willing to fully integrate into host societies (e.g. learning language etc.). Main politico-legal, socio-economic and socio-cultural aspects of external migration in Ukraine (involvement of officials in the corrupt schemes providing necessary permits to stay in Ukraine and transit through its territory to the EU, migrants’ remittances becoming means of mobilization for non-migrants, relative adaptation of migrants not by official Ukrainian institutions but rather through social and illegal transnational networks) put the country at the crossroad of transnational migrants’ networks and flows.”

Can be accessed at: https://link.springer.com/content/pdf/10.1007%2F978-3-319-61258-4_9.pdf

Марина Володимирівна Варданян. “Картини сакрального світу в дитячій літературі української діаспори.” In *Літератури світу: поетика, ментальність і духовність*, Вип. 10, 2017. 78–88.

Abstract:

“The article deals with the sacred imagery in works of different genres for children and youth by Ukrainian Diaspora writers of the twentieth century that form the Christian religious discourse literature in general. The whole set of works is divided into two groups. The first group is represented by biblical legends, the second one covers rites and customs during the Ukrainian Christian holidays. In the sacred concept scope are defined their own sacred and sacral and chthonic images.”

Can be accessed at: http://journal.kdpu.edu.ua/world_lit/article/view/3111/2677

Світлана Степанівна Журба. “Трагедія українського селянства під час голодомору у прозі діаспори (на матеріалі творів Олени Звичайної та Івanni Чорнобривець).” In *Літератури світу: поетика, ментальність і духовність*, Вип. 10, 2017. 102–13.

Abstract:

“The article deals the works of Diaspora’s writers Olena [Zvychainy] and Ivanna Chornobryvets on the theme of the Holodomor of 1932–1933. It focuses on the specifics of the author’s vision of ethnocide, the means and techniques of psychological analysis of images, historical realities. The story tells about the existential existence of man in a totalitarian society, an expressionistic reflection of the tragedy of Ukrainians.”

Can be accessed at: http://journal.kdpu.edu.ua/world_lit/article/view/3114/2680

ITALY

Anna Di Bartolomeo, Giuseppe Gabrielli, and Salvatore Strozza. “Integration in Italy among Selected Migrant Communities: Does Country of Origin Matter?” In *Migrant Integration between Homeland and Host Society*, eds. A. Di Bartolomeo, S. Kalantaryan, J. Salamońska, and P. Fargues. Cham: Springer, 2017. 169–86.

Can be accessed at: https://link.springer.com/content/pdf/10.1007%2F978-3-319-56370-1_10.pdf

Sabrina Marchetti. “Networks beyond Nationalities? Relationships amongst Eastern European Women Workers in Italy Facing the Economic Crisis,” *Journal of Ethnic and Migration Studies* 43, no. 4 (2017): 633–51.

Abstract:

“This article explores the intricate relationship between Georgian, Ukrainian and Polish women working as live-in elderly caregivers in the province of Reggio Emilia, Italy. Their case shows how both elements of competition and of support can articulate the relationship between national groups that, on the one side, have in common some cultural, linguistic and historical legacies, but, on the other, have a different legal status in the European Union and positions in the Italian labour market for elderly care. In so doing, this article contributes to the debate on migrants’

social networks by pointing to the necessity of further exploring the boundaries that define people's participation to the same circle of contacts and relationships that constitute their network of reference. From the analysis of 36 in-depth interviews with women of these nationalities, the article shows how the three groups have overlapped through time in the same Italian areas and how they have emulated each other in their migratory trajectories as well as in their employment strategies in the elderly care sector, but it will also underline how in some cases they have competed and been divided, especially beginning in 2008 as a consequence of the economic crisis."

POLAND

Agata Górny and Paweł Kaczmarczyk. "A Known but Uncertain Path: The Role of Foreign Labour in Polish Agriculture," *Journal of Rural Studies* (2018).

Abstract:

"We assess the role of foreign labour in Polish agriculture in the short run, and reflect on the sustainability of the supply of foreign labour in the long run. We thus examine an example of a new immigrant destination that is characteristic for a large share of agriculture production in the total product and oversupply of domestic labour in a farm sector as a heritage of the post-communist past. Drawing on registry data, on a survey of farmers conducted in 2016, and on a survey of Ukrainian migrants (the largest group of labour migrants in Poland) conducted in 2015, we document the high reliance of the farm sector on foreign workers in several regions of Poland, especially in the Mazowieckie region which is where the rate of employment of foreign labour is the highest in Poland. Because low-paid and arduous farm work is not too attractive to migrants, they tend to seek employment in other sectors, especially women and first-timers. Consequently, a significant increase in the supply of Ukrainian workers to Polish farms is rather unlikely in the near future. This assessment implies that Polish farms should not only rely on a cheap foreign labour, but need to invest in labour-substituting technologies. Our observations add to the literature on the links between labour migration and agricultural development: processes observed in the farm sectors of developed countries resurface in the little explored context of post-communist, new immigrant destinations."

Can be accessed at:

<https://www.sciencedirect.com/science/article/pii/S0743016717311282/pdf?md5=91bd4d0f3f5b65abe6e1438b791618b5&pid=1-s2.0-S0743016717311282-main.pdf>

PORTUGAL

Natalia Gut. "The Role of Migrant Associations in Language Education of Ukrainian Children with Migrant Background in Portugal," *Порівняльно-педагогічні студії* no. 1 (2017): 63–68.

Abstract:

“The article analyses the role the migrant associations play in language education of children with migrant background. The presented research assumes language education of migrants as the process of learning language of host country and other foreign languages as well as mastering the language of the country of origin. It is stated that in Portugal mother tongue tuition is usually offered outside the state school framework and the Ukrainian language education is organised and funded by voluntary and private initiatives, one of which is migrant communities themselves. Different migrant associations and their centres in Portugal have been described. Protecting the rights and interests of immigrants and their descendants, strengthening positive attitude to Ukrainians and Ukrainian state, supporting and developing Ukrainian national identity, spirit, language, culture and heritage of Ukrainians who reside or stay in Portugal were proved to be among the main tasks of their creation. The associations of Ukrainians were said to contribute to non-formal education of Ukrainian children as Saturday schools founded by these organizations provide organized educational activity outside the established formal system. The article is based on the mixed research conducted at Ukrainian Saturday school to find out the possible achievements in the process of Ukrainian language acquisition among Ukrainian students in Portugal. The presented results show that the children have profit from functioning such public associations as they have the opportunity to overcome the feelings of rejection to tuition given outside the standard curriculum and school hours, to be motivated to study native language and develop their knowledge by means of mother tongue, to preserve their identity and language in the society of the host country.”

Can be accessed at: <http://pps.udpu.org.ua/article/view/112951/107517>

RUSSIA

Natalya Lyulya. “The Maternity Rite of Ukrainian Rural Population in the South of Western Siberia in the Late 19th-20th Centuries,” *Tomsk State University Journal* no. 418 (2017): 110–13.

Abstract:

“This paper aims to consider the maternity rites of the Ukrainian rural population in the south of Western Siberia in the late 19th-20th centuries. It describes the preserved complex of traditional elements of the rite in the period under review, reveals its transformation under the influence of a number of factors. The research is primarily based on the field work data collected by the author and other staff members of the Oral History & Ethnography Center of the Laboratory of the Lore Local History at Altai State Pedagogical University in areas of compact and dispersed settlement of the Ukrainians in Altai and Novosibirsk provinces. It is determined that until the second half of the 20th century the Ukrainian rural population in the south of Western Siberia maintained traditional ideas of childlessness, signs on which sex of the unborn child was determined, pregnant women followed certain standards of behavior. When considering actions related to childbirth, the author reveals the observance of Ukrainian traditions. It is noted that with the coming of the Soviet power special attention was paid to the development and adoption of legislative acts in the field of medicine, which increased penalties for illegal medical treatment and for refusal of assistance in the birth of non-certified private midwives. Among all, medical services in the field of gynecology were intensifying, as a result of which a significant part of the

traditional actions associated with childbirth was lost. The naming of newborn children is also considered here. The author comes to a conclusion that till the 1930s the tradition was respected to name the newborn by the name of a saint whose memory day was celebrated by the church on the child's birthday or in the near future. Later, a new Soviet tradition of naming was established. In some areas of Novosibirsk Province one more feature of double naming is identified. Meantime, field data evidence the distinctive sounding of Ukrainian and Russian names. The tradition of celebrating childbirth is also followed: till the 1950s the traditional set of elements with which it was customary to visit the mother and the child was preserved. Thus, traditional ideas and rituals connected with the maternity rite among the Ukrainian rural population in the south of Western Siberia were in force till the second half of the 20th century. However, a number of factors (political, economic, social) influenced significantly the loss of individual traditional elements of the maternity rite and its components.”

Anton Popov. “Re-Enacting ‘Cossack Roots’: Embodiment of Memory, History, and Tradition among Young People in Southern Russia,” *Nationalities Papers* 46, no. 1 (2018): 1–19.

Abstract:

“This article draws upon ethnographic research which was conducted among young Cossacks (members of officially registered and informal Cossack clubs) in southern Russia. It presents young people’s participation in the Cossack “nativism” as a physical and material mode of socialization into the mnemonic community. The research puts forward an argument that such corporal and sensorial experiences is effective in recruiting some young members to the Cossack movement. At the same time, the performative character of neo-Cossack identity destabilizes contemporary Cossacks’ claims of authenticity related to the status of the legitimate heirs of historical Cossackdom. At the more general level of discussion this paper juxtaposes bodily activities, social memory, and revivalist discourses.”

Can be accessed at:

<http://www.tandfonline.com/doi/pdf/10.1080/00905992.2017.1354363?needAccess=true>

USA

Л. Білоусова. “Українці на Гаваях: історія трудової міграції наприкінці XIX – на початку XX століть (на матеріалах архівів і бібліотек США, України, Росії),” *Спеціальні історичні дисципліни: питання теорії та методики*, no. 28 (2017): 90–114.

Abstract:

“The history of the Ukrainian community in the Hawaiian Islands that began in 1897, is part of the history of world migrations. It is also one of the most interesting pages of the international relations within XIX – early XX centuries between the USA and the two empires – Russian and Austro-Hungarian, part of which was Ukraine until 1917. The aim of the study is to highlight the causes, stages, directions, course and consequences of the migrations of people from the Ukrainian lands in the Hawaiian Islands, and also to draw attention to the historical traditions

and modern economic and cultural ties between the United States and Ukraine. The article is based on the archival documents stored in the Hawaiian State Archives and the Hamilton Library University of Hawaii at Manoa, Honolulu, as well as the published sources and studies of American and Russian authors. In the Ukrainian historiography this topic was not covered that makes it relevant at the present stage of activation of migration processes in Ukraine. The combination of ideographic and biographical methods of research allowed to synthesize information on the topic and to present a coherent picture of these migratory processes, from sporadic to widespread ones. The subject is promising for further studies of various aspects of the history of migration from the territory of Ukraine. Giving the availability of modern Ukrainian community in the state of Hawaii, there is the possibility of deepening the diplomatic, scientific and cultural Ukrainian–American relations. The subject is also interesting for genealogy, which gives rich material for reflection on personal contribution to the development of inter-state relations, in this case in the United States, Ukraine, Canada, Germany, Japan, and Russia – the countries through which the migration flows ran from Ukraine to Hawaii. Keywords: Hawaii, Ukrainian immigrants, labor migration.”

Can be accessed at: http://resource.history.org.ua/cgi-bin/eiu/history.exe?&I21DBN=EJRN&P21DBN=EJRN&S21STN=1&S21REF=10&S21FMT=ASP_meta&C21COM=S&S21CNR=20&S21P01=0&S21P02=0&S21COLORTERMS=0&S21P03=IDP=&S21STR=sidptm_2017_28_8

М. Тимошик. “Америка українознавча,” *Українознавство* no. 3 (2017): 264–73.

[Ukrainian themes in the United States.]

Can be accessed at: <http://journal.ndiu.org.ua/article/view/120471/115458>

2. Argentina. “Ukraine Intends to Open a Third Honorary Consulate in Argentina,” *News from Ukraine*, 13 February 2018.

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Ukraine intends to open an honorary consulate in the city of Resistencia (province of Chaco, Argentina) to unite the Ukrainian community and solve their problems.

Ukraine’s Ambassador to Argentina Yury Diudin said this during a meeting with representatives of Ukrainian communities in the province of Chaco, the Embassy of Ukraine in Argentina reports.

Making the trips to San Bernardo, Roque Sáenz Peña and Las Breñas, the diplomat informed the ethnic Ukrainians about the current situation in and around Ukraine.

In addition, the participation of the Ukrainian community in the economic, social, political and cultural life of the province and preservation of the national and cultural traditions of the Ukrainian people were discussed. The Ambassador also informed the local residents about the prospects for opening of the Honorary Consulate of Ukraine in the city of Resistencia (with the consular district covering the province of Chaco). According to Mr. Diudin, the opening of the

diplomatic mission will contribute to further uniting the Ukrainian community and solving their problems.

As of now, the honorary consulates of Ukraine operate in the cities of La Plata and Posadas.

According to estimates, about 30,000 – 45,000 ethnic Ukrainians live in the Argentinean province of Chaco.

3. Australia. “Ukrainian Australians Create Platform for Interaction with Parliamentarians,” *News from Ukraine*, 28 March 2018.

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Ukrainian community of the Australian state of Victoria has initiated the creation of a group of friendship with Ukraine in the local parliament for regular communication with parliamentarians.

“We all are aware of the importance of the state of Victoria for Ukrainian Australians and we know about the role of the Ukrainian community of Victoria for the entire state. I welcome this excellent initiative of the Ukrainian community to establish an effective platform for interaction with the parliamentarians of the state and I wish successful cooperation in favor of both sides,” Ukrainian Ambassador to Australia Mykola Kulynych stated, an Ukrinform correspondent reports.

According to chairman of the Ukrainian community in the state of Victoria Yaroslav Kogut, the new platform will allow directly inform the parliamentarians about the needs of the community and to respond promptly to the requests of voters from among the Ukrainians of the state.

In particular, the Ukrainians of Victoria expect their parliamentarians to support the approval of the parliament’s statement on the occasion of the 85th anniversary of the Holodomor in Ukraine of 1932-33.

4. Australia. “Ukrainians of Australia Hold Protest Action ‘Kick off the Dictator, Stop Putin,’” *News from Ukraine*, 22 January 2018.

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The Ukrainian Australians were the first community to hold a protest action within the framework of the worldwide rally “Kick off the dictator, stop Putin!”

This is reported by an Ukrinform correspondent in Australia.

“We want to remind Australian society that the Russian Federation is an aggressor country that has occupied a part of the territory of the Ukrainian state and wages a war that has already claimed more than 10,000 lives of Ukrainians. That’s why we need to boycott holding of the championship [2018 FIFA World Cup] in Russia,” commented the curator of the action in Australia, Natalia Alekhina.

Participants in the protest action in Sydney held a rally in one of the central streets, the Pitt Street. In other cities of Australia, the Ukrainian community held the flash mobs.

On Monday, January 22, Ukrainians and friends of Ukraine in many world countries will hold an action demanding to ban the aggressive Russia from holding the finals of 2018 FIFA World Cup.

5. Australia. “My Kitchen Cruel,” *Herald-Sun*, 17 January 2018.

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By Anna Brain

CHANNEL 7’s My Kitchen Rules has offended the Ukrainian community by using symbols which have been compared to a swastika.

In promos for the show, starting in two weeks, Russian contestants Olga and Valeria stand in front of an MKR logo with a hammer and sickle incorporated into the design.

The pair toast with a shot of vodka and salute Russian President Vladimir Putin while saying: “What are we going to do tonight? Conquer the world. Where do we start? Australia.”

Community leader Stefan Romaniw says the Soviet symbolism is “offensive, comparable to a swastika, and so hate-filled as to be unacceptable if shown in anything other than a historical/documentary film context ... certainly never a symbol to be utilised for ‘fun’ or ‘humour’ any more than a swastika would ever be”.

While it might be argued the promo was intended to be lighthearted, a statement by the Australian Federation of Ukrainian Organisations said: “MKR’s naivety has played into the hands of Russian propaganda.” “At a time when the Australian government and many other governments around the world have sanctions in place against Putin and the Russian Federation, MKR’s flippant use of the hammer and sickle is incredibly offensive to all former Soviet nations.” The 2016 census says there are an estimated 38,000 Ukrainians living in Australia. Channel 7 has been contacted for comment.

6. Belarus. “Belarus to Popularize Ukrainian Language through Schools,” *UNIAN*, 16 March 2018.

There are also Ukrainian language courses for adults and children in Minsk and Gomel organized by the Ukrainian ethnic community in Belarus.

The Education Ministry of Belarus has approved the curriculum with the Ukrainian language as an optional subject for students from the fifth to ninth years of study at schools where Belarusian and Russian are the languages of instruction.

The ministry says the purpose of this program is “to develop students’ skills in speaking and writing in Ukrainian, based on elementary knowledge of the specifics of the Ukrainian language

in comparison with Russian and Belarusian,” RFE/RL’s Ukrainian service reported. The ministry also says this will also facilitate “the development of affection and respect for the Ukrainian people, interest in their language, culture, literature, customs and traditions,” it said.

The Ukrainian Embassy in Minsk says this is the result of Ukraine’s cooperation with Belarus in the sphere of education, as was discussed at talks with President of Belarus Alexander Lukashenko in Kyiv last year. As an RFE/RL correspondent reports, the language departments at universities in Minsk and Brest have already been training teachers of the Ukrainian language and literature. There are also Ukrainian language courses for adults and children in Minsk and Gomel organized by the Ukrainian ethnic community.

7. Canada. “RTA Professor Screens Documentary to Raise Awareness on LGBTQ+ Rights in Ukraine,” *Eyeopener*, 2 March 2018.

In Communities / March 2, 2018

By Adam Chen

Filmmaker Marusya Bociurkiw said a screening of her Ukrainian documentary “This is Gay Propaganda: LGBT Rights and the War in Ukraine” in 2015 was raided by far-right activists, one of them proclaiming “today a film screening, tomorrow an orgy!”

Shortly after, Bociurkiw said pro-LGBTQ+ rights Ukrainian activists printed the statement onto their shirts.

Bociurkiw’s provocative documentaries explore the overlooked and intersectional stories of local and diaspora communities within Canada and her family’s country of origin, Ukraine. During an event on Tuesday evening in the Media Commons Theatre at Robarts Library, clips highlighting the past two decades of her films were shown while she answered questions from a largely Ukrainian-Canadian audience of 30 people.

Bociurkiw is an associate professor in the RTA School of Media at Ryerson and the director of the Studio for Media Activism and Critical Thought. Bociurkiw uses her art as a form of activism, which is why she says she was recently awarded Ryerson’s Knowledge Mobilization & Engagement Award.

Ihor Tomkiw, a retired Ukrainian-Canadian public school teacher and a member of the LGBTQ+ community, said that Bociurkiw’s film shared a story that was unheard within Toronto’s often morally conservative Ukrainian diaspora population.

“So many people, they think LGBT and they just think sex,” said Tomkiw. “They don’t realize we’re just like everybody else, we have the same problems, we go to school, we have relationships, and we care about community.”

Bociurkiw said this moral conservatism results from past Ukrainian immigrants being forced to leave due to war and trauma. The period between the two world wars saw 70,000 Ukrainian war veterans, intellectuals, and rural farmers move to Canada for political and economic reasons.

34,000 more Ukrainians were displaced and settled in Canada as a result of the second world war.

Bociurkiw said these Ukrainian Canadians are preserving their culture as they knew it prior to leaving. “What doesn’t develop, necessarily, are things like identity politics, feminism, LGBTQ [rights]” Bociurkiw told *The Eyeopener*.

Ksenya Kiebusinski, the co-director of the Petro Jacyk program for the Study of Ukraine at the Munk School of Global Affairs, said that Bociurkiw’s work is helping to increase awareness of the diversity that exists within the Ukraine.

“She’s changing people’s attitudes,” said Kiebusinski. “It’s not just some backwards country, it’s part of Europe, it’s part of a global world.”

Her upcoming film “Post Revolution” highlights the overlooked role of women during Ukraine’s 2013 Euromaidan revolution in the capital city Kiev, where hundreds of thousands of protesters clashed with the police over the government’s decision to favour closer ties with Russia and the Eurasian Economic Union over the European Union.

“The impression I got was that women were completely behind the scenes making sandwiches,” said Bociurkiw, describing how the international news coverage of the revolution she’d seen prior to her arrival to Ukraine in 2014 did not accurately show the diversity of the protestors.

Bociurkiw’s newest project, “Post Revolution”, will follow the women and activists of the revolution five years after it took place. A release date has not been set.

Correction: This article has been updated with the correct spelling of Marusya Bociurkiw’s name.

8. Canada. “Unbound: Ukrainian Canadians Writing Home Wins 2018 Kobzar Literary Award,” *NewsWire.ca*, 1 March 2018.

NEWS PROVIDED BY
Shevchenko Foundation

Mar 01, 2018, 22:00 ET

Anthology edited by Lisa Grekul and Lindy Ledohowski

TORONTO, March 1, 2018 /CNW/ - Lisa Grekul and Lindy Ledohowski were awarded the 2018 Kobzar Literary Award at a gala dinner in Toronto tonight, for their book *Unbound: Ukrainian Canadians Writing Home*. The winners received \$20,000 from the Shevchenko Foundation, and University of Toronto Press, publisher of the winning title, received \$5,000.

Each of the finalists received \$1500:

Bohdan S. Kordan for *No Free Man: Canada, the Great War and the Enemy Alien Experience*, published by McGill-Queen’s University Press (2016)

Natalia Khanenko-Friesen for *Ukrainian Otherlands: Diaspora, Homeland, and Folk Imagination in the Twentieth Century*, published by University of Wisconsin Press (2015)

Erin Moure for *Kapusta*, published by House of Anansi Press (2015)

Alexandra Risen for *Unearthed: Love, Acceptance, and Other Lessons from an Abandoned Garden* (a memoir), published by Viking, a division of Penguin Random House Canada Ltd. (2016)

Jury members Randy Boyagoda, Charlotte Gray CM and Maurice Mierau, winner of the 2016 Kobzar Literary Award, described the book of original essays by contemporary Ukrainian-Canadian writers as “a composite picture of an important literary community.”

About Kobzar Literary Award: Launched in 2003 by the Ukrainian Canadian Foundation of Taras Shevchenko, the biennial Kobzar Award recognizes innovative contributions to Canadian literary arts through presentation of a Ukrainian Canadian theme with literary merit.
www.kobzarliteraryaward.com

About Shevchenko Foundation: The Ukrainian Canadian Foundation of Taras Shevchenko is a national, chartered philanthropic institution providing leadership by building and nurturing a permanent endowment fund dedicated to the preservation and promotion of the Ukrainian Canadian cultural heritage and the advancement of a flourishing Ukrainian community for the enrichment of Canada. www.shevchenkofoundation.ca

**9. Canada. “Indigenous, Ukrainian Performers Use Dance to Reveal Lost Stories,”
Edmonton Journal, 18 January 2018.**

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By Fish Griwkowsky

A bold new production by Shumka will pair Indigenous and Ukrainian cultures in a program making its world premiere at the Jubilee Auditorium April 27 and 28.

According to Shumka’s website, the multiple disciplinary show titled *Ancestors and Elders* “is a project borne from a desire to connect the Ukrainian settler experience to that of the Indigenous people of Treaty 6 territory. In a production to feature a cast of Shumka Dancers and multidisciplinary Indigenous artists, our goal is to share a story of the first Ukrainian newcomers to Canada, exploring the shared values - as well as respected differences - between Ukrainian and First Nations people.”

As well as evening performances, public outreach, and educational events and programs are part of the project.

As noted in the company's news release, "Survival, for both Indigenous and Ukrainian immigrant people in Alberta, often meant silence: lost stories and connections between our communities help us all survive tremendous loss and struggle. We use dance to begin to break that silence."

With a team including more than 40 Alberta-based designers, artists, storytellers, musicians and dancers, *Ancestors and Elders* is directed by Indigenous theatre artist Barry Bilinsky and Shumka's Joseph Hoffman.

Besides the company dancers, the list of participants is diverse and impressive, including story consultation and poetry by former Edmonton poet laureate Anna Marie Sewell; music by Carissa Klopoushak, Mike Romaniak and Anders Hunter. Visual art is by Lana Whiskeyjack and Svitlana Kravchuk. Costume design is Megan Koshka, with consultation by Melissa-Jo (MJ) Belcourt Moses, Trinity Chopyk and MaryAnn Baziuk. Lighting design is by Jeff Osterlin. Projection design is by Elijah Lindenberger.

Guest performances include Running Thunder Dancers, Darlene Auger and others.

Tickets are \$15-\$60 plus service charges through Ticketmaster.ca, and go on sale 10 a.m. Monday, Jan. 22.

Head to shumka.com for more information, and a sneak peek at some behind the scenes photos.

10. Canada. "Ukrainian-Canadian Group Thanks Edmonton-Based Troops for Service in Ukraine," *Edmonton Journal*, 15 January 2018.

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By Jonny Wakefield

Edmonton's Ukrainian-Canadian community took to the kitchen Monday night to thank local troops who returned from deployment in the war-torn European country last fall.

Dozens of local soldiers returned in September and October from Operation Unifier, a Canadian Forces mission to train the Ukrainian military as it battles Russian-backed separatists in the eastern part of the country.

Since then, members of Edmonton's Ukrainian community have been working with the Canadian Forces to organize a thank-you banquet for the soldiers.

"We thought it was very important to say thank you, and to show them our Ukrainian hospitality here in Alberta," said Olesia Luciw Andryjowycz, president of the Alberta Provincial Council of the Ukrainian Canadian Congress.

In December, the war in Ukraine became Europe's longest armed conflict since the Second World War. It started in 2014 when Russia annexed Crimea and escalated into armed separatist movements in the country's eastern regions.

Canada began training Ukrainian troops in 2015 and has committed to Operation Unifier until the end of March 2019. Canada's troops have "mainly" been from the 3rd Canadian Division, headquartered in Edmonton, according to a government website.

Slavka Shulakewych, provincial co-ordinator with the Ukrainian Canadian Congress, said this is the first time they've held a thank-you meal for returning troops. They'd been working with the military to schedule the dinner for around six months.

"I know it's tough being away from family and training another country's military, but we much appreciate (their) work and (their) help in (making Ukraine) one more step closer to a democratic country and a country that can defend itself," she said.

Monday's event featured a dinner with perogies, kielbasa and cabbage rolls, and performances by the Cheremshyna Dancers, the Verkhovyna School of Dance and the Verkhovyna choir.

Andryjowycz and Shulakewych were both born in Canada, but maintain ties to Ukraine. Andryjowycz's parents immigrated to Canada after the Second World War. Shulakewych's son had his wedding in Ukraine.

On a recent visit, Shulakewych was struck by the calm in the peaceful parts of the country.

"We were out there this summer, and everybody goes to the coffee shop ... and tries to keep a (stiff) upper lip, and for the most part 95 per cent of Ukraine is normal," she said.

She's seen the other five per cent, helping the Canada Ukraine Foundation organize doctor exchanges and raise funds for prosthetics for people injured in the fighting.

Cpl. Ethan Fulljames with Lord Strathcona's Horse (Royal Canadians) was one of around 75 Canadian soldiers to attend Monday's dinner.

He did two rotations in Ukraine, returning most recently last spring.

"It's nice that the community here is recognizing that Canadian soldiers have gone over," he said.

11. Canada. "Ukrainians Savour Holiday Tradition," *Brandon Sun*, 8 January 2018.

By: Michael Lee

Christmas may be over for most, but for many in the Ukrainian community, the festivities began just this weekend.

As per the Julian calendar, on Saturday night more than 50 Orthodox Ukrainians gathered at the Ukrainian National Home on Stickney Avenue for a Christmas Eve celebration.

Tetiana Grabovska serves borscht to friends in the local Ukrainian Orthodox community during Saturday's dinner.

The evening marked the final day of a 40-day fast, during which time no meat or animal products are allowed to be eaten.

The dinner, which was larger compared to previous years, had each family contribute something to the traditional feast of 12 meatless dishes, from borscht and perogies, to cabbage rolls and a Ukrainian dish made from wheat berries known as kutia.

"The turnout is fantastic," said Jerry Belinsky, parish president of the Ukrainian Orthodox Church in Brandon. "The people love it and it gives them a sense of community."

Before the meal began, Father Taras Udod, chancellor of the Ukrainian Orthodox Church of Canada, led the celebration with an opening prayer and song.

It was his first Christmas Eve dinner in Brandon and Udod, who works at the national ministry office in Winnipeg, said he came to fill in for the local priest who is currently on an extended sick leave.

The purpose of the fast, he said, is to help people grow spiritually so they are ready to receive the "great gift" from God — his only begotten son Jesus Christ.

Later in the evening, Udod led the Christmas Eve service, or Grand Compline, at the nearby Ukrainian church.

"It's a wonderful opportunity to celebrate our faith, our culture, to share it with one another and then to share it with the people around us," he said.

Many of the people who came out have immigrated to Canada within the last decade.

Tetiana Grabovska came to Canada eight years ago and has taken part in the Christmas Eve dinner ever since.

For her and many others, Grabovska hopes to pass on the Ukrainian traditions she learned in her home country to her children.

And with her parents still living in the Ukraine, it's communal events like the ones on Christmas Eve that have become that much more important. "When I come into church, I just feel Ukrainian," she said.

Mariana Pasakas moved to Brandon in 2011 for a "better life" after her husband got a job at Maple Leaf.

It was her first time at the dinner and to be surrounded by lots of Ukrainian families that evening made her feel the "spirit of Christmas," she said.

Like Grabovska, Pasakas also said it is important that her children learn the same Ukrainian traditions, so they too can pass them on to their children in the future.

As for the church community as a whole, Belinsky said they have seen a jump in people attending church services.

When as few as 12 or 13 people may have come out on a given day, nowadays as many as 50 will come out for church, with more than double that number on special days such as Easter or Christmas.

“It’s utterly fantastic,” Belinsky said. “This is the new generation. The church was here before I was here ... and the only way it can continue is with new people believing and attending.”

12. Canada. “Annual Ukrainian Christmas Dinner Promotes Tolerance and Community,” *Regina Leader-Post*, 7 January 2018.

“Anytime you can get people together in a room of diverse cultures, having fun — that starts up a whole new network of trust, of people feeling equal.”

By Jennifer Ackerman, Regina Leader-Post

It was from her late father that Elder Lorna Standingready learned what it means to have respect for the cultures and traditions of others.

He came home one day after working off the reserve and told Standingready of people he’d met that celebrated Christmas on Jan. 6 instead of Dec. 25.

“He said, ‘We’re going to honour that and respect that,’ she recalled. “So we keep our Christmas tree up until after the Ukrainians have their Christmas day.”

It is that honour and respect that earned Standingready a place at a very special table, that of Barb Dedi and her family who have been hosting a traditional Ukrainian Christmas dinner for the past 39 years. Having attended the dinner for over a decade, Standingready always says a prayer at the start of the meal.

The dinners began as a family tradition, but about 20 years ago Dedi began inviting leaders of different ethnic communities and other honourable guests such as the Lieutenant Governor and the mayor of Regina. With help from family and friends, Dedi prepares over 30 traditional Ukrainian dishes including borscht, perogies, cabbage rolls, poppy bread and more. She has had up to 50 guests in past years. This year, a modest 35 attended after a flu bug unfortunately forced some to stay home.

As president of both the Saskatchewan Association of Human Rights and Spring Free From Racism — which have recently been amalgamated — Dedi said after being invited to share in so many different cultures over the years, she felt compelled to do the same.

“Anytime you can get people together in a room of diverse cultures, having fun, that starts up a whole new network of trust, of people feeling equal,” she said.

The crowded Dedi house on Saturday evening seemed to radiate just that — a feeling of trust, equality and camaraderie. As guests arrived, pockets of conversation popped up here and there. New and old friends shared kind words, smiles and glasses of wine.

The long dinner table, made up of several smaller tables pushed together, was decorated with dozens of Ukrainian nesting dolls of various sizes and colours. Three loaves of Christmas bread known as Kolache were placed in the centre of the table, representing the Father, son and Holy Ghost. A candle in the middle of the bread symbolized the star of Bethlehem. Those are just a few of many Ukrainian traditions Dedi shares with her guests every Jan. 6.

Longtime friend Frieda LaVasseur helped Dedi prepare the cabbage rolls and the table settings on Thursday and was back at the house on Saturday afternoon to help with the final touches.

“You get to share something and go away with something, meet new people — that’s the best part about it,” said LaVasseur.

She said in a small way, bringing so many different people together and sharing experiences helps eliminate racism. For Standingready, there is a duty to bring the harmony created around Dedi’s dinner table into the rest of the community.

“We must show people that yes, we can get along,” said Standingready. “We must let people know that we must respect and this will slowly erode racism in this country.”

13. Egypt. “Ukraine: Traditional Celebration at the Embassy of Ukraine,” *Egypt Independent*, 13 March 2018.

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It was the third consecutive year that representatives of Ukrainian community in Egypt and their families, diplomats from the Embassy of Ukraine gathered together on March 10 to mark the 204-th anniversary of Taras Shevchenkos birth and Mothers day, which will be celebrated in Egypt this month.

Photo exhibition and a story about the prominent Ukrainian poets life and creative activities, recital of his poems, a quiz, childrens drawings, games and entertainments for children and adults such was the atmosphere of this festive event.

14. General. “Ukraine Economy: Quick View - Demographic Crisis Looming,” *Economist Intelligence Unit – ViewsWire*, 27 March 2018.

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Ukraine’s population is rapidly shrinking, constraining long-term economic prospects.

Ukraine's population is decreasing at an average annual rate of 0.4%. In comparison, average yearly population growth in EU countries stands slightly above 0.2%, which is also weak. At an annual rate of 14.4 per 1,000 people, deaths far outpace births. Fertility is very low, at only 1.52 children born per woman (below the natural replacement rate of 2.1). As a result, the country's total population has shrunk from 51.7m in 1991 to an estimated 42.4m in 2017. This figure excludes Crimea, which Russia annexed in 2014, and parts of the Donbas, which are controlled by Russian-backed separatists-these areas have a total combined population of 2.5m.

Ukraine's negative demographic trends mirror those of countries of the former Soviet Union, many of which have seen their populations shrink over the past few years. However, emigration is another important factor in Ukraine's demographic trends. Central and eastern European countries are currently hosting a large number of Ukrainian migrants, who usually move out of the country in search of better economic conditions: some 400,000-1m Ukrainians are estimated to be living in Poland. In addition to discouraging them from childbearing, low local wages drive Ukrainians to work abroad; monthly wages averaged US\$289 in Ukraine in January 2018, compared with US\$1,317 in neighbouring Poland. Furthermore, significant gaps in access to healthcare combine with poor lifestyle choices to produce one of the lowest life expectancies in Europe, at 72 years (compared with 78 years on average in the EU).

The country's population is not only shrinking, but also ageing. A slow increase in life expectancy, combined with a persistently low fertility rate, means that the worker to pensioner ratio, which currently stands at 10:9, will be further tilted towards pensioners in the coming years. The pension fund's deficit stands at around HRN145bn (US\$5.4bn) and it is unclear how it will be financed in the long run. A pension law adopted in 2017 did not meet an IMF request to increase the pension age (it stands at 60 for men and 58 for women); however, it did increase pension entitlements, raising doubts over the sustainability of the pension system.

15. General. "Ukrainian Immigrants May Send \$9 Billion Home in 2018, Central Bank Says," *Reuters News*, 21 March 2018.

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KIEV, March 21 (Reuters) - Ukrainians working abroad are expected to send around \$9 billion home this year, about the same as last year, the central bank said on Wednesday.

The number of Ukrainians working outside Ukraine has risen in recent years as the economy weakened, following Russia's annexation of Crimea and a separatist revolt in industrial eastern regions, backed by Russia.

The central bank has recalculated remittance figures for 2015-2017 and said \$2 billion more was sent home each year than previously thought. The new totals are \$9.3 billion in 2017, \$7.5 billion in 2016 and \$7 billion in 2015.

This year's expected remittances are considerable for Ukraine, amounting to more than the \$8.4 billion it has received so far from the International Monetary Fund under a reforms-for-aid programme agreed in 2015.

In February, the central bank said around 2.2 million Ukrainians were working abroad, equivalent to 8 percent of the working population. It warned that the depletion of Ukraine's workforce may accelerate, undermining Ukraine's economic recovery.

The number of Ukrainians working abroad has cut into revenue for Ukraine's pension system, which is burdened with a large deficit - the equivalent of around 5 percent of gross domestic product in 2017. (Writing by Alessandra Prentice, editing by Larry King)

16. General. "Loans, Grants to Small Businesses in Ukraine to Restrain Outflow of Labor – FM," *Interfax: Ukrainian General Newswire*, 22 January 2018.

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KYIV. Jan 22 (Interfax-Ukraine) - Ukraine is holding talks with the European Commission and the European Investment Bank to implement a broad program for granting loans and grants to small and medium-sized businesses in Ukraine in order to minimize the outflow of Ukrainians to work abroad, Ukrainian Foreign Minister Pavlo Klimkin has said.

"We are now working with the European Commission and the European Investment Bank that one of the important ways that the European Union can and should apply is a broad micro-credit and micro-grant program for small and medium-sized businesses in Ukraine. Only such business will effectively preserve jobs," Klimkin said in Kyiv on Monday at a press conference on the results of the activities of the Ukrainian diplomacy in 2017 and priorities for 2018.

He noted that there was currently a situation when not only the western regions of Ukraine, but also the southern and central regions are affected by the fact that Ukrainians leave for work abroad.

Klimkin also noted that the number of employed Ukrainians in Poland was almost a million people.

17. Italy. "Analysis: Why Will Pope Francis Visit the Ukrainian Parish in Rome?" *Catholic News Agency*, 12 January 2018.

By Andrea Gagliarducci

Vatican City, Jan 12, 2018 CNA.- On Jan. 28, Pope Francis will visit the Basilica of Saint Sophia, the Greek Catholic Ukrainian parish in Rome. While there, he will pray in front of the tomb of Bishop Stefan Czumil, who served as a missionary to Argentina, and was a childhood mentor to the young Jorge Bergoglio.

The news of the visit was released today by the Holy See Press Office. Beyond the personal attachment the Pope has for Bishop Czumil, the visit is meant as a pastoral visit and a sign of closeness to the Ukrainian Catholics living in Italy, and in general abroad.

It will be a short visit: the Pope will meet with the Greek Catholic Ukrainian community in the Basilica, and will speak after an address delivered by the Major Archbishop Sviatoslav Shevchuk. After the speech, he will go down to the crypt, for a moment of prayer in front of the tomb of Bishop Czumil, as well as in front of the tomb of Cardinal Slipyi.

St. Sophia was modeled on the designs of medieval Ukrainian churches in Kiev, and is home to about 14,000 Ukrainians living in the Diocese of Rome. Its symbolic importance goes far beyond the Diocese of Rome.

The Church was built in 1963, thanks to a collection launched by the then Archeparch Josip Slipyi, who went to Rome after he had spent 18 years in Soviet prison camps in Siberia and Mordovia.

The basilica has, for decades, been considered the “home” for Greek Catholic Ukrainians sent into diaspora during Soviet rule.

In 1946, the Soviet authorities convoked a false “Synod” of Lviv, revoking the Union of Brest - the Council that put the Greek Catholic Church in union with Rome – and forced Ukrainian Catholic parishes and eparchies into the hierarchical structure of the Orthodox Church. The Ukrainian Catholic Church survived clandestinely and in exile.

After the “Synod,” the church built in Rome was a welcome point of unity and solidarity for the members of the Ukrainian Catholic Church.

Saint Sophia was consecrated Sep. 28, 1969 by Blessed Paul VI. The Pope wanted to concretely show his own solidarity with the persecuted Church of the Ukraine. Years earlier, in 1963, Paul VI made the decision to move the body of Saint Josaphat, the patron of the Ukrainian Church, under the Altar of Confession in St. Peter’s Basilica, to symbolize the union between Eastern and Roman rites.

The Ukrainian Greek Catholic Church is the biggest of the sui iuris Catholic Churches, the eastern ritual Churches in full communion with Rome.

Pope Francis’ presence will strengthen this union with Rome. According to Major Archbishop Sviatoslav Shevchuk, the head of the Greek Catholic Ukrainian Community, Pope Francis’ visit is “a sign of solidarity with the Ukrainian people, and a way to show closeness with Ukrainian migrants to Italy, who consider Saint Sophia’s Basilica their home, and a link to their native land.”

In fact, Pope Francis’ visit might be considered far more than that, considering the political situation in the Ukraine.

During a speech delivered Jan. 8 to the diplomatic corps accredited to the Holy See, the Pope made a clear mention of the Ukrainian conflict.

The Pope said that “a shared commitment to rebuilding bridges is also urgent in Ukraine,” as “the year just ended reaped new victims in the conflict that afflicts the country, continuing to bring great suffering to the population, particularly to families who live in areas affected by the war and have lost their loved ones, not infrequently the elderly and children.”

The “forgotten conflict” of the Ukraine has been one of the main focus of the Holy See diplomacy so far. Cardinal Pietro Parolin, Vatican secretary of State, visited the country in June 2016. His reports were decisive to launch the program “The Pope for Ukraine,” which began with an extraordinary collection Apr. 24, 2016.

The Holy See has kept a balanced position between the Ukrainian and Russian claims over the territory of Crimea, according to Metropolitan Hilarion, the head of external relations in the Orthodox Patriarchate of Moscow. For this reason, the Pope has not yet scheduled a trip to Ukraine, although Eastern Europe is clearly at the center of the Pope’s attention – the Pope will likely travel to Estonia, Latvia and Lithuania in Sep. 2018.

For all of these reasons, Pope Francis’ visit to the basilica of St. Sophia in Rome will also be a sign of pastoral concern toward the Ukrainian people during a time of national difficulty. It is not a political visit, nor it should be treated as one. However, the Pope will give strength to the Ukrainian population who endured diaspora, and to those who face a continuing conflict over eastern Ukraine.

The Pope knows the history of the Greek Catholic Ukrainians thanks to Bishop Czmil, the first Ukrainian Salesian sent on a mission to Argentina. Czmil was very important to Pope Francis, as the Pope himself explained Nov. 9, 2017 to the students of the College St. Josaphat, the Ukrainian seminary in Rome.

The Pope said that “it was Fr. Czmil who taught me how to participate in the Ukrainian rite of the Mass, opening me to a different liturgy.”

18. Netherlands. “Ukrainian Center Opens in The Hague,” *News from Ukraine*, 16 February 2018.

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The Foundation “Ukrainians in the Netherlands” opens a hub for the Ukrainian community in The Hague.

Head of the “Ukrainians in the Netherlands” Vira Zwaan posted on her Facebook page: “The premises for the Ukrainian community center in The Hague were provided following to the constant appeals of the Foundation ‘Ukrainians in the Netherlands’, the assistance of Extraordinary and Plenipotentiary Ambassador of Ukraine to the Kingdom of the Netherlands Vsevolod Chentsov and the constant support of the counselor of the Embassy of Ukraine Natalia Klimkina. Now Ukrainians have the place to meet, to hold more Ukrainian events, lessons, trainings, open clubs and even to play football together.”

The first event in the Ukrainian center – the day of Ukrainian cuisine in The Hague – will be held on Saturday, February 17, from 16:00 to 22:00.

As indicated on the website of the Embassy of Ukraine in the Kingdom of the Netherlands, about 5,000 Ukrainians live in the country, according to unofficial data.

19. New Zealand. “Ukrainian Association of New Zealand Condemns Statements by Country’s Foreign Minister on Resumption of Trade with Russia,” *Ukrinform*, 14 March 2018.

The Ukrainian Association of New Zealand has written an open letter to Foreign Minister of New Zealand, Hon. Winston Peters.

“The Ukrainian Association of New Zealand (Northern Regions) and The Ukrainian Gromada of Wellington express concern on behalf of their members and all Ukrainians living in New Zealand in relation to the recent comments regarding the proposed closer trading relations with the Russian Federation made by Deputy Prime Minister and Minister of Foreign Affairs of New Zealand, Hon. Winston Peters, in the Newshub Nation programme,” reads a statement published on Facebook page of the association.

“The sanctions officially adopted by New Zealand against the Russian Federation in response to its violations of Ukraine were adequate in relation to the situation and were aligned with sanctions adopted by many of New Zealand’s political and trading partners such as Australia, the European Union and the United States of America. We, Ukrainians of New Zealand, greatly appreciate New Zealand’s consistent stance and comprehensive support of the territorial integrity and sovereignty of Ukraine. For this reason, the recent comments of Hon. Winston Peters cannot be left without response, as they go against the political and trading stances adopted by New Zealand thus far and many of New Zealand’s major partners, as well as directly affecting Ukrainian people,” the statement reads.

The Ukrainian Association underlines that the Russian Federation has not eliminated any of the reasons for which sanctions were imposed. Moreover, Russia continues to disregard appeals from the international community to stop its aggression against Ukraine, ignoring its international obligations and acting in contravention of fundamental international peacekeeping values.

“Supporting Russia’s acts of aggression is the worst possible signal that New Zealand could give to the international community and will encourage Russia to freely and with impunity violate the fundamental principles of international law,” the statement reads.

According to the Ukrainian Association of New Zealand, Hon. Winston Peters, as a leader of a country which protects human rights, democracy and the rule of law, cannot allow such behaviour as exhibited by the Russian Federation to be tolerated.

“The participation of New Zealand in international sanctions against Russia is a demonstration of solidarity across the international democratic community,.. We, Ukrainians of New Zealand, ask

to be assured that the official position of the New Zealand government will remain in line with the position of the civilised democratic world,” noted in the letter.

20. Poland. “Poland Expects over 2 Mln Employment Declarations from Ukrainians in 2018,” *PAP Market Insider*, 29 March 2018.

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Warsaw. March 29, 2018 (PAP) - Poland expects the number of employment declarations from Ukrainians edge up in 2018, to slightly over 2 mln, investments and development minister Jerzy Kwiecinski told a conference.

“I think that this year the number of declarations will be somewhat higher, slightly over 2 million,” Kwiecinski said.

“In the previous year, we had ca. 1.8 million declarations from Ukrainians. . . but we cannot expect this number to rise significantly,” the minister added, pointing to the already sizeable labor migration from Ukraine.

21. Poland. “Polish-Ukrainian Marriages Surge by 250 Percent,” *Polish News Bulletin*, 30 January 2018.

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The number of Polish-Ukrainian marriages registered in Poland has increased by 250 percent. This is the result of an influx of a large number of Ukrainian immigrants to Poland, stated demographer Piotr Szukalski of Lodz University. In the last two years, the number of bi-national marriages increased from 3,367 to 4,662, i.e. by nearly 38 percent. As a result, instead of the usual 1.5-2 percent binational marriages constituted 2.4 percent of marriages registered in 2016. According to statistics, three times more Polish nationals enter into marriages with foreign nationals outside of Poland. According to Szukalski, it can be expected that in the next 2-4 years the number of Polish-Ukrainian marriages will continue to rise and may exceed the record from the period immediately before Polish accession to the EU. In 80 percent of cases, Polish-Ukrainian couples are made up of male Poles and female Ukrainians.

22. Portugal/Hungary. “Ukrainians in Portugal Show Christmas Nativity Play,” *News from Ukraine*, 9 January 2018.

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Students of the Ukrainian school in the city of Evora (Portugal) presented a theatrical performance of the Christmas Nativity.

This has been reported by Stozhary portal.

“Ukrainians in Portugal, who are far from their home and their families, do not forget about their traditions and their spiritual heritage,” the statement reads.

Earlier it was reported that the Ukrainian Diaspora of Hungary also celebrated Christmas in Budapest.

23. Spain. “Diaspora in Madrid to Honour Memory of Holodomor Victims,” *News from Ukraine*, 22 February 2018.

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On Sunday, March 11, a divine liturgy dedicated to the 85th anniversary of the Holodomor of 1932-1933 in Ukraine will be held in the capital of Spain.

This was reported by the Ukrainian Embassy to Spain on Facebook.

The divine liturgy will be held by Archbishop of Madrid, Cardinal Carlos Osoro Sierra.

The event will take place in the Almudena Cathedral of the Catholic Archdiocese of Madrid at 12:00.

24. Turkey. “Protesters Picket Russian Consulate in Istanbul Due to Annexation of Crimea,” *News from Ukraine*, 26 February 2018.

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Residents of Istanbul and representatives of the Crimean Tatar diaspora from various cities and provinces of Turkey, the United States, and Romania picketed the building of the Russian consulate in the city due to Russia's annexation of Crimea on Sunday, February 25.

The participants in the rally put a black wreath near the building of the Russian Consulate in Istanbul, as a symbol of protest and disagreement, Crimea.Realities reports.

This gesture has become traditional for the Crimean Tatar diaspora in Turkey since Russia's annexation of Crimea in 2014.

During the rally, the participants chanted “Fascist Russia, away from Crimea,” “Crimea will become a cemetery for invaders,” “Crimea was and will remain Turkic,” “Crimean Tatars are true owners of Crimea.”

The protesters were joined by representatives of the Ukrainian, Azerbaijani diaspora and supporters of the people's nationalist party of Turkey, who call themselves “gray wolves.”

“I came today to support our brothers - Tatars. Crimea is Ukraine. We are one state. We are one country. We are one people. We, as the Ukrainian diaspora of Istanbul, follow closely everything that is happening in Ukraine and in Crimea. We know that genocide of the Crimean Tatars is going on in Crimea. We know what kind of outrage the Russian government is committing in Crimea,” said Olha Kovalenko, a representative of the Ukrainian diaspora in Istanbul.

The rally united people of all ages. The elderly residents of the city and young people were holding flags and chanted slogans. The picket lasted about an hour. Its participants read out a resolution stating that the Crimean Tatar diaspora in Turkey does not recognize annexation of Crimea and demands that Russia immediately liberate the peninsula and return Crimea to Ukraine.

Ukraine proposes proclaiming February 26 the Day of Crimea's Resistance to Russian Occupation. On this day in 2014, a rally in support of the territorial integrity of Ukraine was held opposite the building of the Crimean Supreme Council. Pro-Russian activists, including those from the Russian Unity party, opposed the protesters.

25. Turkey. "A Ukrainian Library Has Been Opened in Ankara, Turkey," *RISU*, 17 January 2018.

This is reported by NGO Ukrayinsky Spilka (Ukrainian Union) according to Ukrinform Agency.

"Finally, our dream has come true. The Ukrainian library has been opened in Ankara. The library includes 1,500 copies of fiction and study books," the report reads.

In addition to popularizing Ukrainian literature, the organization also seeks to attract volunteers to social activities.

[Religious Information Service of Ukraine.]

26. Turkey. "New Ukrainian Community Registered in Turkish Town of Alanya," *News from Ukraine*, 12 January 2018.

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A new organization of the Ukrainian community in Turkey has been registered in the town of Alanya.

"A good beginning of the year: one more organization of the Ukrainian community, which continues to unite, has been legally registered in Alanya," Ambassador of Ukraine to Turkey Andriy Sibiha posted on Twitter.

Alanya is a town in Turkey 120km south of Antalya.

There was no organized diaspora in Turkey for a long time. In May 2008, the Ukrainian Cultural Society was established in Istanbul with the assistance of the Embassy of Ukraine in the Republic of Turkey and the Consulate General of Ukraine in Istanbul. In June 2009, the NGO "Ukrainian Homeland" was registered in Antalya. In 2017, the Ukrainian Union in Ankara and the Association of Cultural and Mutual Aid in Istanbul were founded. A small community gathered in Izmir.

27. United Arab Emirates. "UWC President Czolij Asks UAE Authorities to Provide Land for Ukrainian Church," *News from Ukraine*, 14 March 2018.

Ukrainian World Congress (UWC) President Eugene Czolij has urged the UAE authorities to provide land to build a Ukrainian church.

This was reported by the press service of the Ukrainian World Congress (UWC).

“The UWC president called upon the governing authorities of the UAE to provide the Ukrainian community with land to build a church and access to a facility in which they could organize cultural activities,” the statement reads.

During his visit to the UAE, Czolij met with representatives of the Ukrainian community in Abu Dhabi and Dubai, where he presented the work of the UWC and discussed the ways of future cooperation.

The UWC president also participated in a solemn event on the occasion of the official opening of the Ukrainian Social Club in the UAE.

In addition, during the visit, Czolij spoke at a UN Pre-conference Workshop in conjunction with the Dubai International Humanitarian Aid and Development Conference (DIHAD) that was dedicated to the development of cooperation on humanitarian aid issues between governments, business sectors and diaspora.

He presented the humanitarian crisis in Ukraine caused by the ongoing hybrid aggression of the Russian Federation, outlined the contribution of the 20-million strong Ukrainian diaspora led by the UWC to the aid effort and called for international attention to the situation and tangible support for the victims.

28. USA. “Presenting Women’s Voices,” *Dickinson Press*, 26 February 2018.

By Linda Sailer

Poet and educator Lindy Obach from Sioux Falls, S.D uses poetry to paint pictures with words -- descriptions of the prairie and a tribute to her Ukrainian heritage.

Obach will read excerpts from her book of poetry titled “North of Zenith” and lead a creative writing workshop during Women’s Voices at Dickinson State University.

“I’m not afraid to lay my emotions out there on a page and I hope some of my pieces make people view the place they’ve lived their whole lives in a different perspective,” Obach said.

She grew up five miles east of Belfield on a homestead started by her great-grandparents. Her parents, Mike and Robbie Obach still live there. She graduated from South Heart High School.

“I want to give a shout-out for a really great education in a small rural town -- I owe a lot of my writing to the education I received,” she said.

She graduated from Minot State University with a degree in English and went on to graduate school. She taught English at the University of South Dakota from 2006-2017. Deciding she needed a change, she's now teaching ELLS (English Language Learners).

"We have a large population of Bhutanese -- these students grew up in refugee camps and yes, I really enjoy working with the population."

Obach has always been a writer and a reader, growing up in a family of readers.

"I'd go in the back room and type up poems and bring them out for mom to read them," she said. "I've always been inspired by the landscape I grew up in western North Dakota -- a big prairie, open sky and the badlands. I think miracles happen in the midwest, and my writing tries to reflect that."

Grandma Obach is credited for nurturing her green thumb.

"Her old hollyhocks seed is planted in my yard now, and in two weeks, I'll find buds in the garden. It's frozen now, but there's life underneath -- the prairie is so full of life and richness."

While teaching is her career, writing is her passion. She has been published in a number of literary journals and magazines. Her chapbook, "North of Zenith" was published in 2016. The poetry's name was inspired because their farm was two miles away from Zenith -- located five miles west and north of South Heart. Floods of 1906 and 1907 signaled the end of its population growth. At one time, it had a school of three rooms from grades 1-12 with an attached teacherage. The school burned to the ground in 1946.

"My grandparents were Ukrainian immigrants, so I grew up in that culture. We went to the summer workshops and my sister and I danced year around," she said. "(The book) is an ode to that Ukrainian history, to community and family."

Obach will do readings from "North of Zenith" at 7 p.m. on Monday, March 5, in DSU's Beck Auditorium. She will give a free workshop on creative writing at 7 p.m. Tuesday, March 6, at the Dickinson Area Library.

"I think poetry is the best way to express myself," she said. "Poetry has the ability for image making, distilling the language down to its most pure form -- that's what works for me as a writer."

"I think anybody has the innate skill to look around to see what's out there," she continued. "Sometimes in the current world of news, people feel who cares what I have to say. What I say, is you are someone who has worth. I grew up in a trailer house on a farm in the middle of North Dakota. If I have things to say, anyone does."

Obach appreciates the opportunity to present during Women's Voices.

"I'm just so happy women everywhere are finding the power and courage to speak," she said. "It's Women's History Month... an entire month of activities are dedicated to Women's Voices and that's awesome."

Schedule

In celebration of Women's History Month, Dickinson State University will feature a lineup of events for the 15th annual Women's Voices in March.

This year's theme is titled "Women of the Past and Present: Celebrating a Century."

"The community will gain a greater appreciation and understanding of the role that women played in the development of western North Dakota and the university's history," said said Lara Carlson McGoey, Women's Voices co-chair and professor of English. "Those who attend will also have the chance to examine the impact of women in education and nursing. Holding a creative writing workshop will provide an artistic outlet for the larger community of Dickinson."

Tuesday, March 1

"Celebrating a Century of Women's Philanthropy," noon to 1 p.m., DSU Student Center Ballroom. Event initiated by the PEO organization that promotes the advancement of women through education.

Monday, March 5

"Celebrating a Century of Local Women's Writing," 7-8:30 p.m., DSU Beck Auditorium in Klinefelter Hall. Features Lindy Obach, a Belfield-area author.

Tuesday, March 6

"Celebrating Creative Writing: A Writing Workshop with Lindy Obach," 7-8:30 p.m., Dickinson Area Public library.

Wednesday, March 21

"Celebrating a Century of Nursing," 6-7 p.m., DSU Beck Auditorium, Klinefelter Hall. The DSU nursing students will present a skit on the history of nursing.

Tuesday, March 27

"Celebrating a Century of DSU Women," 7-9 p.m. DSU Beck Auditorium, Klinefelter Hall.

Program profiles such leaders as Maude Klinefelter, Mathilda Stoxen and Dorothy Stickney -- women who helped shaped DSU into the university it is today.

This year's Women's Voices is sponsored by the Heart River Writers' Circle, DSU Stoxen Library, American Association of University Women, Dickinson Area Public Library, the Dickinson Area community Foundation and Dickinson State University. For more information, contact Lara Carlson McGoey, 701-483-2316.

All the events are free and open to the public.

29. USA. "Arrival of Russian Gas Stirs Ukrainian Community," *Boston Globe*, 1 February 2018.

“Sanctions, anyone?” taunted RT, the Kremlin-controlled television network, in its report on the successful delivery of Russian natural gas to Boston Harbor on Sunday. Despite US efforts to hold Russia accountable for its war in Ukraine and illegal annexation of Crimea, one of the companies sanctioned by the Obama administration overcame those obstacles with a symbolic flourish, by delivering its very first liquefied natural gas shipment to the United States.

It’s been a bad week for efforts to deter Russia’s president, Vladimir Putin. News emerged that Russia’s spy chief had been allowed to visit the United States, in apparent violation of the sanctions; the Trump administration announced a set of toothless responses to Putin’s 2016 election meddling; and the Gaselys, a ship whose cargo included Russian gas, chugged into Everett to fill cold-weather energy demand that the Commonwealth chooses not to meet with domestic natural gas.

Distrigas, the firm that imported that liquefied natural gas, said the transaction wasn’t prohibited, because the restrictions apply only to the company that exported it from its gas fields in Siberia, not to the liquefied natural gas itself. But the workaround clearly violated the spirit of measures designed to put a price on Russia’s aggression by punishing companies and individuals linked to the Ukraine war.

Another tanker, expected to carry Russian gas from the same facility, is due later this month, but the company should reconsider the purchase, and the state should reconsider the policies that put Massachusetts at the mercy of foreign gas imports. The United States is the world’s largest producer of natural gas, but deliveries in New England are hampered in cold winters by constrained pipelines, which officials like Attorney General Maura Healey have resisted expanding, and a longstanding federal law that effectively prevents marine shipments to Boston from American LNG producers.

Policy makers have imposed a double standard, rejecting domestic gas over solvable concerns while accepting, with apparently no questions asked, the need for foreign LNG shipments with troubling environmental and human rights implications.

But members of the area’s Ukrainian-American community — an estimated 90,000 Ukrainians and Ukrainian-Americans live in Greater Boston — are asking questions.

“I’m outraged,” said Peter Woloschuk, a former Globe journalist who writes about Boston’s Ukrainian-American community. “How is it that our government hasn’t spoken up?” Boston hospitals, he noted, have helped treat war victims; a Boston-based nonprofit sends about \$100,000 a year in surgical supplies to Ukraine. “Here we are taking care of the victim’s of Russian aggression, and Distrigas is giving money to Russians and a Russian government that’s going to be used to create more victims.”

Members of the local Ukrainian-American community were drafting a letter of protest to Distrigas on Wednesday night, and Woloschuk said there were plans to hold a protest at the company’s Everett terminal within the next few days.

“I don’t want to use Russian gas,” said Vsevolod Petriv, the chairman of the Boston branch of the Ukrainian Congress Committee of America. “I’m not sure why we can’t use our own gas.”

Petriv said attention in the United States had slipped since the dramatic Kiev protests that drove out pro-Putin leader Viktor Yanukovych in 2014, and the subsequent war instigated by Russian-backed separatists in eastern Ukraine. Had a gas shipment from a Putin-linked firm arrived when more of the world’s focus was on Ukraine, he said, “there probably would have been more reaction.”

Still, he said Ukrainians wouldn’t be deterred by waning public attention and the holes that seem to be opening in US sanctions. Although the heaviest fighting has tapered off, the war continues to claim lives; the death toll recently topped 10,000 killed, according to the United Nations.

“We’re in this, we’re going to win, we’re going to hold on,” he said. “If the rest of the world wants to support us, fine. If they don’t, we’re still going to do it.”

30. USA. “This Church Has Survived a Fire That Started Back in 1962,” *BBC News*, 24 January 2018.

By Owen Amos
BBC News, Centralia, Pennsylvania

The town of Centralia has been left to die - but its last remaining church is thriving.

In Pennsylvania’s coal-mining mountains, there’s an empty grid where a town once lived. Once, there were homes and gardens. Now there are weeds.

Before Centralia started burning from below, more than a thousand people lived here. At the last count, there were six.

The roads remain - on Google Maps, they have names like Railway Avenue and Apple Alley - but on the ground, they are ghost streets. Nameless. Silent. Stripped bare. Anonymous, in every sense.

On the horizon, though, a piece of Centralia survives.

A white church rises between black trees. A blue dome shines against the snow. Its congregation has left town, but Centralia’s Ukrainian Catholic Church isn’t going anywhere.

John Mayernick Sr was born and raised in Centralia, back when it was a living, breathing, coal-mining town.

“Everybody watched out for each other,” he says. “If you did something wrong, and someone didn’t like it, they’d say ‘I’m going to call your dad’, and that was the end of it.

“And buddy - you better get home quick, because you didn’t want that to happen.”

But, on 27 May 1962, Centralia changed. A fire spread from a surface mine to underground seams, and kept burning. (It's not known how the fire started, but "the most widely accepted" explanation - according to the state - is that workers set fire to a nearby rubbish dump.)

More than \$7m was spent trying to stop the fire, but it didn't work. In 1983, the US Congress approved a \$42m package to relocate the residents.

Now, some locals think the fire is either out, or no longer poses a danger. The state says the fire could burn for more than 100 years.

By 1983 - when Congress funded the relocation - John had already moved to Numidia, eight miles north. But, although Centralia was disappearing, he kept coming to the blue-domed church where he was baptised. More than 40 years later, he's still here.

"This was our church," he says, looking at the stained-glass windows.

"Everybody in my family - they were baptised here, went to communion here. Even buried here, some of them.

"I could have gone to [churches in] Berwick, or Mount Carmel, or Marion Heights. But as long as it's going, I'll keep coming."

A church in a place with no people needs deep, strong foundations, or it crumbles. Joanne Panko's family is one of those foundations. Joanne, 67, was baptised here, as was her mother. Her grandmother also worshipped here, after arriving from Europe in her 20s.

In 1987, with the fire burning, Joanne left Centralia for Bloomsburg, a 19-mile drive away. Did she think of finding a new church?

"Never," she says, sitting on a pew with her grandson. "Never."

Mary Anne Mekosh's family is another foundation. Like Joanne, Mary's parents and grandparents came here.

She left Centralia after high school, moving to the Washington DC area, but now lives five miles south of the town.

Mary, 68, is proud of her church - "We're stable, and we want it to continue" - but is sad that Centralia was left to die.

"I'm not someone who hates our government, or thinks it's incompetent," she says.

"I just don't understand how this was allowed to happen. I really believe the fire could have been put out in the early days."

By the 1980s, Centralia was fading from the map, like a photo developing in reverse. When the fire started, there were five churches in the town. One by one, they disappeared. In 1986, the Ukrainian church - built in 1911 - almost followed.

“It was on its last breath,” says Father Michael Hutsko, the pastor.

“The church would have been knocked down, and all that would have remained was the cemetery.”

But, as the state oversaw the clearance of Centralia, Archbishop Stephen Sulyk ordered a survey under the hillside church.

“So they drilled, and they found solid rock [rather than coal],” says Father Hutsko.

“That’s so scriptural. ‘You are Peter and upon this rock I will build my church.’”

The building was saved, and - with the help of families like the Mayernicks, the Pankos, and Mekoshes - the church kept watching over Centralia.

In November 2015, the head of the Ukrainian Catholic Church, Major Archbishop Sviatoslav Shevchuk, visited Centralia during a tour of the US. He was so impressed by the church, it was made a pilgrimage site. A framed letter on the church wall, complete with the patriarch’s golden seal, confirms the honour.

The first pilgrimage took place in August 2016, with 500 - 600 visitors from across the US. Another took place in 2017, and the next is planned for the last Sunday in August 2018.

“We invite people worldwide to join us,” says Father Hutsko. “We really want to extend it – it’s not just for Ukrainian Catholics.”

Father Hutsko became pastor in Centralia in August 2010, but knew the town as a boy.

“I went to seminary in 1976 with someone from the parish,” he says.

“I would come to visit him - his family had a little grocery store in their home - and it was always a special place.”

After their Sunday morning service, Father Hutsko and his congregation stay for drinks and doughnuts at the back of the church.

“There’s nowhere else in town to go,” he says, smiling.

As the smell of incense lingers, old neighbours catch up over coffee, while younger parishioners race between the pews.

“We lost the town, but we didn’t lose the church,” says Father Hutsko.

“As a priest, that gives me great uplift, great feeling, both spiritually and socially.”

Father Hutsko - who has another parish in Mount Carmel, four miles west - is confident the church will survive “longer than I’m going to be alive”.

“When you look back, it was saved in 1986 for something greater,” he says.

“I think the history is unfolding before our eyes. The final chapter hasn’t been written yet.

“We don’t know what it’s going to be, but when I look back I see the hand of God, really, in all of these things.

“I can’t help believe that something truly spectacular is going to happen here. Truly spectacular.”

[<http://www.bbc.com/news/world-us-canada-42781736>]

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Serge Cipko
Coordinator
Ukrainian Diaspora Studies Initiative
Kule Ukrainian Canadian Studies Centre
Canadian Institute of Ukrainian Studies
4-30 Pembina Hall
University of Alberta
Edmonton, Alberta,
CANADA T6G 2H8
Email: scipko@ualberta.ca

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