

UKRAINIANS ABROAD: NEWS AND VIEWS #143

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9 December 2018

1. Recent works.

2. Argentina. "Deputy Minister for Foreign Affairs of Ukraine Sergiy Kyslytsya Met with Secretary for Human Rights and Cultural Diversity of the Ministry of Justice and Human Rights of Argentina Claudio Avruj," *Ukrainian Government News*, 26 November 2018.

3. Argentina/Peru. "Ukrainian Communities of Argentina and Peru Commemorate Holodomor Victims," *News from Ukraine*, 3 October 2018.

4. Belgium. "Belgian Province of Limburg Marks 70 Years of Ukrainian Community," *Kyiv Post*, 20 October 2018.

5. Canada. "Ukrainians Have Not Forgotten, and Neither Should B.C.," *Victoria Times Colonist*, 25 November 2018.

6. Canada. "Superintendent's Pen: Looking Back on Cultural History an Important Part of Education," *Edmonton Examiner*, 22 November 2018.

7. Canada. "Film Delves into Canada's Ukrainian Internment," *Winnipeg Free Press*, 10 November 2018.

8. Canada. "Memorial to Holodomor Victims Unveiled in Toronto," *News from Ukraine*, 22 October 2018.

9. Canada. "Little Treasure on the Prairies," *Winnipeg Free Press*, 20 October 2018.

10. Denmark. "First Ukrainian Festival Held in Denmark," *News from Ukraine*, 31 October 2018.

11. Ethiopia. "Ukrainians in Ethiopia Commemorate Holodomor Victims," *News from Ukraine*, 7 November 2018.

12. General. "Ukrainian World Congress Elects Grod President to Replace Czolij," *Ukrainian News*, 28 November 2018.

13. General. "Five Ways to Entice Ukrainians to Come Home," *Atlanticcouncil.org/blogs*, 30 October, 2018.

14. Germany. "Ukraine: Number of Workers in Germany Growing," *Business World Magazine*, 15 November 2018.
15. Japan. "Tokyo to Host 'Ukraine Week' on Nov. 21–30," *News from Ukraine*, 12 November 2018.
16. Macedonia. "Ukrainian Children's Club Created in Macedonia," *News from Ukraine*, 6 November 2018.
17. New Zealand. "Remembering Ukraine's 'Murder Famine,'" *Feilding-Rangitikei Herald*, 29 November 2018.
18. Poland. "Polish President Defends Ukrainian Migrant Workers," *BBC Monitoring European*, 9 November 2018.
19. Romania. "Ukrainian Ambassador Asks for Local Authorities' Support for Ukrainian High School in Sighetu Marmatiei," *AGERPRES*, 10 October 2018.
20. Slovakia. "Ukrainians of Bratislava Join Action 'Light a Candle of Remembrance!'" *News from Ukraine*, 1 November 2018.
21. Turkey. "Ukrainians Participate in Charity Fair in Ankara," *News from Ukraine*, 26 November 2018.
22. Turkey. "Every Ukrainian Coming to Turkey or Living Here Should Feel the State's Concern - President at the Opening of the Consulate of Ukraine in Antalya," *Ukrainian Government News*, 5 November 2018.
23. United Kingdom. "Keighley Ukrainians Mark Tragic Chapter in Nation's History," *Keighley News*, 28 November 2018.
24. United Kingdom. "Memorial Service Pays Tribute to Ukrainian Victims of Holodomor," *Bolton News*, 20 November 2018.
25. USA. "Fire Destroys St. Mary's Ukrainian Catholic Church in Carteret, New Jersey," *UGCC News*, 30 November 2018.

*** Thanks to Ihor Kruk (Edmonton) and Tony Leliw (London).

1. Recent works.

ARGENTINA

Serge Cipko. *Los ucranianos en la Argentina: La formación de la colectividad 1897–1950*. Buenos Aires: Editorial Antigua, 2018.

Spanish translation of the book *Ukrainians in Argentina, 1897–1950: The Making of a Community* (Edmonton: CIUS Press, 2011), which was also published in Ukrainian in Kyiv as *Українці в Аргентині 1897–1950. Творення громади* (Дуліби, 2015). The Spanish-language edition includes a note by the translator and editor, Jeremías M. Taurydzkyj, a prologue by Pedro Lylyk, Honorary Consul of Ukraine in the Province of Buenos Aires, and an epilogue by Gabriel E. Boreski, President of the Asociación Padre Ivan Seneshen, Colectividad Ucraniana de Apóstoles, Pueblos, Colonias y Norte de Corrientes, as well as additional photos contributed by members of the Ukrainian community across Argentina. For further information, visit the Facebook of the Representación Central Ucrania en la República Argentina at: <https://www.facebook.com/RCUcrania/photos/a.738067602884341/2042618502429238/?type=3&theater>.

Álvaro Del Águila, *Estudio Exploratorio sobre las Trayectorias Socio-Educativas y Socio-Laborales de Migrantes Haitianos, Senegaleses y Ucranianos en la Ciudad de Buenos Aires*. [N.p.:] Organización Internacional para las Migraciones (OIM) / Fundación Comisión Católica Argentina de Migraciones, 2017.

[Exploratory study on the socio-educational and socio-labour trajectories of Haitian, Senegalese, and Ukrainian migrants in the city of Buenos Aires.]

Can be accessed at:

<https://repository.oim.org.co/handle/20.500.11788/1999>

Verónica Domínguez. “Migración e identidad social. Representaciones del pasado en los relatos de inmigrantes ucranianos y armenios en Buenos Aires.” Tesis de Doctorado bajo la dirección de la Dra. María Beatriz Vitar Mukdsi, Departamento de Historia de América, Facultad de Geografía e Historia, Universidad de Sevilla, Sevilla, 2018.

[Migration and social identity: Representations of the past in the stories of the Ukrainian and Armenian immigrants in Buenos Aires.]

Can be accessed at:

<https://idus.us.es/xmlui/bitstream/handle/11441/77284/Tesis%20Doctorado%20Dominguez%20marzo%202018.pdf?sequence=1&isAllowed=y>

ARGENTINA/PARAGUAY

Gleb P. Pilipenko. “The Ukrainian Language in Argentina and Paraguay as an Identity Marker,” *Slověne* 7, no. 1(2018): 281–307.

Abstract:

“This paper discusses the function of the Ukrainian language in Argentina and Paraguay. Although there are studies that focus on describing the historical and ethnographic features of the Ukrainian diaspora in this region, there are no studies devoted to the analysis of speech. I collected oral narratives during a field study of Slavic communities in the region in 2015, and this allowed me to draw conclusions about the processes occurring in informants’ speech. I discovered that the Ukrainian language used by descendants of the first and second waves of migration, living in the province of Misiones in Argentina and in the department of Itapúa in Paraguay, retains the traits of the primary dialect system of the South-Western dialect group of Galicia (Halychyna). A large number of contact phenomena (borrowed lexemes, numerals, affirmative and negative particles, etc.) were recorded, as well as language strategies that typically accompany these phenomena. For example, reiteration strategy, metalinguistic comments, and hesitations in choosing suitable words were all present. The principle difficulty in the adoption of words borrowed from Spanish — particularly nouns — is gender affiliation. A characteristic common to all informants was the strategy of code-switching. An analysis of the functioning of toponyms revealed that place names preceded by prepositions remain indeclinable. Personal names remain an important identity marker for members of the Ukrainian diaspora and both Spanish and Ukrainian feature a distinction between onomastic spaces. The identity of speakers is also reflected in ethnonyms that have emerged in the new land of resettlement.”

Can be accessed at: http://slovene.ru/2018_1_Pilipenko.pdf

AUSTRALIA

Natalie Senjov-Makohon. *Two Twigs: The Unique Ukrainian Australian Emigrants in Geelong, Victoria 1948-1960s.* Sydney [: The Author], 2017.

BRAZIL

Alessandro Cavassin Alves, “A etnia ucraniana na política paranaense,” *Revista NEP - Núcleo de Estudos Paranaenses da UFPR* 4, no. 1 (2018): 56–72.

[The ethnic Ukrainian in Paraná politics.]

Abstract:

“The present text aims to contribute to the reflection on the social and political integration of the different ethnic groups (immigrants) that were composing the population of the state of Paraná, from the end of the XIX century, having as reference a wide bibliography that discusses the particularities that immigration has provoked in the Brazilian population, mainly in the south of the country. The ethnic group studied is Ukrainian, a people with very specific cultural characteristics, with emphasis on its Catholic-Ukrainian and Orthodox religion, and briefly covering the history of its immigration, to which they drove mostly to the state of Paraná. The focus of the work, however, focuses on their political participation, that is, especially those who were elected to the post of state deputy and federal deputy in Paraná, post1947. Finally, did the ‘Ukrainians’ have access, by electoral means, to the Legislative Assembly of Paraná and to the

Federal Chamber? Moreover, to be elected Member strongly signaled their integration into society? And, to what extent, did the elected deputy represent the interests of the ethnicity to which he belongs and descend? A collective biography of these elected ‘Ukrainian’ politicians is then carried out, as a way of understanding the process of integration of this ethnic group that compose Parana society by political representativeness. And it uses methodologies such as getting to know the wider Ukrainian community in Paraná, especially in the cities of Curitiba and Prudentópolis, the bibliographical review on Ukrainians, newspaper readings, biographies and interviews with deputies and former understand their perceptions on the subject.”

Can be accessed at: <https://revistas.ufpr.br/nep/article/view/60213/35549>

Cibeli Grochoski, Ana Maria Rufino Gillies. “Das memórias do Korovai à identidade de um povo - Ivaí, PR: 1908-2017,” *A MARGem* 14, no. 1 (February–July 2018): 27–56.

[From the memories of the *korovai* to the identity of a people - Ivaí, Paraná: 1908–2017.]

Can be accessed at: http://periodicos.ileel.ufu.br/index.php/amargem/article/view/234/pdf_55

Claércio Ivan Schneider, Tiago Boruch. “A crítica e a consagração de Helena Kolody no campo literário e intelectual paranaense,” *Revista de História Regional* 23, no. 2 (2018): 391–419.

[The criticism and praise of Helena Kolody in the Paraná literary and intellectual arena.]

Abstract:

“This article aims to understand, with methodological support by Pierre Bourdieu, the critique and the consecration of the poetess Helena Kolody and her creative project in the literary and intellectual paranaense field. We seek to inquire the author’s intellectual position as well as analyze, from its poetic construction, the regional representations that Kolody reproduces around of the ideal immigrant figure – religious, laborious and modernized – influenced by the ideals of the Paranista Movement. For this to happen, we followed the way of criticism that consolidated the name of the poetess as ‘authorized’ interpreter of Paraná, as well as searching in the work the elements of identity, culture and of everyday Slavic which played an important role in the representation of Ukrainian immigrants. We seek to demonstrate that the consecration of poetess as spokesperson of Ukrainian culture in the Paraná is connect to regional themes and the use of a set of symbols, representations and memories that meet the official precepts which tell the saga of immigrants in the Paraná. Representation which excludes from the Paraná the ethnic and social diversity described already for a long time by a contemporary historiography.”

Can be accessed at: <http://177.101.17.124/index.php/rhr/article/view/12214/209209210439>

Edina Smaha, Loremi Loregian Penkal. “Desmistificando o monolinguismo no Brasil: a língua ucraniana em Prudentópolis, Paraná,” *Slovo – Revista de Estudos em Eslavística* 1, no. 1 (July–December 2018): 58–68.

[Demystifying monolingualism in Brazil: The Ukrainian language in Prudentópolis, Paraná.]

Abstract:

“Despite having a large linguistic plurality, Brazil does not recognize this reality. From the arrival of the Portuguese to the present day, minority (and minorised) languages struggle to survive against the hegemony of the Portuguese language. In the twentieth century, the policies of nationalization and the imposition of monolingualism, influenced by the two Great Wars, impacted them directly and the consequences are still perceptible today in bi or multi-lingual communities, such as Prudentópolis, Paraná. In view of this, the objective of this work is to reflect on the belief of monolingualism in Brazil, and to deal more specifically with the linguistic reality found in a municipal school located in the rural area of Prudentópolis, where the reflections of this positioning are present. Although the students are mostly descendants of Ukrainians, the officially monolingual nature of the school annuls its linguistic and cultural heterogeneity.”

BULGARIA

Олена Бачинська, Уляна Громович. “Козацтво в документах товариств української діаспори в Болгарії (1921–1939),” *Чорноморська минувшина* no. 12 (2017): 161–194.

[Cossacks in the documents of the associations of the Ukrainian diaspora in Bulgaria, 1921–1939.]

Can be accessed at: <http://chm.onu.edu.ua/article/view/123745/118340>

CANADA

Sandra Semchuk. *The Stories Were Not Told: Canada’s First World War Internment Camps*. Edmonton: University of Alberta Press, 2018.

Publisher’s description:

“From 1914 to 1920, thousands of men who had immigrated to Canada from the Austro-Hungarian Empire, Germany, and the Ottoman Empire were unjustly imprisoned as ‘enemy aliens,’ some with their families. Most were Ukrainians; almost all were civilians. *The Stories Were Not Told* presents this largely unrecognized event through photography, cultural theory, and personal testimony, including stories told at last by internees and their descendants. Semchuk describes how lives and society have been shaped by acts of legislated discrimination and how to move toward greater reconciliation, remembrance, and healing. This is necessary reading for anyone seeking to understand the cross-cultural and intergenerational consequences of Canada’s first national internment operations.”

For more information, visit: <http://www.uap.ualberta.ca/titles/916-9781772123784-stories-were-not-told>

SUS: The Ukrainian Self-Reliance League and Its Constituent and Affiliated Organizations, compiled and edited by Natalia Aponiuk. [Toronto?:] The Ukrainian Self-Reliance League, 2017.

Анатолій Бодруг. “Феномен козацтва як націєзберігаючий чинник культури української діаспори Канади (середина XX – початок XXI ст.),” *Чорноморська минувшина* no. 12 (2017): 119–132.

“The purpose of this scientific article consists of definition of ways of maintaining national memory by representatives of the Ukrainian diaspora of Canada on the basis of the glorious Cossack past. The necessary quantity of sources and historiographic literature which concerned various aspects of the touched issue has been attracted to achievement of the specified purpose. The author has used such following scientific methods of a research as the analysis, historical genetic and historical comparative. Chronologically article is connected with the period of the middle of XX – the beginnings of the XXIst century. Within this scientific article activity of the cultural and scientific organizations connected with the Cossack direction has been considered. The author investigates influence of the Cossack culture on development of the Ukrainian society of Canada. The special attention is devoted to the Ukrainian festivals of the Cossacks in the territory of Canada. For the first time the attempt to give generalizing view on the different aspects of problem was made.”

Can be accessed at: <http://chm.onu.edu.ua/article/view/123742/118337>

Andriy Nahachewsky. “Key Conceptual Threads in Ukrainian Canadian Ethnography,” *East/West: Journal of Ukrainian Studies* 5, no. 1 (2018): 91–114.

Abstract:

“Ukrainian ethnography has been a large, diffuse field of activity in Canada, with several identifiable threads. The field's significance has been primarily cumulative rather than evident in individual field-changing works. Robert Klymasz's PhD dissertation ("Ukrainian Folklore in Canada," 1971) on continuity and change in Ukrainian Canadian culture is the main exception. Some studies have dealt with traditional culture in Ukraine, but the mainstream of Ukrainian Canadian ethnography has focused on Ukrainian cultural activities documented in Canada itself. Within these Canadian materials, many scholars have allowed for, and even celebrated, the processes of adaptation, hybridity, and creativity in Ukrainian Canadian culture. Ukrainian Canadian ethnography has been strongly integrated with North American scholarship in general, but until recently it was poorly connected with folkloristics and ethnology in Ukraine. Canadian ethnography has potential to contribute to Ukraine's ethnology and folkloristics through its nuanced elaboration of the importance of context and its documentation of processes of cultural change and hybridity, urban traditions, ethnic identity and revival, and multicultural relations.”

Can be accessed at: <https://www.ewjus.com/index.php/ewjus/article/view/372/pdf>

Other articles in the above issue of *East/West: Journal of Ukrainian Studies*:

Roman Senkus. "Ukrainian Studies in Canada since the 1950s: An Introduction."

Zenon E. Kohut. "Two Decades of Scholarship and Service: Report on the Canadian Institute of Ukrainian Studies (1992–2012)."

Bohdan Harasymiw. "Contributions by Canadian Social Scientists to the Study of Soviet Ukraine During the Cold War."

Andrij Hornjatkevych. "Ukrainian Linguistics in Canada: Second Half of the Twentieth Century and Beyond."

Ivan (John) Jaworsky. "Political Science in Canada on Post-Independence Ukraine."

Serhy Yekelchuk. "Studying the Blueprint for a Nation: Canadian Historiography of Modern Ukraine."

[<https://www.ewjus.com/index.php/ewjus/issue/view/13/showToc>]

Alla Nedashkivska. "Identity in Interaction: Language Practices and Attitudes of the Newest Ukrainian Diaspora in Canada," *East/West: Journal of Ukrainian Studies* 5, no. 2 (2018): 111–147.

Abstract:

"The present study focuses on processes and transformations in language practices and attitudes in the newest wave of the Ukrainian diaspora in Canada, notably following the 2014 Revolution of Dignity in Ukraine. Specifically, multilingual language practices in social media and in off-line environments (Ukrainian, Russian, English), participants' beliefs about language(s), and participants' views about the language question are analyzed. The analysis also relates the speakers' practices and beliefs to issues of identity construction and negotiation that are observable in the context of this diasporic community. The socio-cultural approach to studying identity in interaction developed by Bucholtz and Hall ('Identity') is used as the premise for the main theoretical foundation of the study. In this framework, identity is defined as 'the social positioning of self and other' and is best studied at an interactional level because it is in interaction that language resources gain social meaning (Bucholtz and Hall, 'Identity,' 586). Basing the analysis on the 'discourse-centered online ethnography' approach (Dailey-O'Cain 54), the data were collected from two sources: one social media communication network and in-person interviews with this network's members. Therefore, the analysis combines a study of multilingual interaction in social media communication with an investigation of how participants report on their language practices overall, including their views about the language question. The domains of language and discourse about language constitute the organizational core of the analysis, as both contribute to the discussion of language attitudes and speakers' shaping and reshaping of their identities. The domain of language incorporates a study of code-switching, including language choice and language practices of the participants, observed or reported. A discourse about language focuses on the importance of the language question to the participants, their positioning toward language(s), and/or language practices, as well as participants'

associations with and disassociations from particular languages, concepts, or entities. The discussion relates the functions of different languages in the studied community to larger questions of the diaspora studied. The prominence of ‘real’ and ‘ideal’ codeswitching phenomena are highlighted. The code-switching, along with language choice and language practices, as well as discourse about language, are all shown to be resources employed by the speakers to position themselves in specific associations or disassociations. Overall, the study investigates the newest Ukrainian diasporic community, demonstrating how language practices in human interaction display and construct identity(ies) and signal participants' negotiations of their own identities and those of others.”

Can be accessed at: <https://www.ewjus.com/index.php/ewjus/article/view/421/pdf>

Patrycja Trzeszczyńska. “Bridges to the Past: A Lemko Family History Explored through Letters. An Ethnographic Case Study,” *Canadian Slavonic Papers* 60, nos. 1–2 (2018): 44–69.

Abstract:

“The paper is a case study of one Lemko (Ukrainian) family whose members experienced emigration to Canada, ethnic discrimination, war, ethnic cleansing, dispersals, and assimilation. It is based on the analysis of almost 80 letters that were sent to Canada from Poland and the Soviet Union between 1945 and 1975. The author presents the impact of great historical events on the lives of the members of one family. She explains the content of the letters with reference to the wider cultural and historical context, and the narrative told by the owner of the letters, the son of the addressees, a Lemko of Ukrainian identity born in Canada. The analysis reveals the problematic role of family letters in the evolution of family relationships in circumstances where the correspondents live in mutually “untranslatable” realities. This is territory for the cultural anthropologist, whose work it is to translate cultures. In this case, the anthropologist tries to translate distant cultural and historical contexts for the use of the letters’ owner.”

Can be accessed at:

<https://www.tandfonline.com/doi/full/10.1080/00085006.2018.1442958?scroll=top&needAccess=true>

CHINA

Галина Саган. “Українська діаспора в Китаї: історія та сучасні тенденції становлення,” *Науковий журнал* 1 (6) (2018): 43–51.

[The Ukrainian diaspora in China: History and current trends.]

Abstract:

“The article shows the main historical stages of the appearance of Ukrainians in Chinese territories, identifies the reasons for the resettlement of our compatriots to the Far East, disclosed their social and public life in The Celestial Empire, and indicated the factors of re-

emigration from China to other countries. Also, disclosed tendency to revive of the Ukrainians Diaspora life in China in the beginning of the 21 century, which at one time ceased to exist after the Second World War. At the beginning of the 20th century, Manchuria became another center of the Ukrainian Diaspora formation, which was formed around cultural centers and groups that arose along the East China Railway. The Far East, as a place of compact residence of Ukrainians, in the 30s of the 20 century came to the attention of the OUN's leaders. 1948 year was the last in the life of organized Ukrainism in China in the 20 century. We can talk about the revival of the rallying of Ukrainians in China only at the beginning of the 21st century. The desire of Chinese Ukrainians to live a full-fledged Diaspora life now positively affects the attitude of the Chinese to both Ukrainians and Ukraine as a whole. It is thanks to the efforts of Ukrainian society in China that today there is a positive tendency to appearance and dissemination of information about Ukraine, which comes from primary sources. Before that, everything was in translation from the Russian media. The Chinese with every year show more and more interest in Ukrainians and Ukraine. On the path of rallying the Ukrainians of China, the main problem is the insufficient financing by the Ukrainian side of various cultural, information, educational and economic projects and initiatives. However, other foreigners are faced with the same problems. As the experience of recent years has shown, many issues can be solved precisely thanks to the active communication of Ukrainians among themselves, mutual assistance and the desire to unite."

Can be accessed at: <http://istorstudio.kubg.edu.ua/index.php/journal/article/view/126/173>

GENERAL

Ivan Kozachenko. "‘Re-Imagining’ the Homeland? Languages and National Belonging in Ukrainian Diasporas since the Euromaidan," *East/West: Journal of Ukrainian Studies* 5, no. 2 (2018): 89–109.

Abstract:

"From the first days of the Euromaidan protests, Ukrainian diasporas around the globe took an active part in supporting democratic change in Ukraine. These diasporic communities actively used social media to ‘represent’ their national identity, to promote their visions of Ukraine’s past and future, and to network and coordinate their actions. This paper argues that the events of the Euromaidan made Ukrainian diasporas in Western countries ‘re-invent’ and ‘re-imagine’ their national belonging. In these processes historical memory, language, and regional identifications play a crucial part within the continuum between conservative ethnonationalist identities and ‘civic’ ones that try to accommodate the ethnic and linguistic diversity of Ukraine in the diasporic setting. This study reveals that ‘civic’ identity elements became more visible across Ukrainian diasporas, but that Russian aggression somewhat halted the acceptance of diversity and reinforced previously existing conservative sentiments."

Can be accessed at: <https://www.ewjus.com/index.php/ewjus/article/view/420/pdf>

Nataliia Kuzina. "Ethnography of the Ukrainian Diaspora Course: Methodical Approach." In *Theory and Practice of Social, Economic and Technological Changes*, ed. Roman Rossi. Prague: Eastern European Center of Fundamental Researchers, 2018. Pages 164–171.

Can be accessed at: <http://sried.in.ua/uploads/images/exw/monograph.pdf>

Микола Тимошик. "Промоція «українського питання» та об'єднання зарубіжного українства як головні програмні напрямки діяльності Українського пресового бюро в Лондоні (1931–1939)," *Українознавство* no. 1 (66) (May 2018): 63–80.

[The promotion of the Ukrainian cause and uniting Ukrainians abroad as the main goals of the activities of the Ukrainian Press Bureau in London, 1931–1939.]

Abstract:

"The topicality of the article is determined by the novelty of the material. It is based on the analysis of the author's recent research in the UK of the Ukrainian Press Bureau archives, still unknown to experts in Ukraine. It is about the activities of a small team of Ukrainian diplomats, aimed at promoting the Ukrainian question that was not resolved in Europe after the First World War, as well as at the defense of educational, cultural, and national needs of organized communities of Ukrainian emigration. The main actions of the Bureau, publicized in Europe, are analyzed: the organization of the Rescue Committees of Ukraine due to the Holodomor Genocide of the Ukrainian people organized in 1932–1933 by the Moscow government; the construction of the Ukrainian People's House in Prague by means of toloka (a Ukrainian tradition when people help building a house without being paid); financial support of such Ukrainian cultural, educational, and sports societies in Western Europe as Plast, Sich, the Society of Supporters of the Ukrainian Business Academy in Podebrady, the Society of Ukrainian Songwriters, the Ukrainian Books Supporters League, the Union of Ukrainian Journalists and Writers. Also, the part of the London Bureau archives focused on correspondence with well-known figures of the Ukrainian national liberation movement, including Yevhen Onatskyi, Sofiia Rusova, and Volodymyr Kysilevskyi, is analyzed. A detailed study of the letters of such figures of the Ukrainian Revival, taken from London archives for scientific circulation for the first time, sheds light not only on some unknown or completely unknown episodes from their life but also adds a new touch to the not yet written, complete and true history of Ukrainian emigration. The emphasis is laid on the necessity of publication of such an epistolary cluster in Ukraine. The material basis of the activities of the Bureau is analyzed on the basis of archival documents. In the context of a present-stage topicality of the Ukrainian state-formation problems and the need for the solution thereof, special attention is drawn to the experience of financing such a respectable statebuilding institution as the Ukrainian press office abroad by a prosperous but highly patriotic person, who puts the national interests of his people above his personal ones."

Can be accessed at: <http://journal.ndiu.org.ua/article/view/131151/134796>

Natalia Yakovenko. "Ethnic Dimension in Cultural Activities of Ukraine's Diplomatic Representations Abroad." In *Theory and Practice of Social, Economic and Technological*

Changes, ed. Roman Rossi. Prague: Eastern European Center of Fundamental Researchers, 2018. Pages 148–156.

Can be accessed at: <http://sried.in.ua/uploads/images/exw/monograph.pdf>

Christof Van Mol, Erik Snel, Kenneth Hemmerechts, and Christiane Timmerman. “Migration Aspirations and Migration Cultures: A Case Study of Ukrainian Migration towards the European Union,” *Population, Space and Place* 24, no. 5 (July 2018).

Can be accessed at: <https://onlinelibrary.wiley.com/doi/epdf/10.1002/psp.2131>

KAZAKHSTAN

K. Makasheva and V. Bernov. “From [the History of the Ukrainian] Diaspora in the Republic of Kazakhstan,” *International Relations and International Law Journal*, no. 1 (81) (2018): 37–45.

Abstract:

“Under the conditions of intensification of migration processes, reinforcement of consolidation of immigrant groups, the expansion of democracy and multiculturalism policies, the ethnic lobbyism has become one of the most significant power leverage both in the economy and policy of many countries. The practice of using the political potential of Diasporas for the development of their Motherland and its international relations has increased. Diaspora is the settling of a significant part of the people outside their country or ethnic territory. The main reason for the formation of a diaspora is migration beyond the homeland due to economic, political, religious or other reasons. In it are the essence, rationale and critical importance of knowledge of a diaspora in any country, including its migratory movements. The Ukrainian diaspora has significant potential to strengthen Ukraine’s position in the international arena, to lobby the declared foreign policy interests in the countries of residence and international organizations, to promote the improvement of the image. Given the increasing role of ethnic lobbying in the world politics, it is necessary to study the history, dynamics and current position of the Ukrainian Diaspora in the Republic of Kazakhstan regarding it as a powerful factor of political, economic, informational influence. In order to conduct the research several methods are to be used. They are: systems approach, historical method and comparative analysis. Conclusions of the research can be used for predicting of tendencies in the sphere of cultural and humanitarian cooperation between Ukraine and Kazakhstan.”

Can be accessed at: <http://bulletin-ir-law.kaznu.kz/index.php/1-mo/article/view/763/742>

POLAND

Report: Ukrainian Minority and Migrants from Ukraine in Poland. Discourse Analysis. Joint Publication, ed. Piotr Tyma. Warsaw: Ukrainian Union in Poland, 2018.

Can be accessed at: https://prostir.pl/wp-content/uploads/2018/05/Ukrainian_minority_and_migrants_from_Ukraine_in_Poland_Discourse_analysis.pdf

SERBIA

Janko Ramach and Galyna Sagan. “The Union of Rusyns and Ukrainians of Yugoslavia: Creation and First Years of Activity,” *CXII* no. 4 (156) (July-August 2018): 61–65.

“The article reveals the activity of the Union of Rusyns and Ukrainians of Yugoslavia (since the late 1990s, the Union of Rusyns and Ukrainians of Serbia and Montenegro), which the organization conducted in the first ten years after its creation (May 12, 1990). For the presentation of those studies, the reports of the fellowship were analyzed, which were published in the periodicals of the Union. Other materials of diaspora’s periodicals were also used for the study, which reveals the content of the society’s work. The Union was formed with the aim of unifying the Ukrainian and Rusyn community not only of Serbia, but also of all their representatives in the post-Yugoslav space. The organizational work of the Union was aimed at supporting ethnic and cultural traditions of Rusyns, Ukrainians, as well as other representatives of national minorities, especially in Serbia. The community carried out its activity in close cooperation with the diplomatic institutions of Ukraine in Serbia, had active communication with colleagues in Ukraine. Its activity in the 90-ies of the twentieth century, the Union of Rusyns and Ukrainians of Serbia and Montenegro demonstrated tolerance and struggle for the preservation of the rights of all national minorities that inhabit the post-Yugoslav space. In the 90-ies of the twentieth century, through its activities, the Union of Rusyns and Ukrainians of Serbia and Montenegro demonstrated tolerance and struggle for the preservation of the rights of all national minorities that inhabit the post-Yugoslav space.”

Can be accessed at: <http://skhid.kubg.edu.ua/article/view/143361>.

UNITED KINGDOM

Jaroslav Prytulak. *Father, Did We Know You?* Great Britain, 2018.

From a description at www.amazon.co.uk:

“Born on the 10th of June 1916 in Kaminne Stanislaviw, Ukraine. Spent first seven years with his widowed mother. At eight was sent to a hostel in Stanislaviw run by nuns, and expelled four years later. At fourteen started an apprenticeship as a baker. Dismissed four years later for arranging a fellow worker to be beaten up. Conscripted into the Polish Army a few months before the outbreak of WW2. Survived the bombing of Poznan and later captured by the Germans. Arrested by the Gestapo in 1942 and spent two years in Sachsenhausen Concentration Camp. Married Olha whilst in a Displaced Persons Camp in Heidenau, Germany. Shipped to England in October of 1947, later settling in Bury, Lancashire, where he worked in a cotton mill, Ostracised by his compatriots for his political beliefs, Opened his own bakery naming it KOLOS in Bradford on the 10th of October 1961. Featured in a documentary on BBC2 Television.

Became one of the most successful Ukrainian businessmen of his generation. The Son's Story, Our father who gave us our daily bread."

The following is a link to the BBC Two documentary:
<https://www.youtube.com/watch?v=ZO62vtKlsuU&t=244s>

2. Argentina. "Deputy Minister for Foreign Affairs of Ukraine Sergiy Kyslytsya Met with Secretary for Human Rights and Cultural Diversity of the Ministry of Justice and Human Rights of Argentina Claudio Avruj," *Ukrainian Government News*, 26 November 2018.

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On November 23, 2018, Deputy Minister for Foreign Affairs of Ukraine Sergiy Kyslytsya met with Secretary for Human Rights and Cultural Diversity of the Ministry of Justice and Human Rights of the Argentine Republic Claudio Avruj, Head of the Ukrainian Central Representation in Argentina, Honorary Consul of Ukraine in La Plata (province of Buenos Aires) Dr. Pedro Lylyk and the Ambassador of Argentina to Ukraine Alberto Jose Alonso.

During the meeting, the sides discussed cooperation in the UN Human Rights Council, protection of human rights, counteraction to the manifestations of xenophobia and anti-Semitism and commemoration of victims of Holodomor of 1932-1933 in Ukraine.

Secretary Avruj, as representative of the Government of Argentina and Pedro Lylyk as a representative of Ukrainian diaspora in Argentina visit Kyiv to participate in events dedicated to the 85th anniversary of the Holodomor of 1932-1933 in Ukraine.

3. Argentina/Peru. "Ukrainian Communities of Argentina and Peru Commemorate Holodomor Victims," *News from Ukraine*, 3 October 2018.

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Ukrainian communities of Argentina and Peru joined the international action "Light a candle of remembrance" dedicated to the 85th anniversary of the Holodomor of 1932-33 in Ukraine.

As the press service of the Embassy of Ukraine in Argentina reports, the action took place near the commemorative plaque to the Holodomor victims at the Buenos Aires Metropolitan Cathedral. The first "candle of remembrance" was lit by elderly woman Hanna Sakhar, who witnessed the tragic events in Ukraine being a child.

"We must not only remember about the genocide of our people for the sake of history, but also to convey the truth about this crime to the whole world so that no authoritarian regime could ever repeat it," said Ambassador of Ukraine to Argentina Yuri Diudin.

At the same time, as the press service of the Embassy of Ukraine in Peru reports, the corresponding action took place at the embassy's premises. The staff of the embassy, members of their families and representatives of the Ukrainian community honored the memory of the Holodomor victims by observing a minute's silence and lit the candles of remembrance.

Ambassador of Ukraine to Peru Ihor Tumasov reminded of the scale and consequences of the Holodomor- genocide of the Ukrainian people of 1932-1933, organized by the Soviet regime.

On September 1, 85 days before the Holodomor remembrance day, Ukraine and the world began to honor the victims who died during the genocide of 1932-1933.

4. Belgium. “Belgian Province of Limburg Marks 70 Years of Ukrainian Community,” *Kyiv Post*, 20 October 2018.

GENK, Belgium – Genk, the former heart of coal industry in the Belgian province of Limburg, has held an event to mark 70 years of the presence of its Ukrainian community.

The special event, hosted by Genk Mayor Wim Dries and the Ambassador of Ukraine to Belgium Mykola Tochytskyi, was held on the evening of Oct. 19 in a former coal mining industry headquarters building.

The event featured a special exhibition by Ukrainian artist Roman Minin, and posters dedicated to the history of the Ukrainian-Belgian relationship. The guest of honor was the star Ukrainian soccer player Ruslan Malinovskyi, who has been playing for soccer club Racing Club Genk for the last three years.

Dries praised the Ukrainian community, saying it was “exemplary.”

“If you look at how the Ukrainian community has developed, for me it’s a very good example of development for Genk, not only in the mines but also for the culture of our city,” Dries said.

“What is important for me as mayor is that today we’re together not only because of 70 years of history, but mostly because of looking forward how we, together with Ukrainian community in Genk, will further build our city.”

Ambassador Tochytskyi said that Ukrainians moved to Belgium to build their future for several reasons. He named the Second World War, Soviet repression, and the Holodomor artificial famine, which was created by the Soviet authorities.

“All these tragedies effected Ukrainians. Due to (Genk’s) high industrial potential, it was a place for them, hardworking people, who contributed to the industry and image of the region.”

The ambassador also recalled the discovery in the 19th century by the Belgian coal industry of deposits of anthracite coal in the east of Ukraine, in Luhansk and Donetsk oblasts.

“The (Belgians) invested and helped to create European-style coal mines in the city of Lisichansk, which today still has thousands of buildings built by Belgium.”

Many Ukrainians, mostly from western Ukraine, who ended up in Belgium in the mid 1940s worked in the province of Limburg in the coal mines. Many of their stories are similar.

One Belgian woman of Ukrainian origin, Hannah Shpynda Dybajlo, told the Kyiv Post that her parents were taken from Ukraine to Germany during World War II to work when she was young. Hanna was born in Germany, and then the family later moved to Belgium from Germany, when she was four years old.

“Here we were happy, here we got every opportunity, and I studied French here and became a teacher, but I did not forget Ukrainian. My parents taught me Ukrainian songs, history, legends, poems. Their love for Ukraine was unlimited. I inherited it.”

Hannah’s husband, Bohdan Dybajlo said his father, who was a professor in L’viv, had to flee the city because of the Soviets.

“When the Soviets came to Galicia in 1941, my father knew that his life was in danger because all of the intelligentsia were killed or sent to Siberia,” he said.

“I was born in Ukraine in 1941 and I was only two years old when my parents had to flee, through Austria, Germany and then to Belgium. For a Ukrainian here there was one possibility – to work in the mines. But they were happy because they could freely speak, freely express their thoughts.”

Hannah and Bohdan met at a Ukrainian summer camp in Belgium and have been married for 53 years.

They have two children who also speak Ukrainian.

5. Canada. “Ukrainians Have Not Forgotten, and Neither Should B.C.,” *Victoria Times Colonist*, 25 November 2018.

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By Devon Goldie

Today at 5 p.m., a candle-lighting ceremony in Centennial Square will commemorate the 85th anniversary of the Ukrainian genocide, the Holodomor of 1932-33.

The Holodomor has been officially recognized as a genocide by both the federal government and the City of Victoria, but has yet to be recognized by the B.C. provincial government.

Holodomor, meaning “death inflicted by starvation,” refers to the genocidal famine that occurred in Ukraine in 1932-33 at the hands of the Stalinist regime of the Soviet Union. It claimed the lives of millions of men, women and children.

Raphael Lemkin, a Polish expert of international law who coined the phrase “genocide” and is considered the father of the UN Genocide Convention, identified in his 1953 speech the “destruction of the Ukrainian nation” as “the classic example of Soviet genocide.”

Lemkin specified that the regime of Joseph Stalin had utilized “the most terrible [weapon] of all, starvation,” in its four-pronged attack on the insubordinate Ukrainian nation.

The administration began by striking at the intelligentsia or the “national brain” - tens of thousands of Ukrainian academics, political leaders, writers and artists were liquidated, imprisoned or deported.

The next in line were the national churches or “the soul of Ukraine.”

Then the independent peasants and farmers, “the repository of the tradition, folklore and music, the national language and literature, the national spirit of Ukraine” were starved to death. And finally, the population of Ukraine was diluted by government facilitated resettlement of non-Ukrainians to the areas once populated by the Ukrainians who had perished.

Lemkin affirmed that the Holodomor was not merely a mass murder, but “a case of genocide, of the destruction not of individuals only, but of a culture and a nation.”

Andrea Graziosi, professor of history at the University of Naples and renowned Holodomor researcher, wrote: “In the case of the Holodomor, this was the first genocide that was methodically planned out and perpetrated by depriving the very people who were producers of food of their nourishment [for survival]. What is especially horrific is that the withholding of food was used as a weapon of genocide and that it was done in a region of the world known as the “breadbasket of Europe.”

On May 29, 2008, the Canadian Parliament passed the Ukrainian Famine and Genocide (“Holodomor”) Memorial Day Act, which both officially recognized the Holodomor as a genocide and set the fourth Saturday of each November as an official memorial day.

Between 2008 and 2010, the legislatures of Alberta, Saskatchewan, Manitoba, Ontario and Quebec officially recognized the Holodomor as a genocide. The City of Victoria and the District of Saanich followed suit in 2013.

Unfortunately, although the issue has previously been brought before the legislative assembly, the B.C. government has yet to officially recognize the Holodomor as a genocide and designate a Holodomor Memorial Day in the province.

Why is this significant? In addition to the generations of Ukrainian Canadians who call B.C. home, over the past 15 years, immigration from Ukraine to Canada has increased (26.8 per cent, according to the Canadian Magazine of Immigration) with the majority of new immigrant families landing in either Ontario or B.C. The predominant destinations in B.C. are Vancouver and Victoria.

According to the 2016 Canadian census, B.C. is home to 229,205 Ukrainians, making Ukrainians the ninth-largest ethnocultural group in the province.

The Holodomor is an event close to the hearts of many Ukrainian Canadians and many families have been directly affected. The official recognition of the Holodomor as a genocide by the province would be an important show of solidarity with Ukrainian Canadians in B.C.

Residents of Victoria are welcome to show their support of the Ukrainian community by joining the candle-lighting ceremony sponsored by the Victoria Branch of the Ukrainian Canadian Congress. The commemoration will include a memorial service, remarks by Victoria Mayor Lisa Helps and a cultural performance in memory of the victims.

Devon Goldie, a Victorian of Ukrainian descent, is a master of arts candidate at the University of Victoria studying applied theatre and Ukrainian studies. She is president of the UVic Ukrainian Students' Society, board member of the Victoria branch of the Ukrainian Canadian Congress and a board member of the Ukrainian Canadian Cultural Society of Vancouver Island.

6. Canada. "Superintendent's Pen: Looking Back on Cultural History an Important Part of Education," *Edmonton Examiner*, 22 November 2018.

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P. A8

By Joan Carr

"In the end, we will remember not the words of our enemies, but the silence of our friends."

-Martin Luther King Jr. There is a phrase that is often shared by writers and philosophers. Its essence is 'it is important that you know your past, where you came from. When you know this, your future is unlimited.' This phrase speaks to the importance of knowing your roots, for it is there that you begin to discern your identity. ECSD offers many bilingual and language and culture programs that allow our students to connect more deeply to their roots.

Edmonton Catholic Schools has deep ties to the Ukrainian community in Edmonton. The Ukrainian Bilingual Program was one of the first programs of choice to be offered in our District, and we now have four schools that offer this opportunity to 638 students.

Our Ukrainian Bilingual Program is one of the largest publicly funded Ukrainian language programs in North America. Its great success is the perfect example of the power of the home/community, school, and parish working together.

The commitment of students to learn, of teachers to create rich learning opportunities, of the community to offer supports to our schools, and of Bishop David Motiuk and the Eparchy to minister to us all are what make our program so strong! There is another aspect to the importance of knowing the past and learning from it; sometimes the learning illuminates for us the need to ensure that we are not repeating the past.

The end of the month of November brings a solemn reminder of the atrocity that was experienced by our Ukrainian sisters and brothers under Stalin.

Holodomor is a Ukrainian word with two parts: Holod, which means hunger, and moryty, which means a slow, cruel death.

The Holodomor, which was the Soviet government engineered famine inside Ukraine from the period of 1932-1933, remains the greatest genocide to happen during a time of peace. At the height of the famine 25,000 people were dying each day from starvation.

Holodomor Memorial Day in Canada is the fourth Saturday of November - November 24 this year. Edmonton Catholic Schools joins our Ukrainian community in remembering this tragedy.

We learn about it with our students so that they can be a part of preventing such crimes against humanity from occurring again. You can access lessons about the Holodomor by clicking on the Memorial Day graphic at www.ecsd.net.

Our commemoration will take place on Friday, November 23; it will be a time when our schools focus their prayer and liturgy on history and then look to the plight of the hungry and marginalized in our world today and how they can effect change.

Pope Francis' most recent apostolic exhortation, *Rejoice and Be Glad*, is about our call to holiness in the world today. Much of his writing since its release has focused on what it means to be holy in our daily lives, and our call to social justice figures prominently in this calling.

“Holiness is not only about the spirit: it is also the feet that take us to our brothers and sisters, and the hands that allow us to help them.”

7. Canada. “Film Delves into Canada’s Ukrainian Internment,” *Winnipeg Free Press*, 10 November 2018.

P. G3

By Alan Small

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With no survivors of First World War camps left, crew sought out family members

A film reminder of an often forgotten period of Canadian history gets its Manitoba debut at the Canadian Museum for Human Rights on Sunday.

That Never Happened: Canada's First National Internment Operations, a documentary by Winnipeg-born and Saskatoon-raised director Ryan Boyko, revisits the internment of Ukrainian immigrants from 1914 to 1920. More than 8,500 people were wrongfully imprisoned and 88,000 more were forced to register with the federal government solely because they came from the former Austro-Hungarian Empire, which ruled over large parts of Eastern Europe, including Ukraine, during the First World War.

Austria-Hungary was allied with Germany and against France and Great Britain during the First World War. Canadian troops fought alongside the British and French.

Boyko and his film crew had many big obstacles in their way to telling their story. No survivors of the internment camps remain alive all these years later, and documents relating to the Ukrainian internment were destroyed by the federal government in 1954.

“It would not be possible for us to do a first-hand experience,” Boyko says in a telephone interview. “Whatever footage there is of survivors talking about it was not stuff we could necessarily get our hands on. We had to use an oral history... to try tell a complete story of what the internment operations were and why it matters today.”

While Boyko and his crew did meet sons and daughters of internees, getting information about the camps was still no simple matter, he says.

“It was very difficult to find people, even today, to talk about it,” he says. “There are people who made promises on their parents’ deathbed that they wouldn’t talk about it.

“They were afraid to talk about it. It was a secret in the family... We got a lot of pushback from certain community members... ‘Let’s just let sleeping dogs lie’”

Boyko also faced Canada’s lack of knowledge of the internment camps, which got him inspired about the subject years ago.

“My connection really started when I was in high school. I saw a little documentary on it, and I asked my Grade 10 high school teacher if he could tell me about the Ukrainian internment in the First World War. He said, ‘You mean the Japanese internment in the Second World War?’ and I said, ‘No, the Ukrainian internment in the First World War.’

“And he looked at me and said, ‘That never happened.’ That’s really where the seed was planted.”

Boyko received co-operation from the federal government, however. The Conservative party was in power while he and his crew were filming, and allowed them to shoot at sites within Canada's national parks — one of the major internment camps was in Banff National Park in Alberta — and at military installations across the country.

Then the present Liberal government gave *That Never Happened* its world première at the United Nations session of the Human Rights Council in Geneva, Switzerland, in September.

“It was received better than we could have expected,” Boyko recalls. “When we do these screenings we do a question-and-answer afterwards. We did that in Geneva, but we later found out it is very rare for delegates in Geneva to actually ask questions because every question they ask and every answer given is on the record.

“For us to find out that engagement is very rare on the global level at that level of the nations, it was pretty cool.”

The Ukrainians were interned because of provisions in Canada’s War Measures Act, which was enacted shortly after Canada joined the war effort in 1914. Similar laws were passed in the Second World War that led to the much wider internment of Japanese-Canadians, for which the federal government officially apologized in 1988.

“It’s essentially still on the books” Boyko says of the Emergencies Act, which replaced the War Measures Act in 1988. “It’s still something politicians need to be wary of. It is possible that legislation could be used again, so it’s important we’re telling these stories and that Canadians can understand through the lens of (the First World War), but (also) through the lens of today.”

8. Canada. “Memorial to Holodomor Victims Unveiled in Toronto,” *News from Ukraine*, 22 October 2018.

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A memorial to victims of Holodomor of 1932-33 in Ukraine was unveiled in Toronto, the largest city in Canada.

As an Ukrinform correspondent reports, several hundred people attended the official opening ceremony, including Toronto Mayor John Tory, Canada’s Minister of Foreign Affairs Chrystia Freeland and First Vice Prime Minister of Ukraine Stepan Kubiv.

“The Ukrainian community of Canada kept the memory of the Holodomor for many years, when it was concealed. It is a very important contribution and I am especially grateful to the senior members of our community who preserved this memory,” Freeland said.

The minister also recalled Ukrainian political prisoner Oleg Sentsov illegally jailed in Russia. “We should mention Oleg Sentsov and think about Crimean Tatars. May the memory of all the victims live forever. Let’s continue to fight for those who suffer,” Freeland said.

The sculptural composition is located at the Exhibition Place near the Toronto Airport and Lake Ontario quay.

9. Canada. “Little Treasure on the Prairies,” *Winnipeg Free Press*, 20 October 2018.

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By Gordon Goldsborough

P. 4

The last of 12 children born to a Ukrainian couple who immigrated in 1897 lived ‘off the grid’ without power and running water until 1990; now a museum in the Dauphin area, the Negrych Homestead is a

living snapshot in Manitoba history Log house on homestead north of Dauphin built by Ukrainian immigrants in 1899 a national and provincial historic site that stands today much as it did then; a son lived there until 1990 without electricity or indoor plumbing

The people who settled in Manitoba in the late 19th and early 20th centuries were tough, both physically and mentally. They had to be. They were driven by a desire to create a new life of freedom in Western Canada, and to make opportunities for their descendants.

Their homes provided few of the creature comforts that we take for granted today: primitive heating in winter using wood or coal, no cooling in summer, a toilet in a stinky and mosquito-filled outhouse in the yard, no hot and cold running water at the turn of a tap, no electrically-powered lights and appliances, no communication with the outside world at the lift of a handset, and certainly no big-screen television and internet access.

We assume that these wonderful conveniences came about gradually through the 20th century so, by the 1980s, most Manitobans lived a life of ease compared to their parents and grandparents. Therefore, it is curious to think that, as recently as 1990 in a relatively developed part of the province, some people eschewed a life of comfort to live essentially as their forebears had done.

This is the story of a remarkable site that is considered by heritage advocates to be the most complete and best-preserved pioneer homestead in Canada, and possibly all of North America. I am referring to the Negrych Homestead, located about 40 kilometres by road northwest of Dauphin or 20 kilometres northeast of Gilbert Plains. Operated today as a community museum, I tried several times over a period of years to visit it, always arriving when it was closed, until I finally managed to get there in the spring of 2017. I must say that it was one of the most moving experiences I have had during my decade on the road in search of historic places. Walking into the site seemed as though I had used a time-machine to jump back over a century, to see a log house almost exactly as it would have appeared when it was built in 1899.

In 1897, Wasyl (Basil or William in English) and Anna Negrych, accompanied by their seven children ranging in age from nine months to 19 years, left their home in the highlands of western Ukraine and boarded a sailing ship in the German port of Hamburg, bound for Quebec City. The trip was gruelling and at least two of the 788 passengers died in transit.

On arriving in Canada, the Negrychs travelled by train to Winnipeg then, after a brief stay, continued on to Dauphin, where 53-year-old Wasyl bought a quarter-section of land for \$10. Thirty-three-year-old Anna and the younger children stayed in an immigration shed at Dauphin while Wasyl and the older children investigated their new homestead. Wasyl and his brothers Anton and Jan, and his cousin Iwan, had purchased the four quarter-sections of one square mile. Unlike settlers who typically built homes near the outer edge of their land, near a “road allowance,” the Negrychs built on the inner corners of their quarter-sections, along an old “colonization trail” that ran southeast-northwest through the property. The families created, in effect, a small Ukrainian village for themselves.

Initially, the families built “buddas,” temporary A-frame structures made of locally sourced poplar poles covered in cowhides bought in Dauphin. In 1899, after his initial home was destroyed in a massive prairie fire that swept through the region, Wasyl Negrych built another

one, in a style typical of ones in the Carpathian mountains of eastern Europe. It still stands today. The 15-foot by 35-foot structure is made almost entirely of wood with minimal metal hardware. Its walls are squared tamarack logs covered inside and outside, along with the interior ceiling, with homemade mud-plaster — made by mixing clay, straw, cow manure, and water — made strikingly white by adding laundry bluing to the wet mixture prior to application.

Unlike some such buildings, where the roof would be covered in thatching, the home's roof was covered with wood shingles. Following a floorplan popular in their Ukrainian homeland, the Negrych home had three rooms, all with wooden floors. The main entrance led into a central room that served as a kitchen, with an iron cook-stove, shelves, and a washstand. Beneath the kitchen was a root cellar excavated into the ground for storing vegetables through the winter. A small room off one side of the kitchen was used as a pantry. The largest room to the other side was a combined bedroom and sitting room containing “two iron beds, a rocking chair, extension dining room table, a treadle sewing machine, a small box heater and a coal oil lamp.”

In their new home in Canada, the Negrychs had five more children, bringing their family to 12 children: six girls and six boys. They also built several other buildings on the site, including an earthen-floored bunkhouse (built in 1908 for the boys), cow barn, pigpen, chicken coop, three granaries (1898, 1908, 1940), and an icehouse, all made of logs. Inside the bunkhouse was a peech, a log-and-clay stove used for summer cooking. It also heated the bunkhouse in winter and provided smoke to cure meats in a lean-to beside the building. Surrounding the buildings was a vegetable, berry, and herb garden, an orchard (with plums, sour cherries, and six varieties of apples) enclosed with wooden rail fences, and small fields cut from the surrounding forest where the Negrychs grew grain and feed for their chickens, pigs, and cattle.

Wasyl Negrych died in February 1927, at the age of 83, and was buried in a little Ukrainian Orthodox cemetery a kilometre-and-a-half northwest of his home. Anna Negrych continued on until March 1944, when she joined her husband in the nearby cemetery. The youngest of their six daughters, Annie, born in 1907 and never married, continued to live in the original house into her 80s. Throughout her long life, Annie never had the house wired for electricity or a telephone. Lighting was provided by kerosene lamps, as they had years earlier, and heat was provided by a stove fuelled by wood. There was no running water. Instead, Annie would dip a bucket in the Drifting River that flowed about 30 metres away from her house. However, she did not lack for company. In 1968, her brother Stephen returned to the homestead to join her and their older brother Wasyl.

Born in 1903, Stephen Negrych had attended Wesley College in Winnipeg, then over the next 38 years until retirement, he was a teacher at a series of 10 one-room schools. Like he had done as a child, the old bachelor slept in a bunkhouse a few metres away from the main residence.

In 1983, Wasyl became ill and was moved to a personal-care home in Dauphin, where he died on Dec. 17, 1986. At that time, most of the farm machinery, animals, and building contents were sold at auction. With Bimbo, a small dog of indeterminate breeding, the two surviving Negrychs continued to live “off the grid” as their ancestors had done for generations, performing light chores during the day and reading in the evening by the light of a coal oil lamp. Occasionally,

Stephen played his violin. Annie made meals on the old cookstove, fired by wood cut by Stephen in the surrounding forests.

Finally, in the spring of 1988, Annie Negrych moved into a seniors home in Gilbert Plains and she died there on Dec. 16, 1988. Stephen Negrych lived at the homestead until October 1990 when he moved into Dauphin. When he died at the Dauphin Hospital on June 23, 1992, he was the last of the pioneer Negrychs. He was buried in the same cemetery as his parents, along with Annie and many other members of his extended family.

The Negrych farm buildings, largely unaltered from their original appearance, survived far longer than most other pioneer farmsteads that were usually torn down when they were replaced by modern amenities.

Late in his life, Stephen Negrych is said to have hoped the homestead that his parents built would be preserved for its historical significance in commemoration of his parents' pioneer spirit. In 1991, the local Lions Club began developing plans before he died. Initially, that would have entailed relocating the buildings to the Selo Ukraina Museum south of Dauphin, home of the National Ukrainian Festival. However, that would have destroyed the context for the buildings — the fact that each building sits in the same spot as when it was first built — which is their most unique feature. The move never happened and, instead, the Gilbert Plains and District Historical Society stepped forward with a commitment to protect and preserve the buildings where they stood. Consequently, the 120-year-old Negrych Homestead is the oldest-known Ukrainian-Canadian dwelling in Manitoba on its original site.

The Negrych Homestead began opening for public visits in 1994 and work continued through the 1990s with the refurbishing of old buildings and the construction of a few modern replacements, such as a piggery and an icehouse. Owned by the Municipality of Gilbert Plains, and leased to the Gilbert Plains and District Historical Society, it was designated as a provincial historic site in 1992, and as a national historic site in November 1996 (although the federal designation ceremony did not take place until August 2004). If you are interested in seeing this truly remarkable site, the Negrych Homestead is open daily in July and August, Tuesdays to Saturdays, from 10 a.m. to 4:30 p.m., or at other times by appointment. When you arrive at the site, be reminded that it is almost kilometre from the nearest public road along a twisting, tree-encroached driveway. There are no flush toilets and cellphone reception is spotty. But I can think of no better place to imagine you have been transported back a century and experience the fortitude with which hardy Ukrainian settlers set down roots in this region of Manitoba.

Gordon Goldsborough launches More Abandoned Manitoba, published by Great Plains Publications, on October 25th at McNally Robinson Booksellers. He then tours across Manitoba, visit greatplains.mb.ca for locations and dates.

10. Denmark. “First Ukrainian Festival Held in Denmark,” *News from Ukraine*, 31 October 2018.

The first festival “Days of Ukrainian Culture in Denmark” has been held in the Danish city of Randers, the press service of the Ukrainian Embassy in Denmark has reported.

“The Ukrainian organizations of Denmark, with the assistance of the [Ukrainian] embassy, held the first festival ‘Days of Ukrainian Culture in Denmark’ in Randers (Jutland) on October 27-28,” the report says.

According to the diplomatic institution, the festival was attended by the finalists of the Ukraine Got Talent show, Vlad Onyskiv and Petro Skazkiv, the Dyvyna folk song theater, representatives of the national union of masters of folk art of Ukraine - master of weaving art Valentyna Tkach, master of woodcarving Dmytro Kudria, and master of pottery Ivan Bobkov.

A historical Ukrainian fair, the Ukrainian cuisine, performances of musical and dance groups, Ukrainian traditional children’s dances, master classes on dance and traditional Ukrainian crafts, etc. were presented as part of the event.

In addition, the Ukrainian organizations of Denmark at the festival announced their unification into the Association of Ukrainian Organizations in Denmark.

The Ukrainian community of Randers (Denmark) has recently joined an international campaign “Let’s light a candle of memory!” to mark the 85th anniversary of the Holodomor in Ukraine in 1932-1933.

11. Ethiopia. “Ukrainians in Ethiopia Commemorate Holodomor Victims,” *News from Ukraine*, 7 November 2018.

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Representatives of the Ukrainian community in the capital of Ethiopia joined the international action “Light a candle of remembrance!” dedicated to the 85th anniversary of the Holodomor of 1932-33 in Ukraine.

The commemorative event took place on November 4, the Embassy of Ukraine in Ethiopia posted on Facebook.

“The event, dedicated to the 85th anniversary of the Holodomor, was held at the St. Frumentius Orthodox Greek Church. During the liturgy, the Reverend Father Christosimus Barberis read the prayer for all who died during 1932-1933. After the liturgy, community lit a candle of memory and commemorated the victims of this tragedy,” the statement reads.

Charge d’Affaires of Ukraine Mykhailo Kyrychenko in his speech to the Ukrainian community underscored the terrible scale of the Holodomor – man-made famine – that had taken place in Ukraine. “We must always remember and honor the history of our people,” he said.

All the participants in the action also received the information brochures about one of the most terrible crimes of the communist regime in the 20th century.

As reported, the global action “Light a candle of remembrance!” started on September 1. It is held daily by the embassies and general consulates of Ukraine in different countries of the world, will last for 85 days and end in Kyiv on November 24.

12. General. “Ukrainian World Congress Elects Grod President to Replace Czolij,” *Ukrainian News*, 28 November 2018.

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By Ivan Kosiakin

The Ukrainian World Congress (UWC) elected Paul Grod as President instead of Eugene Czolij.

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

“The head of government congratulated the president of the UWC on his appointment and thanked his predecessor Eugene Czolij for the fruitful years of cooperation,” the statement reads.

Prime Minister Volodymyr Groysman held a meeting with the organization, where he congratulated on the appointment of the Congress President Paul Grod.

“The Ukrainian World Congress, as one of the largest associations of Ukrainians from all over the world, is committed to supporting Ukraine and the reform course that the Ukrainian government is currently holding,” Grod said.

The parties discussed the current situation in Ukraine and the emerging challenges, in particular, a new wave of aggression against the country, as well as economic issues.

Besides, representatives of the UWC noted that it is important to help the government create conditions for the return of Ukrainians to their homeland.

“We are ready to convince the Western world that Ukraine is interesting for investors and can be looked at with a great future. Ukraine has done more in recent years than in the past decades,” said former president Eugene Czolij.

Paul Grod is a member of the Law Society of Upper Canada.

Since 2001 - Vice-President of the Ukrainian Canadian Congress (UCC), in 2007 he was elected as the President of the Congress.

Czolij has been president of the UWC since 2008.

As Ukrainian News Agency earlier reported, in June, President Petro Poroshenko called on the Ukrainian World Congress and the Ukrainian diaspora to join in supporting the process of the release of Ukrainian political prisoners.

13. General. “Five Ways to Entice Ukrainians to Come Home,” *Atlanticcouncil.org/blogs*, 30 October, 2018.

BY ANDY HUNDER

“There are 52 million of us,” went the catchphrase that was broadcast every evening on popular Ukrainian television channel 1+1 in the 90s. The numbers were based on a 1989 population census.

It is uncertain how many people live in Ukraine today. Following Russia’s 2014 invasion and a subsequent significant labor migration outflow, the number has contracted by at least 10 million over the past two decades.

Approximately five million Ukrainians, roughly 25 percent of the country’s economically active population, work abroad. Around two million live in Poland. I visited Warsaw this summer; out of six Uber rides that I took, four of the drivers were Ukrainian.

A key reason for this hefty flight is that Ukraine has the lowest average monthly salary in Europe, a meager \$320. The workforce in Poland earns four times more.

In 2018, Ukrainians will send home \$11 billion in remittances, a whopping 10 percent of the country’s gross domestic product.

As Ukrainians continue to leave, the toll in the motherland is being felt.

As president of the American Chamber of Commerce in Ukraine, I hear from member companies about the challenges they face in retaining and recruiting staff, both blue and white collar personnel. Some are flagging this as a risk in their business strategies and budgets, as the matter could impact their future operations in Ukraine. While Ukraine’s economy continues to grow, it is becoming more grueling to find good employees. One general manager of a large food and beverage manufacturer told me that four delivery drivers had left their jobs in one week and moved to Poland. Another local manager lamented that he couldn’t find a forklift driver for two months. Consultancies and law firms are also finding it more difficult to hire legal and business advisors.

Although not critical at this point, the issue could further escalate and eventually deter investors and companies from setting up business in Ukraine.

This is not a new phenomenon. Over the past century, Ukraine has seen at least four waves of political and economic migration, resulting in a significant diaspora that is predominantly in Canada and the United States. The Ukrainian World Congress, the international coordinating body for Ukrainian communities abroad, claims to represent 20 million Ukrainians.

But is it realistic for human capital to move from a more developed country to a less developed one?

India, the nation with the world's largest diaspora, was one of the first countries to experience reverse brain drain. To motivate people to return, the government supports research and development centers, particularly in the spheres of technology, healthcare, and pharmaceuticals.

China is also undergoing a reverse brain drain, with Chinese scientists, doctors, professors, and technicians returning. Some reckon that the reason is China's achievement in building top-notch research institutions and universities, and the result is that China is gaining from the knowledge and experience they're bringing back.

So, what would it take to get Ukrainians to return home?

The obvious factors include security, rule of law, a strong economy, affordable housing, low crime rates, accessible and high quality healthcare, and education. These undertakings will not be solved in a few years.

In the short term, Ukraine's government recently urged large businesses to pay higher wages. Our own recent survey showed that practically all of the members of the American Chamber of Commerce have already increased salaries for their employees over the past twelve months, with 25 percent of companies raising their staff's compensation by a third.

There are, however, some other initiatives worth considering. Here are five that the government should consider undertaking.

First, initiate a program together with academia, NGOs, business, and diaspora organizations to recommend tangible proposals and incentives that would reverse brain drain and encourage migrants to return home. Young Ukrainians who studied or worked abroad and then returned home are already working to transform their country, working in the public and private sectors, and they should be supported.

Second, boost programs supporting small and medium-sized enterprises, encouraging returning Ukrainians to invest their remittances and accumulated savings by launching local businesses, thus utilizing the skills and experience they learned while living abroad.

Third, share stories of flourishing international and local companies operating in Ukraine. I often travel across the country and am inspired by the many stories I hear. These need to be emphasized. The National Investment Council and Ukraine Invest, agencies established to promote Ukraine as an investment destination, are a big step in that direction.

Fourth, study the feasibility of select dual citizenship. Ukraine does not allow its citizens to hold two passports, largely due to the potential security risk. This risk should be taken seriously. However, a comprehensive review should be considered for those already holding two passports and for the diaspora.

Finally, get the diaspora involved. Launch a campaign to encourage diaspora Ukrainians to visit and consider relocating to Ukraine. This could help to promote opportunities in sectors such as education, business, public administration, and volunteering.

Ukraine's growth forecast of 3.4 percent is not yet significant enough to bring about a mass homecoming. But now is the time to get things moving: Ukraine's next census is scheduled for 2020.

Andy Hunder is president of the American Chamber of Commerce in Ukraine.

14. Germany. "Ukraine: Number of Workers in Germany Growing," *Business World Magazine*, 15 November 2018.

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Germany's Ministry for Labor and Social Affairs (BMAS) says the number of Ukrainian workers in the country over this year has increased by 10%.

"Compared with March 2017, there is an increase by 4,000 people, that is, by 10%," the ministry said.

As of March about 43,000 Ukrainian citizens had official worked and paid compulsory social contributions in Germany. In March 2013 this figure was only 29,000 people.

Some 138,000 Ukrainian citizens live in Germany now. According to the German statistical agency, a total of 88,000 women and 50,000 men, Ukrainian nationals, lived in the Federal Republic of Germany as of the end of 2017. Almost 13,500 Ukrainians in Germany are minors, while 23,500 are over 65 years old. The average age of Ukrainians is 42-43 years, more than half of them are married, but only every third of them - with German citizens. The average length of stay in Germany is 11.5 years. Some 78,500 of Ukrainian citizens obtained residence permits in Germany.

As reported, 11,800 Ukrainians arrived in Germany to reside as of 2017. Almost 10,000 Ukrainians left or died there. (UNIAN/Business World Magazine)

15. Japan. "Tokyo to Host 'Ukraine Week' on Nov. 21-30," *News from Ukraine*, 12 November 2018.

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The Ukrainian Embassy in Japan in cooperation with Ukrainian public associations in Japan will host the Week of Ukraine in Tokyo from November 21 to 30.

"The Embassy of Ukraine in Japan in cooperation with Minato administration, Ukrainian and Japanese singers and artists, Ukrainian community in Japan 'Krayany' and Ukrainian school in Tokyo 'Dzhereltse' will be holding 'Ukraine Week' from November 21 till 30 in Tokyo at Akasaka Civic Center (Akasaka Community Plaza in Minato-ku, Akasaka 4-18-13)," the press service of the Embassy of Ukraine in Japan reported.

The program of the festival includes a presentation about the culture of Ukraine, a screening of the short film “Djakuyu!” (“Thank you”) in Japanese, an exhibition of Ukrainian art, a concert of Ukrainian-Japanese friendship.

All events are free of charge.

16. Macedonia. “Ukrainian Children’s Club Created in Macedonia,” *News from Ukraine*, 6 November 2018.

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The Ukrainian children’s club Veselka has been created in Macedonia, the press service of the Embassy of Ukraine in the Republic of Macedonia reports.

“At the initiative of the Embassy and the support of the Lesya Ukrainka Community of Ukrainians in Macedonia, the children's club Veselka has started its activity,” reads the statement.

Educators of the club teach children the techniques of drawing, modeling from plasticine, origami, etc.

According to the embassy, two organizations of ethnic Ukrainians are officially registered in the capital of the country - the Macedonian-Ukrainian Friendship Association and Cooperation (1994) and the Lesya Ukrainka Community of Ukrainians in the Republic of Macedonia (2004).

17. New Zealand. “Remembering Ukraine’s ‘Murder Famine,’” *Feilding-Rangitikei Herald*, 29 November 2018.

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P. 18.

By Paul Mitchell

The lives lost in a genocidal famine in the Soviet Ukraine 85 years ago have been remembered in Palmerston North, with the hope of educating the public about the little-known atrocity.

Manawatu’s small Ukrainian community held a memorial ceremony at the Palmerston North City Library on Saturday, , along with a screening of a Holodomor: Stalin’s Secret Genocide, a documentary featuring interviews with survivors of the man-made famine that killed more than 7 million people between 1932 and 1933.

Tatyana Sanders grew up in Ukraine, raised on stories of the famine, and though she was a generation removed from it, its effect on her was profound, she said.

“Even in small things. Like, every time my children say I don’t want to eat this, I don’t like it, stories of the Holodomor come through my head.”

The Ukrainians called it the Holodomor, “murder by famine”, because Russian police and soldiers had gone door to door, like locusts, stripping every household of food, Sanders said.

Soviet ruler Joseph Stalin ordered the Holodomor to purge dissent after repeated rebellions by Ukrainian farmers.

Ukrainians were forbidden to harvest their crops on pain of death, and Ukraine’s borders were sealed in an effort to prevent starving refugees and news of what was happening escaping.

While most family members perished, Sanders’ grandmother and two aunties survived by abandoning their home in search of food. They ate roots, seeds and rats.

Her grandmother once told her how she had to be physically restrained when proper food was found.

“[My grandmother] started to eat, and eat, eating as fast as she could. But after starvation for so long, if people eat fast they can die ...They can’t have a large meal, because their body can’t process it.”

Sanders said only a few accounts and photos depicting what occurred were smuggled out of Ukraine while for decades Russia waged a propaganda campaign to suppress the truth.

“[But] It’s part of us. A part of our identity we couldn’t revel or even talk about for years. We have little to prove exactly what happened, just the memories of the people who survived and a few photos that people risked their lives to get out.”

Corinne Seals, a Victoria University researcher writing a book on the Holodomor, said it was one of the worst famines of the 20th century, and scattered millions of Ukrainians across the globe in their efforts to escape it.

“The impact of the Holdomor was just as huge as the Irish Potato Famine, but it was also a genocide ... an attack on a whole people’s ideologies and identity, including the language.”

Entire towns died of starvation, and ethnic Russians were moved in to replace the population, and the Ukrainian language was forcibly changed to be closer to Russian.

Seals said there was a connection to the current Ukrainian civil war against pro-Russian separatists. It was an important part of Ukrainian history and national identity, and they’ve been fighting to get the world to acknowledge the genocide for years.

18. Poland. “Polish President Defends Ukrainian Migrant Workers,” *BBC Monitoring European*, 9 November 2018.

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By BBC Monitoring

Polish President Andrzej Duda has defended Ukrainians working in his country. This signalled a change in tone with regard to almost 2m Ukrainians earning a living in Poland.

Earlier, Polish leaders explained their rejection of the EU's migrant quota proposals by the presence in their country of a million Ukrainians who, they said, fled the Donbass war. Kiev has repeatedly criticised these statements as misleading, stressing that Ukrainians in Poland were migrant workers, not refugees...

Asked why many Ukrainians were allowed to work in Poland, Duda said: "First, there are many ethnic Poles among these Ukrainians. Second, we are a wealthier country. People come here because they want to earn a living and support their families."

Duda stressed the Ukrainians were law-abiding, hard-working people, who posed no threat to Poland. "We have a problem, too. Unfortunately, tens of millions of our fellow countrymen, young and educated people, have gone abroad. I would like them to come back. I am sure that President [Petro] Poroshenko also wants the Ukrainians to return home. These people are staying in Poland legally and work legally. I have not noticed them do any harm to anyone," the leading Polish paper Gazeta Wyborcza quoted Duda as saying.

"They do not set up any dangerous organisations in our country. They do not present a terrorist threat. They work, often very hard, and they take jobs that Poles do not want to take," he added.

Source: Gazeta Wyborcza website, Warsaw, in Polish 1938 gmt 8 Nov 18

19. Romania. "Ukrainian Ambassador Asks for Local Authorities' Support for Ukrainian High School in Sighetu Marmatiei," AGERPRES, 10 October 2018.

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Bucharest, Oct 10 /Agerpres/ - Ukrainian Ambassador in Romania Oleksandr Bankov has asked for the support of the local authorities in the Maramures County for the Ukrainian High School 'Taras Shevchenko' in Sighetu Marmatiei, and also for other schools teaching Ukrainian ethnics, informed a press release of the Maramures County Council sent to AGERPRES on Wednesday.

"In respect to the status of the 'Taras Shevchenko' High School in Sighet, it currently functions more on a technical level than one an educational one. And what is disturbing is that the auctions have been delayed so much and essential time is lost with challenges and other procedures," said Oleksandr Bankov, during a meeting he had with the President of the Maramures County Council, Gabriel Zetea.

On the same occasion, the President of the County Council explained to the Ukrainian diplomat that the auctions, as required by law, for the rehabilitation of the building hosting the high school teaching in Ukrainian in Sighetu Marmatiei will be finished in due time.

"We can offer consultancy to those who come to us, but we cannot intervene in the legal proceedings. In what concerns the Ukrainian High School 'Taras Shevchenko' in Sighetu

Marmatiei, we are proud of this unique educational institution in our area and I am certain that the auctions will be completed and the works will start in the shortest while. We are going to keep in touch with the Sighetu Marmatiei Town Hall and the Maramures School Inspectorate and I am positive that, once with the rehabilitation of the high school, the attractiveness of this educational unit will increase too,” said Gabriel Zetea.

The two officials also discussed about the reopening of the Maramures International Airport, the recreational camps organised in Maramures for the children affected by the war in Ukraine and also about the bridge over the Tisa River, with Gabriel Zetea insisting on the need to achieve this latter objective of an equal importance for Ukraine and Romania.

On Wednesday, the Ukrainian Ambassador in Romania visited the Sighetu Marmatiei Municipality, where he had meetings with the leadership of the Town Hall and members of the Ukrainian community. Moreover, Ambassador Oleksandr Bankov inaugurated an exhibition dedicated to the commemoration of the Holo[domor] in Ukraine, in 1932-1933, and visited the Ukrainian High School “Taras Shevchenko,” and also other schools in the same area attended by Ukrainian students.

The meeting between the two parties took place in the context of the development of the bilateral relations between Ukraine and Romania, the maintaining of direct and sustainable contacts with the county authorities, so as to stimulate and promote cooperation between Ukraine and Romania including at local level, reads the same press release.

20. Slovakia. “Ukrainians of Bratislava Join Action ‘Light a Candle of Remembrance!’” *News from Ukraine, 1 November 2018.*

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Ukrainians, who live in the capital of Slovakia, held a series of events within the framework of the international action “Light a candle of remembrance!” dedicated to the 85th anniversary of the Holodomor of 1932-33 in Ukraine.

“On October 31, at the monument to Taras Shevchenko in Bratislava, the staff of the Embassy of Ukraine in the Slovak Republic, the members of the Slovak-Ukrainian Society of Bratislava and the Shevchenko musical and drama ensemble, the students of a Ukrainian school in Bratislava, representatives of the creative intellectuals and Ukrainian community conducted the commemorative events within the framework of the international action ‘Light a candle of remembrance!’” the Embassy of Ukraine in Slovakia reports.

In particular, Ambassador of Ukraine to Slovakia Yuriy Mushka emphasized that “the Holodomor was one of the biggest national catastrophes in modern Ukrainian history. We regard it as the most brutal crime of the communist regime against the Ukrainian people.”

The students of the Ukrainian school of Bratislava read out the names of children from Kirovohrad region, who had been starved to death in 1932-1933.

The participants in the action honored the memory of the Holodomor victims by observing a minute's silence.

The global action "Light a candle of remembrance!" started on September 1. It is held daily by the embassies and general consulates of Ukraine in different countries of the world, will last for 85 days and end in Kyiv on November 24. During each action, 85 names of children from millions of those starved to death are read out.

21. Turkey. "Ukrainians Participate in Charity Fair in Ankara," *News from Ukraine*, 26 November 2018.

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Ukrainians have taken part in a charity fair in Ankara organized by the Turkish Foreign Affairs Spouses' Solidarity Association (DMEDD) and the Union of Wives of Heads of Diplomatic Missions (Shom) the funds from which will be used for the implementation of charitable projects in Turkey.

The Ukrainian booth at the fair was presented by representatives of the Ukrainian community in Ankara, diplomats and their wives, employees of the Embassy of Ukraine in Turkey, invited masters and companies from Ukraine, an Ukrinform correspondent reports.

"We have taken part in this fair in Ankara for the third year in a row. We are presenting our culture, art and cuisine. Such events allow us to introduce our state in an informal setting, as well as raise money for charitable purposes. It is very symbolic that we present the Ukrainian booth at the current fair, as we also did at the previous one, together with our Crimean Tatar friends," Ukraine's Ambassador to Turkey Andriy Sybiha said.

The diplomat said he was convinced that such events are an important element of cultural diplomacy, an opportunity for foreigners to get better knowledge about Ukraine.

"Of course, this fair is an important event of cultural diplomacy, along with diplomatic work, political events that are held in Turkey on a permanent basis," Sybiha said.

A similar event in Kyiv will be held at the Olympic Stadium on December 8. Forty-five embassies will take part in the fair this year. The organizer is the International Women's Club of Kyiv (IWCK), a non-governmental nonprofit organization founded in 1992 by women from different countries, including diplomats, representatives of cultural and business communities, the wives of diplomats and businessmen.

22. Turkey. "Every Ukrainian Coming to Turkey or Living Here Should Feel the State's Concern - President at the Opening of the Consulate of Ukraine in Antalya," *Ukrainian Government News*, 5 November 2018.

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During his official visit to the Republic of Turkey, President of Ukraine Petro Poroshenko took part in the ceremony of opening the Consulate of Ukraine in Antalya.

“I am very glad to be here today because I am the first President of Ukraine who comes to Antalya on the occasion of such an outstanding event - the opening of the Ukrainian Consulate in Antalya. Look how modern and beautiful it is. This is a symbol of the fact that this is one of the first priorities for the Ukrainian state,” Petro Poroshenko said.

The Head of State noted that more than 1.3 million Ukrainians visit Turkey every year, more than 800 thousand of whom come to Antalya. He also noted that the local community of Ukrainians amounts to more than 35 thousand.

“That is why, when we adopted the law ‘On Diplomatic Service’, when we outlined priorities for the Ukrainian diplomats, whose are no less responsible for the preservation of Ukraine than Ukrainian soldiers on the frontline, we said that they should defend Ukraine around the world. Ukraine and Ukrainians,” the President said.

The Head of State emphasized: “Every Ukrainian arriving in Turkey, Antalya, should feel the state’s concern. Every Ukrainian living in Antalya should feel the state’s concern”.

The President stressed the importance of opening the Consulate, since not only tourists come to Antalya for holidays. Also a large number of international summits take place here and Ukrainian diplomats will be able to take an active part in such events.

“I want to congratulate everyone on the opening of our consulate. I am grateful to the Ukrainian community for being so fantastic, for keeping Ukraine in your heart, for raising this love in our little Ukrainians,” Petro Poroshenko addressed the audience.

“Thank you for the fact that we are all together, thank you for jointly defending Ukraine. Thank you for all of our efforts to strengthen friendship between Ukraine and Turkey,” the President added.

23. United Kingdom. “Keighley Ukrainians Mark Tragic Chapter in Nation’s History,” *Keighley News*, 28 November 2018.

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By Alistair Shand

KEIGHLEY Ukrainians took part in a special service commemorating one of the darkest chapters in the nation’s history.

The event marked the 85th anniversary of Holodomor, a man-made famine which killed millions of Ukrainians.

Members of the Keighley branch of the Association of Ukrainians in Great Britain were among nearly 200 people who attended the service, at Leeds Cathedral.

The event was one of several taking place across the country.

Also present were several former members of Keighley Town Council who supported a motion, put forward in 2008 by ex-deputy town mayor Nick Lajszczuk, recognising the Holodomor as genocide.

It was the first council in the UK to pass such a motion.

Mr Lajszczuk, who in addition arranged for a “torch of remembrance” to visit Keighley on a journey around the world, received a coveted honour – the Ukrainian President’s Service Medal – for his efforts.

Guests at the service also included the town’s MP John Grogan, who gave an address, and the Lord Mayor of Bradford, Keighley councillor Zafar Ali.

Stefan Pryimuk, chairman of the Keighley Ukrainian association, said it was important to commemorate the Holodomor.

“In the early 1930s Joseph Stalin weaponised food to deliberately and systematically starve millions of innocent Ukrainians to death,” he said.

“Desperate pleas for help were ignored. The Soviet State wilfully and brutally committed murder on an unimaginable scale.

“The Ukrainian Government, and others around the world, have declared the Holodomor as an act of genocide against the Ukrainian people.

“During the service, eight witness statements were read out from people describing the horrors that they and others had endured.

“References were made to fertile land turned to wasteland. Entire villages were wiped out. There were dead bodies on streets, people eating dirt and pets, and cannibalism. Diseases such as scurvy and oedema were rife.

“Seven million men, women and children suffered a torturous death.”

The service also included children holding sheaves of wheat, loaves of bread and black wreaths walking in procession to laments sung by the Fialka girls’ choir.

Lord Mayor of Leeds, Councillor Graham Latty, lit a candle in memory of those who died.

Mr Grogan spoke about how important it was when Keighley acknowledged Holodomor as genocide, and he thanked Mr Lajszczuk for his efforts.

He also stressed that the Holodomor and the millions who perished should never be forgotten, so that future generations don't become indifferent to human suffering.

A closing address was given by a representative of the Ukrainian Embassy.

A special commemorative book, *Grains of Truth*, has been produced bringing together for the first time documents and testimonies.

It is available through Amazon.

24. United Kingdom. “Memorial Service Pays Tribute to Ukrainian Victims of Holodomor,” *Bolton News*, 20 November 2018.

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A MEMORIAL service was held in Heaton Cemetery as members of Bolton’s Ukrainian community remembered one of the darkest moments in the nation’s history.

Ukrainian Catholic priests, MPs and other civic dignitaries attended the ceremony which marked 85 years since Holodomor — or “Death by Starvation” — which saw millions of Ukrainians die as a result of a man-made famine during 1932-33.

At noon on Sunday, those gathered paid tribute to the innocent victims and then heard a number of speeches before singing the hymn God is Great.

Minister-Counsellor Andriy Marchenko of the Ukrainian Embassy laid a wreath and spoke about the importance of continuing to raise awareness about the tragedy at every level to prevent any repeat of the horrific events.

Chris Green, MP for Bolton West and Atherton, David Crausby, MP for Bolton North East, and Yasmin Qureshi, MP for Bolton South East, were among those in attendance.

Yaroslew Tymchyshyn, chairman of the Bolton branch of the Association of Ukrainians in Great Britain, said: “I was so glad of the support that everyone in our community and outside of Bolton showed.

“We were very grateful to the two representatives from the Ukrainian Embassy for coming. It was also very well supported by all three MPs as well as Cllrs Nick Peel and Martin Donaghy.”

Mr Tymchyshyn urged the Mayor of Bolton, Cllr Elaine Sherrington, and Bolton MPs, to press the UK Government to recognise Holodomor as an act of genocide against the Ukrainian people.

In 2009, Cllr Nick Peel had a motion passed by the Council, which was seconded by Cllrs John Walsh and Roger Hayes, to formally recognise Holodomor as an act of genocide by the Soviet regime of Joseph Stalin.

However, the British Government still maintains a restrained position.

Mr Tymchyshyn said: “85 years ago, Joseph Stalin created a man-made famine in Soviet Ukraine.

“Between seven and 12 million Ukrainians were killed. We regard this as one of our darkest moments in history.

“In 2009, Bolton Council recognised the events as genocide. In 2013, we were given permission to erect a memorial stone in Heaton Cemetery.

There were national events taking place across the country to commemorate the 85th anniversary.”

**25. USA. “Fire Destroys St. Mary’s Ukrainian Catholic Church in Carteret, New Jersey,”
UGCC News, 30 November 2018.**

Tuesday evening, November 27 Father Vasyl Vladyka and his family, while in the parish rectory suddenly smelled smoke as if something was burning. Going up to the second floor of the rectory, they looked out the window and saw flames coming from the right side of the church. This is how Father Vasyl and his family were suddenly confronted with the reality that the church in which he celebrated countless Divine Liturgies, welcomed new parishioners with the mysteries of initiation, married couples in the mystery of crowning, heard penitents seek forgiveness through the mystery of reconciliation and escorted the faithful called home to the Lord on their final earthly journey, was succumbing to the destructive flames of a three alarm fire while they could only watch in horrified shock.

St. Mary’s Ukrainian Catholic Church, a landmark on Roosevelt Avenue since it was built by Ukrainian Catholics in this Middlesex County, New Jersey community in 1954 was being destroyed by a three alarm fire that sent tongues of flame into the night sky while smoke billowed out of the broken spaces that once were beautiful stained glass windows and the holes in the roof made by the firemen to gain control of the conflagration.

Fortunately, no one was injured by the blaze but the house of worship was been termed a total loss.

The fire started around 10 pm in the right rear corner of the building in a concealed spaced between floors before it spread to the attic and then the church’s roof, Carteret Fire Department Chief Mark Hruska said.

Crews from several towns assisted Carteret firefighters in extinguishing the fire.

The church was deemed a total loss, officials said.

The cause did not appear suspicious but was still under investigation as of Wednesday night, Hruska said.

Inside huge sections of the floor were completely burned opening up the basement and many interior walls of the church once adorned with their decorative painting and stencil work were severely damaged exposing the wooden studs.

Wednesday, Bishop Andriy Raby, apostolic administrator of the Ukrainian Catholic Archeparchy of Philadelphia, immediately traveled to Carteret to meet with Father Vasyl Vladyka, to offer his support at this time and to assess first hand the damage that the blaze had done to the 64 year old church, to assess the immediate needs to start having services and to help find a new place of worship until the decision is made whether the church can be renovated or a new church built.

Bishop Andriy commented, "They lost everything - vestments, prayer books, icons, chalices...everything except their faith!"

Already several churches in the area have offered their churches as a temporary home where St. Mary's congregation will be able to continue worshipping as a parish community.

Throughout the day on Wednesday, parishioners and neighbors stopped by to see the tragic image of the once beautiful edifice now scarred with smoke stains, smashed stained glass windows and the smell of charred wood that hovered over the area.

Many reminisced about what the church meant to them and their families over the years.

"Our parish is right now very small, less than half of what it used to be," says Stefania Hluszyk. "It's going to be a tough journey."

"It means everything because there's not too many of us left anymore and so it binds us together," says parishioner Lydia Singura.

Carteret Mayor Daniel Reiman was present to lend his support, and immediately included on the Carteret Official Website a picture of St. Mary's and informed residents that donations to help support the church will be accepted at the Carteret Business Partnership.

Bishop Andriy has asked all parishes to take up a special collection for St. Mary's Fire Fund at all Divine Liturgies the weekend of December 8 and 9. In this season of giving he asks all to be generous at this time to help their brothers and sisters in Christ in Carteret who are now coping with this tragedy and the loss of their spiritual home.

Bishop Andriy also asks that you please kindly remember Father Vasyl Vladyka, his family and parishioners of St. Mary's in your prayers.

The church is located at 719 Roosevelt Avenue, Carteret, NJ 07008.

Rev. John M. Fields
Communications Office

[INFORMATION RESOURCE of Ukrainian Greek-Catholic Church.]

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