

UKRAINIANS ABROAD: NEWS AND VIEWS #146

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14. USA. "At This Philly-Area Ukrainian Folk Festival, Mad Dance Moves, Pierogi, Beer, and Heritage Swirl Together," *Philadelphia Inquirer*, 22 August 2019.

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1. "Dr. Manoly R. Lupul, 1927–2019," *CIUS.ca*, 26 July 2019.

It is with deep regret that we announce the passing of Dr. Manoly Robert Lupul in Calgary on 24 July 2019, three weeks shy of his 92nd birthday. Born on 14 August 1927 in Willingdon, Alberta, he was the grandson of Ukrainian pioneers who immigrated to Canada from Bukovyna, then part of the Austro-Hungarian Empire—his father's parents from the village of Oshykhliby in 1900, and his mother's parents from nearby Luzhany in 1903. Both families settled a short distance from each other in the heart of the rural Ukrainian bloc settlement northeast of Edmonton, where Manoly's parents, Vasyl and Evdokia (née Tkachuk), later met and married.

In 1944, when Manoly was seventeen, he moved to Edmonton with his family, which included two younger brothers, Walter and William. After graduating from Victoria High School, he studied at the University of Alberta, where he received an honours BA degree in history (1950) and a BEd degree (1951). Afterwards he found employment as a teacher of social studies at a junior high school for four years. During that time he was drawn to a picture in the St. John's Ukrainian Orthodox Institute yearbook of an "attractive brunette with dark brown eyes" named Natalia Goresky, who was then teaching at an elementary school in Newbrook, Alberta. The daughter of the former Willingdon MLA Isidore Goresky, Natalia accepted "Robert/Bob" Lupul's proposal of marriage in October 1952, and their wedding took place the following April. Two children would be born to them—David (1956) and Elaine (1960).

Following his marriage, Manoly resumed his studies, obtaining an MA from the University of Minnesota in 1955, where he majored in history and the philosophy of education while doing a minor in political science. Next came a doctorate (1963) with the same specializations from Harvard University. Dr. Lupul's groundbreaking dissertation was published by the University of Toronto Press in 1974 as the monograph *The Roman Catholic Church and the North-West School Question: A Study in Church-State Relations in Western Canada, 1885–1905*.

Dr. Lupul spent a year as a sessional lecturer at Boston University before joining the academic staff at the University of Alberta in 1958. In 1970 he was appointed a professor in the university's Department of Educational Foundations.

In the early 1970s Dr. Lupul became actively involved in the movement in support of multiculturalism in Canada, believing strongly that there should be public funding for minority languages and cultures in Canada and that Canadians of Ukrainian descent should fully integrate into all aspects of a multicultural Canada. At this time he joined the Ukrainian Canadian Professional and Business Federation, serving for a decade on the national executive, including three years as the president (1973–75). He also chaired and was a vice-chair of the Canadian Consultative Council on Multiculturalism between 1973–79. In this capacity, he played key roles

in the establishment of the Ukrainian-English bilingual program in Alberta's schools and in successfully lobbying the Government of Alberta and the University of Alberta to support and fund the establishment of the Canadian Institute of Ukrainian Studies (CIUS). With the founding of the CIUS in 1976, he was appointed its first director, a position he held for ten years.

Thanks to Dr. Lupul's determination, his tireless efforts, and his visionary leadership, a strong foundation was laid for the CIUS to become the pre-eminent Canadian centre of research and publishing in Ukrainian and Ukrainian-Canadian Studies and, along with the Harvard Ukrainian Research Institute, a leading centre of Ukrainian Studies in the Western world. He effectively mobilized Ukrainian community support for the CIUS and inspired and employed a generation of young academics to carry its work forward. He simultaneously pursued his own academic interests, publishing numerous scholarly articles and editing five collections of articles on multiculturalism and various aspects of Ukrainian life in Canada. He was particularly passionate about the history of Ukrainians in Canada, the relationship between multiculturalism and education in Canada, and the education of minorities in Western Canada. Among his many honours, in 2003 he was appointed a member of the Order of Canada. Dr. Lupul eloquently summed up his legacy in *The Politics of Multiculturalism: A Ukrainian-Canadian Memoir*, published by CIUS Press in 2005.

A memorial service and reception in Dr. Lupul's honour will be held in Edmonton at 6 p.m. on Thursday, 8 August 2019, at Park Memorial Funeral Home, 9709-111 Avenue. The family has requested that anyone wishing to make a donation in Dr. Lupul's memory direct it to the Professor Manoly R. Lupul Endowment for the Advancement of Ukrainian Language Education. Cheques should be made out to "The University of Alberta—CIUS," indicating on the memo line that the money is to go to the "Manoly Lupul Endowment Fund." To make an online donation with a credit card, please go [to and] click on the "Make a Gift" button, then complete and submit the required information.

[<https://www.ualberta.ca/canadian-institute-of-ukrainian-studies/news-and-events/news-at-the-cius/2019/july/dr-manoly-r-lupul-1927-2019>]

*** Vichna iomu pam'iat'! [S.C.]

2. Canada. "Ukrainian Festival Gets Bigger - and Better," *Montreal Gazette*, 9 September 2019.

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Susan Schwartz

Ukrainian festival gets bigger - and better; Dance, music and food draws diverse crowd of 20,000 people to Beaubien Park.

The lineup at the varenyky kiosk at the Montreal Ukrainian Festival at Beaubien Park was pretty well constant and, by the end of the weekend, 30,000 of the potato-filled dumplings, slathered with onions, had been consumed.

So had 5,000 cans of a beer brewed from a Ukrainian recipe especially for the event by the Pointe-Claire-based Labrosse Brewery.

This was the 20th edition of the festival, which celebrates the culture and heritage of the Ukrainian community.

It began Friday with a pub night at the Ukrainian Youth Association and drew close to 20,000 people to Beaubien Park in Rosemont - La Petite-Patrie on Saturday and Sunday.

Performers from Ukraine, from New York and from Ottawa were among the 140 artists on the event's stage over three days, including the Ukrainian band Mad Heads, the indie rock band Druha Rika, classical violinist Vasyl Popadiuk, the Todaschuk Sisters singing duo, energetic and acrobatic Ukrainian dance ensemble Yunist, the Marunczak Ukrainian Dance Ensemble, lyrical tenor Yuriy Konevych and the ninety-something basso profundo Wolodymyr Mota playing bandura, Ukraine's national instrument.

A fashion show featured traditional Ukrainian costumes from the private collection of Ustyna Stefanchuk.

The festival began as a one-day event with 600 participants, said Gregory Bedik, president of the St. Volodymyr Cultural Association, which organizes the festival, and has grown to a three-day event that last year drew 24,000. The Montreal festival is one of six major Ukrainian festivals across the country, he said.

In the early years, most people attending were from the Ukrainian community, but now it's about 50/50, Bedik said, with people coming from as far as Quebec City, Ottawa and New York.

Door hangers letting people who live around the park know about the festival are distributed so that people know about it in advance.

"We make sure everyone gets a door hanger and we invite them for a home-brewed beer," he said.

"The beauty of this festival is that it involves the entire community."

Representatives from various communities, including the Moldavian, Lithuanian and Latvian communities, attended the event, he said.

On Sunday afternoon, the festival area was crowded and festive as people of all ages sat or stood watching the performers on stage or visiting the dozens of booths selling food, crafts, art, clothing and jewelry.

At a few booths, there was information about the Ukrainian community and its history, including an organization known as the Ukrainian Jewish Encounter.

The non-profit association that organizes the festival is volunteer-run, Bedik said, with an executive of 15 and about 30 people who work for nine months organizing the annual event.

In the run-up to the festival, about 100 people worked to get the tents and stage set up, along with lights and sound, and about 80 volunteers kept things running during the festival.

3. Canada. “Remarkable Things in My Hometown of Kingston,” *Gananoque Reporter*, 4 July 2019.

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By Lubomyr Luciuk

Some remarkable things have happened in Kingston lately.

For the 50th time I found myself on a stage facing a large audience attending the annual “Lviv, Ukraine” pavilion at Folklore. The first time I did this I was a student at Regiopolis-Notre Dame High School. Now I am a senior citizen.

I’ve often been asked what kept our pavilion going even as the other communities once involved with Folklore dropped out. Pride in our culture is an obvious answer but, honestly, hurt pride too. It was not unusual, in years gone by, to encounter people who questioned whether Ukraine or Ukrainians actually existed beyond emigre fantasies or, worse, were nothing but malicious constructs, fabricated by the Germans in the two world wars as geostrategic tools for fragmenting the Russian/Soviet empires. More personally, many of us were mocked for our names and suffered having our Ukrainian rituals and faith misunderstood, even as our history was denied. So when my late parents and the others who established the “Lviv, Ukraine” pavilion came together they agreed on what their shared mission must be: telling other Canadians who Ukrainians are, what their culture is and how Ukrainians would continue to struggle for their national independence until it was won.

Most of the pavilion’s founders were Displaced Persons (DPs) who found asylum in Canada after the Second World War. Jokingly, they were said to be “living on packed suitcases,” as many expected to someday return “home.” I have the suitcase my parents carried when they got off the boat. They came with little. Yet through hard work and perseverance they gave back more than they ever received, save for the chance to live here, which was priceless. The last of my parents’ refugee cohort, of “my community,” died just before Folklore. As we laid her to rest we took comfort in knowing she had stayed the course.

In Confederation Park, I stood beside my friend, Mayor Bryan Paterson, as Ukraine’s national flag was raised officially for the first time in my hometown. A few dozen members of the Ukrainian Canadian Club were there, many dressed in traditional folk costumes. Passing tourists

stopped to take photos. I had to smile. Just over 100 years ago Ukrainians were branded as “enemy aliens” and confined in internment camps, including Fort Henry. Yet here stood “Ukrainian” dancers -of French Canadian, Polish, Chinese, Irish, English and Scottish heritages - happily celebrating our culture without anyone chiding them for it, much less rounding them up. We live in a much more inclusive society and are all the better off for it.

From where I stood I could see City Hall. Stained glass windows honouring Canada’s military achievements in the Great War illuminate this building’s marvellous Memorial Hall. Isaac Cohen, a local luminary, commissioned a window recalling the now-iconic battle of Vimy Ridge. In late 1914 this same fellow implored Fort Henry’s commandant to permit several interned Jews to attend Chanukah services at the Queen Street synagogue, but never returned them. In the pages of this newspaper I recalled the story of this tzadik, this righteous man, calling him “Kingston’s Moses.” His chutzpah still needs to be commemorated. I will get that done. It’s one of “my” stories even if I am not Jewish. He and I are both Kingstonians.

As the Folklore weekend came to a close we received glad tidings. My sister, Nadia, who has voluntarily trained the Ukrainian Maky Dance Ensemble for decades, will be recognized on Canada Day with the City of Kingston’s First Capital Honourable Achievement Award. Almost simultaneously, those very same “kids” (I use that word from the vantage point of a community elder!) caught us off guard with a gift. Very thoughtfully, they raised funds for a memorial plaque on a Victoria Park bench, not far from where our family once lived on Nelson Street. They have so honoured the memory of Maria and Danylo Luciuk, two founders of Kingston’s Ukrainian community. I sat there just the other day, reflecting on how a simple object can be transformed with such a gesture into something quite magical.

My parents’ generation witnessed Ukraine’s return to its rightful place in Europe. They lamented when Ukraine was forced, yet again, to defend itself against the Russian invaders threatening its existence. But they believed Ukraine would endure. And this time they knew Canada would help. Ukrainian officers regularly train at Fort Frontenac and Canadian troops are teaching and learning from frontline Ukrainian soldiers at the Yavoriv Combat Training Centre, located just outside Lviv, where my maternal grandmother’s home stood before the Soviets knocked it down. While helping to raise the Ukrainian flag in Kingston, Colonel Viktor Siromakha, Ukraine’s military attache, thanked Canadians for supporting Ukraine in its time of need. My parents and their friends did their work well.

One hundred years ago I probably would have been interned as an “enemy alien.” Fifty years ago, when I was but a boy, no Ukrainian state existed. Today I am a professor at The Royal Military College of Canada, Ukraine exists, my fellow Kingstonians celebrate Ukrainian culture and plaques around town recall the historical experience of Ukrainians in this community. This is our home.

There is a lesson in all of this for all of us on Canada Day. Simply put - and regardless of the imperfections some naysayers and politicians go on about - this country has nothing to apologize for, to anyone. It’s the best place on earth. We’ve made sure of that. Standing on stage for 50 years was my contribution. It was worth it.

Lubomyr Luciuk is president of the Ukrainian Canadian Club of Kingston

4. Canada. “Ukrainian Community Sacrificed during Winnipeg General Strike,” *Winnipeg Sun*, 23 June 2019.

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By Peter J. Manastyrsky

Ukrainian community sacrificed during Winnipeg General Strike; Two died in the violence

On April 24, 1919, metal and building trades unions presented requests for wages increases and a 44-hour week to the Winnipeg Builders' Exchange. On May 2, 1919, the metal trades went on strike and were followed by 24,000 organized and unorganized workers in Winnipeg.

Metal trades shops closed, railway shops closed, construction came to a halt and streetcars stopped running. The strike quickly spread from industry to industry.

A century ago, Winnipeg was the third-largest city in Canada, the hub of manufacturing and services. The soldiers returning after the end of the First World War were seeking work but found no jobs. Workers who had jobs in construction and manufacturing were fighting for basic union rights, better working conditions and a better society.

Contrary to all of this, business owners and government officials believed that a Soviet-style revolution was underway, insinuating this was the work of a Bolshevik-led revolution plan to overturn the democratic system. The crises became severe economic dislocation and social upheaval; factories were shutting down and bankruptcies were common.

May 15, 1919, is a very important date in reference to the Winnipeg General Strike. Thousands of unorganized workers joined those who were unionized and by June 1, WWI veterans marched to the Manitoba legislature in support of the strike.

On June 21, special militia hired by the Winnipeg police and the Royal Canadian Northwest Mounted Police arrested the strike leaders who led the demonstration in front of the city hall, this Bloody Saturday as it became known the epic of the Winnipeg General Strike. Two innocent immigrant Ukrainians killed, scores were injured and over 100 arrested. Winnipeg was under military control until June 26.

In the aftermath of the Winnipeg General Strike, several people lost their jobs. Some immigrants were deported and labelled as enemy aliens or placed in internment camps, forced to do heavy labour. Despite all the firing into the crowd of men, women and children by the Royal Canadian Northwest Mounted Police, one man was killed and another shot in the leg, dying later of gangrene infection as a result of gunshot wounds. Neither were enemy aliens, but of Ukrainian origin.

Mike Sokolowski (a.k.a. Sokolowski) was killed in front of city hall on what came to be known as Bloody Saturday, shot by the Royal Canadian Northwest Mounted Police during the fighting. Sokolowski was the only person killed in the riot and buried at Winnipeg's Brookside Cemetery (Section 45, Plot 450). Sokolowski's grave was unmarked for over 80 years until June 20, 2003. As part of the Brookside Cemetery's 125th anniversary, a donation was made to purchase a headstone.

On the other hand, Steve Szczurbanowicz (a.k.a. Sheebaubucz, Schezerbanowicz, Schezerbanowes), after being shot through both legs by a police officer during the Winnipeg General Strike on June 23, died due to a gangrene infection.

For 96 years, he was buried at an unmarked grave at Brookside Cemetery, but on June 20, 2015, funds were raised to cover the cost of a gravestone in memory of Steve Szczurbanowicz (Section 80, Plot 7), victim of the six-week Winnipeg General Strike.

To this day, the Ukrainian community doesn't exactly know why Mike Sokolowski and Steve Szczurbanowicz were buried in unmarked graves for so many decades.

Both Ukrainian immigrants played a significant role in June 1919 by overcoming fear to safeguard their human right to become a Manitoban and to work, and a desire to better their lives in a new country.

The Winnipeg General Strike exposed and emphasized the urgency of addressing social needs of people living in Winnipeg even for thousands of immigrants like Ukrainians who came to Manitoba at the turn of the century to work on the land and in industry to become citizens of Canada. From the beginning of April to the end of June 1919, the Winnipeg General Strike was one of the most pivotal events in Canada's history.

Peter J. Manastyrsky writes articles on political issues and is a member of the Ukrainian community of Winnipeg

5. Canada. "Glorious and Free Ambitions: Exporting Help, Hope," *Winnipeg Free Press*, 25 May 2019.

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Dylan C. Robertson

From donated hockey gear to principled police training to national election monitoring, Winnipeggers are making a difference in Ukraine's struggle to free itself of Russia's influence. Winnipeggers are playing significant roles in Ukraine's efforts to modernize and democratize while fighting a protracted war with Russia and the rise of right-wing extremism.

Free Press reporter Dylan Robertson travelled to Ukraine last month on the eve of the country's presidential election. The country is five years removed from its "revolution of dignity" that

resulted in the ouster of its pro-Russian president Viktor Yanukovych and Russia's subsequent annexation of Crimea and Ukraine's eastern flank. In this report, Robertson looks at how Winnipeggers are working behind the scenes, helping to shape economic, social and government reform.

NOVOYAVORIVSK, Ukraine — Teenagers stand in a line at a suburban hockey rink, applauding by banging their sticks on the ice while an announcer hands out awards for the most-improved players.

Ivan Sysak, 18, has played defence since joining the Galician Lions Hockey Club in 2013. He's one of the star players.

His family is part of the country's fledgling middle class, fuelled by foreign firms slowly starting to invest in Ukraine, thanks to difficult anti-corruption reforms.

"It's an interesting time to live in this country," Sysak says with a wry smile. His club counts more than 200 players between the ages of six and 18. Some wear equipment donated by Winnipeggers.

"In Canada, hockey is really developed. The gear, the training — everything Canada gave has really helped us."

The team was founded in 2011 and, last year, a Winnipeg group — Canadian Friends of Hockey in Ukraine — gathered donations to help it expand. Thousands of Winnipeggers trace their roots to this area of western Ukraine, including former NHL players — and transplanted Edmontonians — Dave and Wayne Babych, who came to help with training last fall.

"We want to teach good sportsmanship, and help them reach their potential, especially girls," said Vern Zatwarnicki, one of the group's co-ordinators.

"We want to show them that someone from a small town, in Canada or Ukraine, can produce stars."

Liudmyla Sayenko got her eight-year-old son, Tymofii, into the hockey program thanks to the free equipment.

"In our country, many different things can be happening, but it's important to bring up our youth in a right way, to make them strong and conscious citizens," she says.

"I think sports, and especially team sports like hockey, help shape young people and build their personality."

The alternatives are far less palatable, both for the youths and for their fearful parents.

Ukraine has lost an estimated 13,000 lives in a war that began with Russia's annexation of the Crimean peninsula in 2014. And far-right groups have found a willing constituency for their

extremist views in angry, violent teens who have nothing to fear from indifferent, often corrupt, authorities who turn a blind eye to the race- and religion-based mayhem.

Welcome to a country struggling to get out from under its long history of Russian — and before that, Soviet — control. A country where current and former Winnipeggers are working in myriad ways to help Ukrainians find their place in the world in a modern, successful, democratic state.

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Marko Suprun compares his parents' homeland to the Winnipeg Jets.

“Ukraine is an underdog, in my opinion. And I want to support the underdog,” he says.

Suprun and his wife Ulana moved to Kyiv shortly after the 2013 protests started. Thousands had occupied the city's Independence Square over the government's backsliding of plans to further integrate with the European Union, conceding to pressure from Russia.

Suprun was raised in Winnipeg's North End, and Ulana grew up in Michigan; both had Ukrainian families who passed along their language and history. The couple spent the previous decade moving around Europe and the United States for his work in publishing and hers in medicine.

The two arrived in Ukraine the evening of Nov. 29, 2013, a turning point in the protests. Police dispersed young protesters with stun guns and tear gas, and tried blocking all mobile communications.

“Things changed drastically,” he says. “It started to turn out into the beginning of a real revolution.”

The move shocked the public and prompted anti-government demonstrations across the country. In three months, the Parliament ousted former president Viktor Yanukovych, who now lives in exile.

Suprun's wife, a trained doctor, helped co-ordinate an underground medical system — office buildings and apartments were transformed into makeshift clinics — because protesters sent to hospital were often arrested for civil unrest.

Ulana eventually helped co-ordinate medical training and humanitarian donations from the Ukrainian diaspora. This first helped protesters, and then Ukrainian army units, when Russia invaded in February 2014.

Suprun helped translate for foreign journalists. But he was troubled by reporters asking questions that echoed Kremlin talking points, which he says didn't reflect the reality on the ground.

For example, reporters conflated politicians who wanted to put quotas on Russian-language broadcasts with violent, far-right groups.

Suprun wasn't alone in that concern. By March 2014, journalism students at a local university convinced their department to launch Stop Fake, a website and online broadcast debunking Russia propaganda. Suprun helps run the fact-checking agency.

The website dissects news reporting in Russian, Ukrainian and English, linking to primary sources to verify and challenge the information presented.

In July 2014, Russian media aired a report of Ukrainian troops crucifying a three-year-old boy in the public square of Sloviansk, a city of 100,000, because of his family's support for Russia. But Russian newspaper reporters couldn't find anyone in the town who witnessed it.

"There's this very big discordancy between what is being fed in the Russian narrative and what the reality on the ground is. That's how I got here," Suprun says, speaking inside a Kyiv office that is crammed with books, first-aid kits and broadcasting equipment.

The idea is to undercut inaccurate messaging within Ukraine's borders that could incite Russian-speakers to take action against their own country. Stop Fake also tries to push back on false information presented to audiences in the West that could impact policymakers.

In the leadup to the European Union lifting visa requirements for Ukrainian citizens, news sites started inferring that sex workers would be fanning out across the continent. Despite little evidence, Suprun fears such reporting is enough for bureaucrats to delay policy changes, as they try to conduct more research.

"The truth has really been taken hostage in this gulag of disinformation," he says. "We're the ones that now have to fight for the truth to set it free."

Sometimes the propaganda takes jabs at Canada.

In January, the channel Russia One aired a nine-minute prime-time segment on Canadians "meddling" in Ukraine.

The report started with a photo of Manitoba MPs MaryAnn Mihychuk and James Bezan clutching a Ukrainian flag.

Suprun warns Russia will ramp up divisive, fake news stories as the Canadian federal election nears in October.

"Canada's being hit; they're already setting up the main narratives," he says citing Russia's effort two years ago to publicize the family history of Foreign Affairs Minister Chrystia Freeland, whose grandfather worked for a newspaper that was taken over by the Nazis.

"They say the government is under control by a rabid Ukrainian diaspora, which is just ridiculous," Suprun says.

His wife went from grassroots medical support to working within the reformed Health Department. Former president Petro Poroshenko gave the couple Ukrainian citizenship and made her the acting health minister in July 2016.

Ukraine's future is deeply personal for Suprun, whose parents emigrated from the country and died before the protests began.

"Part of me was actually happy that my parents passed away, because they didn't have to live through seeing another Russian invasion. But then another part of me was sad that they weren't around to see the reaction and the consolidation of Ukrainians, to prevent it from happening again," he says, fighting back tears.

"If we don't put everything into this, we're going to lose big — and not just Ukraine, but the world."

...

Not far from the hockey arena outside Lviv, a group of teenagers killed a young man last June.

Police say a group of seven youths, all aged 16 and 17 years old and part of a neo-Nazi group, attacked a Roma family using knives, pipes and chains. A 24-year-old man later died in hospital.

Roma, members of an ethnic group that lives on the margins of society, are frequently victims of discrimination, prejudice, and hate in many parts of Europe, particularly in the east. They are often referred to as gypsies.

The leader of Ukraine's national police force noted the attack came after a handful of incidents in which teens claiming allegiance to far-right movements had been arrested for setting fire to Roma tent encampments.

The local mayor blamed police for not taking those previous arsons seriously enough, despite warnings from groups such as Human Rights Watch.

The knife attack took place in the village of Sokilnyky, where residents say those longstanding tensions remain.

"Of course it can happen again," phys-ed teacher Yura Kovalyk says, watching children run around on a field covered in artificial turf.

The attacks are a warning sign of a society where anyone can fall through the cracks, he says.

"People aren't protected enough, whether it's the economy or the cops," he says. "It triggers things."

Hooligans can go after any minority, in this case when people believe stereotypes about Roma people stealing, and police turn a blind eye, Kovalyk says.

“People are paid a pittance and they get resentful,” he says, a point made by several other residents.

Kovalyk says he ran his own business, until he injured his leg four years ago. He went from making \$1,350 a month to a teacher's salary of \$335. The average monthly wage in Ukraine is about \$475.

Outside the local restaurant, construction worker Mykhailo Chyzhevskiy says about 40 per cent of his peers have gone to Poland to find work.

“The army seems like it's helping with unemployment,” he says cynically, with a shrug.

...

The head of the country's security service says the fatal knife attack could have been engineered by Russia as a means of revving up ethnic tensions within Ukraine, though he provides no evidence.

Far-right violence is politically explosive in Ukraine. Authorities tread carefully when they talk about the issue, for fear of playing into Russian propaganda.

Russia's TV networks largely ignore documented human-rights abuses in Crimea and other regions. But they'll link events such as the fatal stabbing to Ukrainians who collaborated with Nazi forces in the Second World War.

The hardline nationalist Azov Battalion, whose logo resembles a swastika, is part of the national army. The volunteer militia helped recapture a major city from Russian soldiers, and the government welcomed how effective the unit was at the start of the conflict, though welcome has worn off as international observers documented torture and war crimes.

Canada and other countries have refused to work with the group in military-training operations.

Yet polling by the Pew Research Center shows Ukraine has some of the most tolerant attitudes toward minorities among Eastern European countries.

Suprun says media should instead focus on the war Russia started five years ago.

“So, 13,000 people have lost their lives and we're being fed this construct that (far-right violence) is the biggest threat,” he said. “When journalists start to say stuff like that, I start to equate it with yelling ‘fire’ in a crowded theatre.”

Canada's ambassador to Ukraine, Roman Waschuk, says his office has helped the country's police force train officers about minority communities. He notes that in this spring's presidential vote, hardline candidates got single-digit support.

“This is not where people’s minds are at. It’s more of a societal-tolerance and law-enforcement issue at this point,” he says. “Ukraine has obviously international commitments. But societies need to evolve, as well. We’re trying to help that evolution. But we’re not seeing a kind of rightward lurch as a society.”

...

Tom Monastyrski gasps for air as he mounts the stairs of a drab concrete office building. On his way to the sixth floor, he passes a line of young men and women in bullet-proof vests, gripping the stairway railing as they peer at the floor above. A few of them smile and wave.

Of all the things Ukraine has changed in the past five years, its police force is likely the most successful, says Monastyrski, who hails from East Kildonan and now oversees Canada’s Police Training Assistance Program.

“We could’ve installed an elevator,” he says, catching his breath. “But there are better ways to use that money.”

During the 2014 protests, riot police cracked down on pro-Western demonstrators, firing rubber bullets and, occasionally, live ammunition. For many, it was the culmination of years of widespread police corruption, along with documented human-rights abuses.

When Ukraine’s president fled to Russia and a new government took hold, one of its first reforms was to reboot the police force.

Virtually all frontline, urban officers were laid off, with younger ones invited to re-apply. With the help of Canada and other Western countries, the government formed a value-based curriculum, which launched in July 2015.

“The three pillars we teach are: honesty, professionalism and selflessness,” says Pavlo Kulishenko, deputy director of the Patrol Police academy.

He’s welcomed officers from across Canada to help teach Ukrainians everything from securing a homicide scene, to dealing with intoxicated people, to bicycle policing.

An outdoor shooting range has been replaced with a high-tech simulation room, where trainees practise how to respond to active-shooter situations using pistols equipped with lasers.

A community-policing model aims to have officers become known to residents, to spot signs of conflict and intervene before tensions escalate. The model of checking in with community leaders stands in stark contrast to the old practice of officers shaking down passersby for small bribes.

“We want to be the guys people look up to,” Kulishenko says.

His office is strewn with police crests from visiting officers and a few souvenirs from abroad. He grabs a Regina Pats hockey puck; he saw the WHL team play during a visit to the RCMP's central training division. A Mountie hat sits above his workplace cabinet.

A colleague's office has a tattered Ukrainian military flag, taken from the Russian war front.

In the hallway, a blown-out shell from the front hangs on the wall, with a rope hanging down the middle. When a recruit is removed from the program, the displacing head rings the shell three times, one for each of the three principles.

Police also leave messages at trainees' lockers. Those who are expelled for breaching the three principles have their lockers sealed with a strip of red tape.

"You have to set an example, and consequences," Kulishenko says.

Twice a month, the academy graduates a class of roughly 20 officers. At the ceremony, a valedictorian is given a hammer to make a single strike on a large rock — it symbolizes the slow chipping away at corruption.

Public trust in the police has gone from single digits to between 40 and 67 per cent, according to various polling agencies. The hope is that instilling these values in the officers will help keep those numbers up, along with some fancy gadgets.

At a computer lab, recruits in black shirts and pants take notes on how to use breathalyzers. New officers are given tablets at the end of their six-month training, to review concepts and get updated on new laws and tactics. Ukraine channelled its Kyoto Protocol credits into buying a fleet of hybrid patrol cars.

"The whole point of training is that they're not sitting around, they're learning through scenarios," Monastyrski says.

The \$8.1-million, three-year mission uses a "train-the-trainer" model, so that other countries can step back and let Ukrainians take charge. The program's been so successful that some graduates have taken higher-paid jobs in other countries, such as Hungary.

"I feel very proud because you can see this reform in action," says Monastyrski, whose development career has taken him to Jordan and Albania.

"When you see the police maintaining public order at the Pride parade or at a football match — all of that is partly because of this reform that Canada's contributed to."

Other reforms are less clear.

A partnership with the Federation of Canadian Municipalities aims to move governance beyond a top-down federal system, where regional grievances fester and foreign dollars dissipate as they work through layers of bureaucracy.

It has helped improve how cities across the country operate, though some have faced pushback, with town executives purged in dodgy council votes.

Canadian judges have visited Ukraine as part of judicial reform efforts, but the courts remain heavily influenced by politics.

Ukraine has shaped its elementary-school curriculum using Ontario's. The ritzy Novopecherska school in Kyiv is based on Manitoba's learning standards and is awaiting approval to issue Manitoba high-school diplomas.

A health reform has reduced drug prices and simplified paperwork for patients, but hospitals remain extremely inefficient. Still, donated ambulances from Manitoba and Saskatchewan fly the Maple Leaf in some of the regions hardest hit by clashes with Russia.

“Ukraine matters to many Canadians — and Canada matters now to many Ukrainians,” says Ambassador Waschuk.

“Canada actually plays a disproportionate role here, given geography and other considerations.”

...

Lloyd Axworthy strolls into an austere, three-storey high school in Kyiv, and shakes hands with a middle-aged woman in a floral vest.

It's election day, and residents are enthusiastically turning up at the polls. Elderly women in headscarves grasp the arms of their adult children, as they walk up to student desks with their ballot.

Volunteers carried a clear, locked ballot box around the neighbourhood, to homes of people registered as having severe disabilities.

“If they go to the apartments and no one answers, they must bring back the ballot,” explains the woman, who's overseeing one of thousands of polling stations across the country.

Some are being watched by 156 Canadian election observers who, under Axworthy's direction, keep track of everything from waiting times to whether voting booths are sufficiently shrouded by blue curtains.

In a few hours, Ukraine will complete its first election with no major discrepancies since its 1991 independence, with a turnout rate of 62 per cent.

Axworthy, the former external affairs minister from Winnipeg, speaks with scrutineers about the flow of voters, whether the police have been following the protocol of standing away from the polling stations and how many people had issues with identification.

A curly-haired woman who appears to be in her 20s hears a mention of Canada and strides up to him.

“We are having our first free election and it feels so good,” she says in nearly perfect English. “We want to thank Canada for this.”

A short time later, in a van headed to his next meeting with officials, Axworthy takes stock of the past four weeks.

“The vote from them has become the instrument for them to build this country stronger. They are committed to a democratic vision,” he says.

Axworthy had concerns about Volodymyr Zelensky evading media interviews in the run-up to his presidential win, echoing a trend across democracies worldwide.

And he is most troubled by the OSCE reporting that Ukrainians living in Russian-occupied areas were prevented from casting ballots because of landmines placed at the side of main roads, causing bottlenecks. It’s particularly disappointing for the shepherd of the 1999 international treaty to phase out landmines.

“This is a frontline state, right where the action is,” he said, looking out the window as the van weaves past onion-domed churches.

He feels lifted by the scores of “ordinary Canadians” who volunteered to spend their vacation time in small towns.

“They feel that they’re doing something important there, helping to be constructive,” he says.

...

Back in the village of Sokilnyky, Olha Dzhuman steps out of a shop with a bag of groceries. The grandmother has noticed the cost of food and heating oil rising in recent years.

“Times are difficult for young people,” she says, holding her flowered headscarf tight against wind gusts. “Many are working hard, but not everyone gets good opportunities.”

Last summer’s attacks shocked her, and the only explanation that made sense to her was Russia stirring up right-wing nationalism among people who would normally call themselves patriotic, instead of ultra-nationalist.

“More people have access to weapons right now because of the war,” she adds.

The conflict has pushed 1.5 million Ukrainians away from their homes, forcing them settle elsewhere.

Natalia Menshykova started a theatre troupe in Lviv, about 900 kilometres from her home in Crimea, for internally displaced people.

The plays include absurd humour and romance rather than the real-life drama experienced when the television signals suddenly dropped and snipers appeared around town.

“I was in Crimea when everything had started, and no one can fool me,” she says, arguing that Ukrainians have done “titanic work” to show the world what’s happened to her country.

One of the young actresses, Lina Sivura, grew up in Donetsk, which her parents fled when war broke out.

“Some people around us support Russia, and everything that happened to us. And you start to think a lot: who are those people, and why their eyes so closed? They’re in front of you, but they cannot understand you,” she says.

“You lose the half of the people you believed in. It’s probably the most difficult aspect for me.”

To Dzhuman, the grandmother in Sokilnyky, Ukraine is afloat — drifting slowly toward a modern, European democracy despite headwinds trying to push it back. Most people are caught in the middle, trying to eke out a decent existence.

“Five years ago, people wanted someone to solve their problems, but now we see that no one is actually doing that,” she says.

“We’ve had huge losses. But still, everything is getting better.”

...

Nobody knows what Ukraine’s new president will mean for the country. Zelensky, a former comedian, ran with no firm policies on how to drive down high living costs and rampant corruption. One of his ads had the slogan, “No promises, no apologies.”

His message of an optimistic, unified country attracted 73 per cent of Ukrainian voters.

One of them, Violeta Moskalu, 39, says she wanted a modern voice to run her country. She moved to France a decade ago, to study public administration and help with development projects abroad.

“He isn’t from the political class, but he has good intuition. People feel heard by him,” she says.

Moskalu believes Ukraine’s various reforms were at risk of collapsing because they’d been poorly managed and communicated. She believes Zelensky has surrounded himself with the right people who will empower citizens, root out corruption and avoid the populist backlash that has jostled governments across Europe.

Her hope is Zelensky's charisma will motivate Ukrainians to stick with these difficult changes, instead of letting a sluggish economy and Russian propaganda wear them down. "If he doesn't, we in civil society will step up and find politicians who can see this through."

To her, it's the final push of getting Ukraine on its own feet.

"Canada has been such a strong support for us, and we need that help more than ever," she says. "Please don't abandon us."

6. General. "How to Stop Labor Migration from Ukraine?" 112.international/Ukraine, 28 August 2019.

Olena Holubeva

The massive departure of Ukrainians from the country in search of a better life has already caused an acute shortage of labor in all spheres

People leave, despite the fact that the work abroad does not always meet their expectations. Ukrainians are driven not only by the desire to earn money, but above all, to gain access to a quality standard of living, experts say. According to them, in order to keep Ukrainians at home, it is necessary to create not only material incentives in the country, but also to provide basic needs of people for safety, quality medicine, education, retirement benefits and professional future. Without this, it will not be possible to achieve the growth rates of the Ukrainian economy declared by President Zelensky. Moreover, if the outflow of labor is not stopped, our economy will collapse.

On the way to the abyss

The fact that there is an acute shortage of labor in all areas in Ukraine was stated by the National Bank in its July inflation report. The worst situation is in the construction sector and industry, the document says. At the same time, according to the Ministry of Labor and Social Policy of Poland, in 2018 in these types of activities the most of the Ukrainian labor migrants were engaged.

"The labor resource in Ukraine has already decreased to about 15 million people against 18 million in 2012-2013. This is not only due to migration, but also to the poor demographic situation in the country. It is urgently necessary to increase the labor resource by at least 10%", said Advisor to the President of Ukraine Oleg Ustenko. He stressed that a more accurate forecast can be made only after the census.

According to Ustenko, Ukraine continues to lose labor resources, which carries serious risks and threats to the country. "If the current pace of the outflow of human resources continues, then fulfilling the ambitious task set by the president to sharply increase the rate of economic growth will not be feasible," said the Advisor. As you know, at a business forum in Turkey, Zelensky promised that the Ukrainian economy would grow at 5-7% per year.

Labor migration is one of the main threats to the ambitious goal of the president and his team. According to Oleg Ustenko, further deterioration of the situation poses serious threats to the entire social security system in the country and pension provision, in particular: "If the rate of labor outflow from the country will remain at the level that we have been observing since 2014, then in 2025 it will literally collapse, and the country will not be able to fulfill its social obligations. It is possible that Ukraine will have to switch to the Georgian model of granting pensions, absolutely not taking into account either the length of work or the level of income. Either - even worse - it will be necessary to move to the practice of some Central Asian countries in which they do not pay pensions at all, and the maintenance of elderly people is the responsibility of their relatives. In the future, the ongoing outflow of labor may become a factor of reducing confidence from the side of investors."

Ustenko stressed that President Zelensky has a deep understanding of the problem of labor migration and a vision for its solution.

What needs to be done to stop labor migration?

Of course, the main factor in overcoming the phenomenon of labor migration and its consequences is the economic growth, experts agree. But at the same time, an important component in motivating Ukrainians to stay home and work for the development of their country's economy is to satisfy not only material, but also other basic needs.

"As a powerful thing that could motivate Ukrainians to prefer work here, I would single out, first of all, the security that law enforcement agencies must provide. As a psychotherapist, I very often hear from my patients that they don't feel themselves protected in Ukraine. This is taking place against the backdrop of the rampant crime that people hear about from the media and the lack of a strong police willing to protect. Many people tell me that they're really afraid to leave home, especially at the evening and night. Regular reports of mining only increase the degree of fear - people fear that the threat may affect them or their loved ones. Among the stress factors are drunk drivers on the roads, including drivers in illegal taxis, who do not bear any responsibility for life and the health of passengers, who have every opportunity to do whatever they want with them and to go unpunished," said psychotherapist Oleksiy Shevtsov.

According to him, in European countries people are attracted by a much higher level of security and culture. There are expectations that their work will be valued higher. "The higher level of medicine in the EU also attracts. The dissatisfaction with the level of medical care in Ukraine is one of those factors that have a serious impact on people's desire to leave," Shevtsov said.

Among other factors, cleanliness on city streets is important for people: the absence of garbage and people who are intoxicated on the streets, at metro stations, near the houses' entrances. "The motivation for people to stay in Ukraine can be the creation of conditions for their children: Ukrainians would not leave in such masses in search of better opportunities if they had the opportunity to provide a child with a good kindergarten, or a school with decent conditions. The country should create conditions for professional realization: dancers, musicians, artists, scientists who have not found a worthy use of their abilities in Ukraine go abroad. There they get an opportunity for development they did not have in their native country," emphasizes Shevtsov.

“Along with this, it is important to create conditions that would help improve the demographic situation in the country. In particular, this includes an increase in payments for children, a decent amount of payments to women on maternity leave, benefits for medical care, and the creation of opportunities to provide a child in a good kindergarten”, said Oleg Ustenko.

Life abroad is not always sweet

Despite the fact that the quality of life that Ukrainians strive for abroad is much higher, Ukrainian labor migrants cannot always use it. In the eyes of Polish employers, Ukrainians are at a lower level than Poles. Often they are offered lower wages. This is because Polish employers reasonably believe that Ukrainian labor migrants with no money have nowhere to go and they have no opportunity to protect their rights,” said Vitaliy Makhinko, the head of the Labor Solidarity trade union (the union protects the rights of labor migrants in Poland, where the Ukrainians work the most).

“Often in Poland, Ukrainians conclude so-called ‘garbage’ agreements. Almost all of them give enormous power over a person to an employer and do not contain a description of the rights of a migrant worker. For example, a fine may be imposed if the person does not work for the entire period agreed. Ukrainians simply can’t refuse to sign the contract: they are placed in conditions when they are forced to either sign and accept the terms of the employer or spent a considerable amount for transport and return home. The Polish Inspectorate is not at all eager to protect Ukrainian migrants: there are many cases when employers do not pay them remuneration for work in excess of normal hours on weekends, while Ukrainians have nowhere to complain. After all, according to garbage agreements, a worker in the legislative field is not a worker at all”, Makhinko notes. According to him, there are practically no opportunities for an ordinary Ukrainian to defend his rights in Poland. Very often, labor migrants left without money and not having a financial pillow to stay in a foreign country for some time, quit and simply run away to Ukraine. They do not have several years to wait for the results of their complaints to the Polish authorities, which, as a rule, work incredibly slowly.

The head of the union noted that according to his observations, the most violations of the rights of workers in Poland are registered in the field of construction and transportation.

Along with such violations as the fine for premature leave or the refusal of the employer to pay for after-hours hours in Poland, there were completely egregious facts of violation of the rights of Ukrainian labor migrants. The story of the Ukrainian migrant, who felt sick, made a considerable resonance. His employer did not help him but ordered him to be taken to the forest where the person died. “So far there has been only one such tragic case with a fatal outcome, but there are many cases when an employee was injured, broke his arm or leg, and the Polish employer simply throws him outside. Of course, most often this happens to illegal migrants. We had an appeal from a man whom, on behalf of the employer, was taken to a bus stop and left there with a broken leg,” Makhinko said.

Earlier Makhinko pointed out that one of the most common violations is when Polish employers do not pay a person their last salary: “The worker returns to Ukraine, for example on September

3, and he is told that money will be sent to him on September 15, but nothing really happens. If the inspection comes up to the company, the employer shrugs and says, here is the money - come and take it. And a person, for example, has run out of a visa or he came for 90 days according to a biometric passport (by law, then he must stay in Ukraine for at least 90 days). But when in three months he will return, no one will talk to him and no money will be returned".

Migrants who work in agriculture in Poland live especially hard. "Members of our union are not engaged in such work, and we advise no one to do this. In most cases, people have to live in terrible conditions in the villages. Often they are put in barracks, where dozens of people have one shower, the toilet is a cesspool on the street. But, for example, you earn good money for picking strawberries for several days, then it rains, and you sit with nothing, eat for the money already earned," Makhinko said.

In order to find a job in those countries of Europe where wages and living standards are higher than in Poland, education and English are needed. Not all migrants can brag of it. For this reason, their fate is a disenfranchised life. "But if you were illegal migrant, you are not a person, you are just a shadow among people and you must remain a shadow. You are not protected at all, you cannot contact the police, rely on medical assistance. There was a case when Ukrainian who worked illegally broke his leg. He wasn't helped at any medical institution in Norway because he didn't have insurance. They all refused," said expert on labor migration in Norway Denys Voronenkov.

In other countries, the situation with the protection of their rights is even worse than in Europe. "There have been no noticeable improvements in the situation with the protection of Ukrainian labor migrants abroad over the past year. This is especially acute in countries of Africa and the Middle East, where there is still a high probability of becoming a victim of trafficking, especially for women," said the Ukrainian Helsinki Human Rights Union lawyer Yevgen Chekariov.

At the same time, in Russia, migrants from Ukraine have a chance to become a victim of criminals or the punitive machinery of law enforcement agencies. True, a simple fraud is also possible. Earlier, Yevgen Chekariov talked about a scheme when victims, having left Ukraine to earn money, ended up behind bars in Russian prisons for many years.

The people were offered to get a job as a courier. Those who agreed to work were given money so that they could go to Moscow, and there they were given the task of renting an apartment in a Russian city — it could be Krasnodar, Smolensk, Arkhangelsk, the cities of Siberia. After that, people began to receive tasks to deliver the goods to some point. After some time, people realized that they were actually transporting drugs (smoking mixes). They called the employer and said they refused to distribute them. These mixtures are prohibited both in Ukraine and in the Russian Federation. After the phone call, the police found people in 24 hours, found drugs and they ended up in jail. The Russian Federation punishes such activities from 4 to 20 years in prison. The Ukrainians who fell into the scheme received real terms from 3.5 years to 20. Many of them are in jail. Russian judges do not take into account their arguments that they were recruited and they practically became victims of human trafficking. The Helsinki Human Rights Union is moving people to places of imprisonment in Ukraine; about 30 people have already been transferred. At the same time, they cannot count on the annulment of the sentence. Most

likely, the Ukrainian authorities are not unreasonably afraid that if the Ukrainian courts begin to cancel their sentences, the Russian authorities will refuse to transfer other prisoners.

In total, about 2 000 people were affected by the scheme. “Recently, people living in uncontrolled territories in Eastern Ukraine have begun to fall into this scheme. Apparently, the recruiters who previously operated in the controlled territory have moved there,” Chekariov said. In controlled territory, criminal proceedings against recruiters were started.

To eliminate the damage caused to the Ukrainian economy by mass labor migration, it is necessary not only to create incentives with which people would be motivated to work in the country but also to attract labor from other countries, experts say.

“Along with creating motivating conditions within the country to overcome the phenomenon of labor migration, Ukraine should actively attract foreigners to the country. And in this regard, President Zelensky’s decisions to facilitate the process of obtaining passports to foreigners also have an economic relay. If the number of people dissatisfied with the domestic policy in Russia is high, then it could reasonably be assumed that at least some of them could well replenish our labor reserves,” Ustenko said.

So far, in order to attract labor from other countries, we can use only dissatisfaction with politics: Ukraine cannot yet offer material motivation to new citizens. Until recently, per capita GDP in Ukraine, even at purchasing power parity, was several times lower than even in Russia and Belarus, Ustenko stated.

7. General. “Ukraine’s Workers Abroad Fuel Property Boom Back Home,” *Financial Times*, 25 August 2019.

© Gaelle Girbes

In the fifth part of this FT Series, we look at why European labour shortages are luring young people in search of higher wages

Roman Olearchyk in Lviv and James Shotter in Warsaw

The dilapidated façade of Lviv’s international bus station is draped with a banner advertising the new developments that are mushrooming across the prairies of western Ukraine, as cash from locals abroad floods into the property market.

Ukraine is Europe’s biggest recipient of remittances in proportion to the size of its economy. More than 11 per cent of Ukraine’s gross domestic product comes from remittances and its 5m-strong workforce abroad last year sent home a record \$14.4bn through wire transfers and cash carried across the border.

The lion’s share of these workers are from Ukraine’s western regions around Lviv, the 1m-strong provincial capital an hour’s drive from Poland where there is a two-decade-long tradition of working both seasonal and long-term jobs across the border, from construction to vegetable picking.

What are remittances?

Money and goods sent by workers and other people living abroad to their families and friends at home. As global migration patterns have intensified over the past couple of decades, remittances have grown to become a significant contribution to some countries' economies.

A widespread distrust of local banks means that workers abroad are pouring their cash into other assets, particularly real estate. As a result high-rise apartment complexes are sprouting up around Lviv and property developers say migrant labourers are some of their biggest customers.

"I purchased a brand-new apartment last year . . . paying \$42,000 in cash," said 27-year-old Serhiy before he boarded a bus back to Warsaw. For nearly three years he has earned \$1,500 per month by cooking in a Polish restaurant, nearly triple what local venues pay.

"I would never have been able with the local salary to buy a flat of my own for my wife and baby," he said. "I'm going back now after a two-week visit to my family as I need money to do the interior . . . [but] I want to ultimately live and work at home, maybe opening up my own restaurant."

Between 1m and 2m Ukrainians work in Poland, drawn by a combination of linguistic ties, geographical convenience, higher wages and better economic prospects. Salaries are three times higher than back home, and gaps left by young Poles heading to western Europe have caused labour shortages.

As western Ukrainian emigrants push deeper into Europe in search of higher wages, they are being followed by a second wave of migrant workers fleeing Ukraine's war-scarred east. Government forces' battle with Russian-backed separatists has reached its fifth year. Russian, their commonly spoken language, is increasingly heard on the streets of Warsaw and other Polish cities.

"The percentage who come here from eastern and southern Ukraine has increased," said Myroslava Keryk, head of Fundacja Nasz Wybór, a Warsaw-based foundation that supports Ukrainians in Poland. "Previously it was mainly western Ukrainians. Usually, they go back and forth [across the border]."

On the outskirts of Mykolaiv, a town of 14,000 in western Ukraine's farming country where generations grew up in traditional one-storey homes, many luxurious new properties are under construction. Roma Fedoriv, a local resident, estimated that half of them were being financed by workers abroad.

"This one is Italy . . . the woman worked for many years in Italy to support her family here, then married an Italian and this house started to go up about five years ago," she said, pointing across the street to an imposing villa with columns at its entrance and a castle tower.

And the litany continued: “That one is being built by a young couple working in France. The owners of that house make money in the Czech Republic . . . the one across the street, they also work in Czech Republic. The one over there, they worked for years in Russia but now are going to Europe for work to finish the house. The first one on the street over there is built on money earned in Poland.”

Some residents did not want to talk to journalists as they feared drawing tax office attention to their overseas income, Ms Fedoriv added.

With so many Ukrainians working abroad, manufacturers who have built Ukrainian factories in an attempt to benefit from the country’s low cost labour are struggling to find enough hands.

“The migration of Ukraine’s workforce has both positive and negative economic and social consequences,” said Ukraine’s social policy ministry, citing domestic labour shortages and hard currency inflows.

Andriy Beyzyk, managing partner of Western Ukrainian Management Consulting, said a regional visa-free regime introduced in 2017 and free trade and association agreements with Brussels made it easier for workers to go abroad. “We are integrating with the EU, including the labour market . . . This is creating pressure to raise salaries,” he said.

Mr Beyzyk emphasised the benefits of working abroad: the experience has a “very important educational effect” which increases productivity of workers that return, he said.

That view is echoed by Ukraine’s workers too.

Back on Mykolaiv’s outskirts, construction workers hired to erect brick pillars for a new home’s fence ponder how to return to Poland. Both are close to finishing new family homes of their own.

“It’s good that [migrant labourers] are bringing this money back and building these homes as it creates jobs, but we get paid several times more for this line of work in Poland,” said Roman.

Having recently worked in a Polish coal mine, his co-worker Ihor added: “I’m awaiting a fresh invitation to work again in Poland.”

This article has been amended after publication to correct the attribution of a quote. The remark about the benefits of working abroad was made by Andriy Beyzyk, not Investment Capital Ukraine analyst Mykhaylo Demkiv.

8. Moldova. “Zelensky Calls for Support of Ukrainian Schools, Further Study of Ukrainian Language in Moldova,” *Interfax: Ukrainian General Newswire*, 11 July 2019.

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KYIV. July 11 (Interfax-Ukraine) - President of Ukraine Volodymyr Zelensky has called for the support of Ukrainian schools and the study of the Ukrainian language by Ukrainians in Moldova.

“In my opinion, it is necessary to maintain a differentiated approach to the preservation of Ukrainian schools and the study of the Ukrainian language in Moldova,” he said at a briefing with Prime Minister of Moldova Maia Sandu in Kyiv on Thursday.

Zelensky pointed out the importance of meeting the educational needs of the Ukrainian community in Moldova.

9. Norway. “Coordination Council of Ukrainian Communities Created in Norway,” *News from Ukraine*, 27 May 2019.

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Ukrainians living in the Kingdom of Norway have created the Coordination Council of Ukrainian Communities of Norway.

The Ukrainian Cultural and Education Center in Oslo wrote this on Facebook.

“A significant event has taken place. For the first time in the history of the Ukrainian diaspora in Norway, the heads of public organizations gathered together and established the Coordination Council of Ukrainian Communities of Norway - to coordinate joint activities and exchange experiences,” reads the report.

The Ukrainian Embassy in Norway has already promised its support for this public project, according to the report.

10. Russia. “Recognition of UWC as Undesirable in Russia Will Have Negative Impact on Cooperation with Ukrainian Diaspora in Russia - UWC Head,” *Interfax: Ukrainian General Newswire*, 18 July 2019.

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KYIV. July 18 (Interfax-Ukraine) - The Ukrainian World Congress has said it considers the decision of the Prosecutor’s General Office of Russia to recognize their organization as undesirable in Russia an attempt to restrict cooperation of the UWC with the Ukrainian diaspora in Russia.

“This decision is strange, since the UWC is actually engaged in such activities as supporting the Ukrainian Greek Catholic Church to obtain patriarchal status. We supported the activities of providing the Ukrainian Orthodox Church with tomos on autocephaly. We support the European and Euro-Atlantic integration of Ukraine. We protect rights of Ukrainians, wherever they live. We believe that such actions are actions of a democratic non-governmental organization, and therefore we are surprised that any country can consider such actions as a threat to any regime,” said chairman of the International Mission of the World Congress of Ukrainians to observe Ukrainian elections in 2019, Eugene Czolij, at a press briefing in Kyiv on Thursday.

In his opinion, this decision is more problematic for organizations and people who cooperate with the World Congress in the Russian Federation, since such cooperation may entail legal liability, including fines with confiscation of property and even an imprisonment.

“Therefore, we think that such a decision was made by Russia in order to distinguish the UWC from organizations in the Russian Federation and further cooperation between our global superstructure with the Ukrainian Diaspora in Russia, which is probably most in need of support and cooperation with Ukrainians all over the world,” he added.

The Ukrainian World Congress is a non-profit organization of the Ukrainian Diaspora, established in 1967 to coordinate the activities of all associations of Ukrainians outside Ukraine. It keeps in touch with Ukrainians from other countries. The purpose of the organization is to assist the Ukrainian people in the struggle for state independence. The headquarters of the UWC is located in Toronto, Canada.

As reported, the Prosecutor General’s Office of the Russian Federation decided to recognize the activities of the international non-governmental organization Ukrainian World Congress (World Congress of Ukrainians, Canada) that are undesirable in the Russian Federation.

Deputy Foreign Minister Yehor Bozhok announced his intention to prepare options for President of Ukraine Volodymyr Zelenskyto respond to the decision of the Prosecutor General’s Office of Russia on recognizing the UWWC’s activities as undesirable.

11. Switzerland. “Ukrainian Diaspora in Switzerland Marks Constitution Day,” *News from Ukraine*, 25 June 2019.

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Iryna Shavlovska

The Ukrainian community has met at the Ukrainian Embassy in Switzerland on the occasion of the Constitution Day of Ukraine.

Ukraine’s Ambassador to Switzerland Artem Rybchenko noted the importance of the Basic Law of Ukraine in order to unite Ukrainians and all Ukrainian civil society in the struggle for the Ukrainian statehood and the creation of a rule-of-law state, the embassy informed on Facebook.

Speeches of Ukrainian writers, an exhibition of Ukrainian artist Olha Rushchak, interesting discussions and new meetings took place during the meeting.

As known, the Constitution Day of Ukraine is annually celebrated on June 28.

12. United Kingdom. “A London Outpost of Ukrainian Culture,” *Kyiv Post*, 5 September 2019.

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By Anna Myroniuk

LONDON — The director of the Ukrainian Institute in London, Marina Pesenti, gave the *Kyiv Post* a glimpse into how the diaspora organization she chairs manages to successfully promote Ukraine in the United Kingdom without state funding, while Russia does the same thing with generous sponsorship by the Kremlin.

The Ukrainian Institute was founded in 1979. It is located in an affluent section of London, with neighbors including embassies, the Ukrainian one, among them and only five minutes away. The Victorian building where the institute is based regularly hosts Brits at events devoted to the Ukrainian history, culture and politics.

“We’re trying to present Ukraine as an exciting and complex country and we are not shying away from complicated topics,” Pesenti told the *Kyiv Post*.

No propaganda

The mission: Explain Ukraine to the non-Ukrainian audience. Telling the truth is the best way of doing so, believes Pesenti, a former journalist with BBC World Radio. Her four years as the institute’s director has proven that the truth is not only the best approach, it’s key to selling out events, she said.

“We should encourage debate, not push a propaganda line,” Pesenti said.

Sometimes the institute’s work is criticized.

In October 2018, the institute invited Daria Mattingly, a historian who researched the role of Ukrainian perpetrators of the Holodomor, the Josef Stalin-orchestrated famine that killed nearly 4 million Ukrainians to ruthlessly suppress their drive for independence.

“Strangely I got some comments on our social media saying ‘shame on you,’ that ‘you are trying to portray Ukrainians as killers of their own people,’ these kinds of things, you know. You cannot be 100 percent sure that everything you do will be welcomed by all segments of the Ukrainian community,” she said.

Since September 2018, the institute held 19 events, attended by thousands of people. “We do feel that we are doing something important that has to be done.”

New narrative needed

Ukraine made headlines in 2013, when the EuroMaidan Revolution broke out and, 100 days later, toppled Kremlin-backed President Viktor Yanukovich on Feb. 22, 2014. It's time to move on, she said.

"I think the problem for Ukraine is that it has to think of really a coherent narrative about itself. There was a very distinct narrative which came about after Maidan, that Ukraine is a country with deeply embedded European values, it is a victim of Russian aggression. And also, a country with a very strong civil society. But then after a certain time, the narrative wears off."

Big on events

The institute promotes events on Ukrainian-Jewish relationships, Ukraine's identity, cinematography, politics, and the country's struggle for survival under the Soviet regime.

Pesenti suggests promoting Ukraine softly, through various cultural elements such as food, cinema and arts. She's constantly thinking of new formats and ideas.

"You know, when the war is in its sixth year, we have to think of new angles. People just get tired of it," said Pesenti, referring to Russia's ongoing war against Ukraine, which has killed 13,000 people and left 7 percent of the nation's territory under Kremlin control.

In April, Pesenti organized a talk on war songs and Ukrainian identity in Donbas.

Cultural diplomacy

Russian cultural organizations constantly promote their country in the UK with massive events at the most prestigious venues. "The Russian cultural presence is enormous here and I think it would be a mistake for us trying to compete with them."

In 2017 Russia held a bunch of events in London marking 100 years since the Russian Revolution, the coup against Tsar Nicholas II. One exhibition exalting the arts of the revolutionary period was hosted by The Royal Academy of Arts. A lot of times the Russian exhibits appropriate Ukrainian artists and cultural achievements as their own. This theft of Ukrainian identity has been going on for centuries, including fabrications and distortions of the history of Kyivan Rus, World War II and countless other topics.

In Russian eyes, Kyiv-born painter Kazimir Malevich and Chernihiv region-born film director Oleksander Dovzhenko are theirs, not Ukrainian in origin.

To match Moscow's might, Ukraine needs time and money.

"It is a question of how strong the cultural infrastructure inside the country is. We have to have some state programs and funding to support these key cultural institutions if we really plan to do some big exhibitions."

Seeking money

The institute's team: Four staff employees and one volunteer. They do not have a permanent office and hold events at the premises of Saint Sophia Society, a Catholic organization located in an ancient building at one of the richest boroughs in central London. The building also hosts book club gathering and rehearsals of a Ukrainian Molodiy Theater.

The institute has to crowdfund money for its survival — the Ukrainian Catholic University, based in Lviv, is its major benefactor. In the 2017-18 financial year, it raised about \$85,000, 10 times more than a year before. It also tries to earn money selling tickets to events and running a Ukrainian language school of 20 students.

“It is a bunch of people — a diaspora that lost the language and would like to learn it again, people who are married to Ukrainians, people who professionally need Ukrainian for their work. And maybe the fourth group is British eccentric people who just want to do something quirky,” said Pesenti.

13. United Kingdom. “Customers Mourn Loss of British-Ukrainian Bakery,” *Kyiv Post*, 12 June 2019.

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By Stefan Jajecznik

BRADFORD, England. A bakery which for decades brought a slice of home to Ukrainian immigrants in the United Kingdom has closed after more than a half-century, marking the end of an era for the family whose traditional rye bread recipe brought nourishment and joy to thousands of people.

The last of its kind in the United Kingdom, Kolos Bakery baked its last batch of bread in May, closing its doors 58 years after Ukrainian immigrant Ivan Prytulak set it up in 1961. He found a good home in Bradford, a West Yorkshire city of more than 500,000 people. At the time, it was home to the largest Ukrainian community in the UK, helping Kolos Bakery become an institution for generations of Ukrainian migrant families across the country.

Joined by his wife Olga and their three sons — Jerry, Dmytro and Taras — the family bakery would play an important part in maintaining the Ukrainian community's link with its homeland.

Announcing the bakery's closure on Facebook, retired Jerry — 69 and now living in Cyprus — said he was shocked to see the sheer volume of messages he received from customers as a result, saying: “It was overwhelming. It had hundreds of hits in half an hour — it emotionally drained us.”

Dozens have since reacted to the bakery's closing, including former customer Ben Clayton, who wrote: “(For) over 40 years I have had so much joy from such a simple luxury, toasted rye with a little butter and honey. While I will mourn the loss of the moments spent in blissful consumption, I thank you for the love that went into each and every loaf.”

Like many Ukrainian migrants to the United Kingdom, World War II uprooted Ivan from his village of Kaminne in present-day Ivano-Frankivsk Oblast, taking him through occupied Poland and Nazi Germany, before arriving in the country in 1947.

According to his autobiography, Ivan spent the four years preceding the war as a baker's apprentice before being fired for arranging to have a fellow baker beaten up. His conscription to the Polish army shortly thereafter would mark a break in Ivan's baking career.

Ivan survived the notorious wartime bombing of the Polish city of Poznan and was, at one stage, captured by the Gestapo and imprisoned in the Sachsenhausen concentration camp. He was held at the same time as several prominent Ukrainian nationalist leaders, among them Stepan Bandera, who was killed by a Soviet KGB agent at the age of 50 in 1959.

Nevertheless, Ivan met Olga — a fellow Ukrainian from Kamianka Buzka in Lviv Oblast — in a camp for displaced persons in Heidenau, Germany following the war. The couple made the arduous journey to the U.K. in 1947 before settling their family in the town of Bury in North England, where Ivan worked in a cotton mill.

The skills Ivan learned as an apprentice baker in Ukraine and, later, Germany would help him to eventually set up his own bakery.

While they baked a wide range of breads and pastries, it was their traditional rye loaf that would become a staple in most Ukrainian households. It would be rare for any celebratory spread to be without the delightfully-familiar brown orb of baked heaven.

The enterprise was truly a family affair with Olga, who died in 2018 at age 91, working hard alongside her sons in the initial years before stepping away in the early 1980s, says Jerry.

And while the love and care baked in with the bread's recipe — perfected by Ivan over six months of trial and error — was adored by customers, the work proved tough for Ivan and his sons.

"You have to remember it was all hand made," Jerry adds, "all the molding of the bread was done by hand. It's hard work, you were sweating after two minutes. I was involved from 12 years of age — by the time I was 13 I could mix bread dough and by the time I was 15 I could do everything in the bakery and I was still at school. My younger brother, Dmytro, has never worked anywhere else in his life, just the bakery.

"My father loved baking, it was in his blood," adds Jerry. "We were very proud because our bread was available over the country."

The bakery was featured on a famous BBC television program "Taste with Jancis Robinson" in the late 1990s, bringing the world of traditional Ukrainian bakery into the homes of many ordinary British families. Ivan died in 1999, at age 82, shortly before the film was aired.

In the program, Ivan Prytulak — described by his oldest son Jerry as a stern man who rarely showed affection — “astonished everything with an unexpected blunt criticism of me and my brothers,” Jerry wrote in the book, “Father, Did We Know You?” Jerry wrote: “Naturally this was good television and was included in the broadcast the following year on the 8th of June 1999, with over two million views.”

But the program was good for business. “After (the) program was screened,” he says, “our phone in the bakery didn’t stop ringing for two weeks — people from all over the country asking where they could buy our bread.”

Initially set up in a small converted house costing £1,600 (\$35,000 in today’s money), Ivan and his sons made, shaped and delivered bread themselves to all corners of the country.

At its peak, the bakery, which was largely run by the three brothers and had since moved to larger premises in Bradford, was producing around 12,000 loaves of hand-shaped bread per week. High-end London department stores Harrods and Selfridges were among the stockists — a far cry from Ivan’s humble beginnings.

Nevertheless, a combination of a tough retail environment in the UK and increased competition from Polish and Slovak grocers — who arrived in the UK after EU enlargement in 2004 — made things tough for the family outfit.

A number of other issues, including the dwindling number of first-generation migrants — the bakery’s main customers — led to its eventual closure.

“It’s bad for the community in Bradford and the wider Ukrainian community in the UK,” laments restaurateur and businessman, Marko Husak, who grew up in the Ukrainian migrant community of Bradford.

He says the bread had a profound meaning for many Ukrainians. “The bread was almost part of your identity in a weird kind of way,” he adds. “We were eating Kolos bread as packed lunch at school when everyone else was eating (mass-produced white bread). We grew up on that stuff. There’s nothing like it really — it was unique and original.”

Husak says that mass-produced rye and sourdough bread available in today’s supermarkets lack the authenticity of the Prytulak family folklore.

“I think that today marketing companies make up stories for brands — this has got a genuine story, it has a lot of heritage and provenance. I think there’s a lot of value in the brand alone and the story.”

Perhaps indicative of the Kolos reputation, Jerry says he has already received inquiries from people wishing to purchase the bakery — leaving fans of the bakery with a glimmer of hope that they will once again get to taste their favorite bread.

“Father, Did We Know You?” by Ivan Prytulak, translated by son Jerry, is available to buy on Amazon in paperback or for Kindle (<https://www.amazon.co.uk/Father-DidWe-KnowYou/dp/1718024010>).

[<https://www.kyivpost.com/ukraine-politics/%D1%81ustomers-mourn-loss-of-british-ukrainian-bakery.html>]

14. USA. “At This Philly-Area Ukrainian Folk Festival, Mad Dance Moves, Pierogi, Beer, and Heritage Swirl Together,” *Philadelphia Inquirer*, 22 August 2019.

By Grace Dickinson, Updated: August 22, 2019

A mini Ukrainian village hides at the edge of Jenkintown and Rockledge, concealed inside a two-story, brick colonial-revival-style building on Cedar Road. It’s the home of the Ukrainian Educational and Cultural Center.

Ukrainian Americans from across the region come here to bank at a Ukrainian credit union, send kids to language classes, hold weddings in the ceremony hall, read books in the Ukrainian library, and partake in choir and social clubs.

On a recent Thursday night, with most of the building quiet and dark, a dozen folk dancers gathered inside a mirror-lined basement studio for rehearsal. As they began to perform, the glass panes came to life with a frenzied series of choreographed high-kicks, ballerina twirls, and high-speed steps that had the stocking-clad dancers zigzagging around the room. The symphonic soundtrack went from fast to faster, a score even more frantic than the performance.

“These folk dances are character dances that help to maintain our traditions and give insight into everyday life in Ukraine,” explained Taras Lewyckyj, artistic director for the Voloshky Ukrainian Dance Ensemble. “This one’s about a gypsy camp [that] gets a second wind at night and everyone breaks out into a wild dance party.”

“Everything Ukrainian ends with a party,” he added.

It was the final rehearsal for the Ukrainian Folk Festival, a long-running tradition, returning to Horsham Township’s Tryzub Ukrainian American Sports Center for its 28th year this Sunday, Aug. 25. It falls a day after Ukraine’s Independence Day, officially declared on Aug. 24, 1991. The Tryzub festival is one of the longest-running Independence Day festivals in the United States.

Most of the festival’s 3,000 attendees are Ukrainian American, but in recent years, about 35 percent were non-Ukrainian. They show up for the sausage and pierogies, the martial arts-inspired dance moves, and the folky tunes from instruments like the accordion and the wooden flute, swirling together into high-tempo melodies. But they also connect on a deeper level.

“I’m an African American out of West Philadelphia — a long way away from Ukraine — but their culture is so embracing that it always feels like I fit right in,” says Carolyn Nichols, a festival-goer of four years. “They’re full of this genuine warmth, want you to sample their food and sit at their table with their family, and it’s all very heartfelt. And the stories are so compelling — all of their struggles to have freedom is certainly something I can relate to.”

“People always ask [Ukrainian Americans]: ‘Why do you go to those churches with the gold domes? Why do you still listen to Ukrainian music or watch those dances, and spend so much time trying to showcase it?’” says Gene Luciwi, a festival organizer. “It’s because we’ve been fighting suppression for centuries. We know what it’s like to not be permitted to do things that we so very closely hold to our hearts, and so now it’s almost an obligation that we carry these traditions forward — to show that we will survive.”

Ukraine has waged a centuries-long battle to liberate its land and people from foreign control, including periods of Polish, Lithuanian, and Soviet rule, as well as its occupation by Nazi Germany during World War II. More recently, in 2014, Russia invaded and annexed Ukraine’s Crimean peninsula; aggression continues today, despite international sanctions.

“We know how fragile independence can be,” Luciwi says. “So we hold these festivals to honor how hard we’ve fought, but also to act as ambassadors of our homeland and simply have fun. Hospitality is a huge part of the culture, and we invite anyone to come out and bond with us.”

The Philadelphia region claims the second-largest population of Ukrainian Americans in the country. It began blooming in the late 1800s, when work was plentiful at the city’s docks and in its ironworks, sugar refineries, and locomotive factories. Pockets of immigrants settled in modern-day Point Breeze and North Philadelphia, clustering in parishes and social clubs.

Larger waves arrived in the first half of the 20th century, especially after World War II, when the Displaced Persons Act of 1948 saw tens of thousands of Ukrainian immigrants arrive in the U.S. And an additional 20,000 or so have arrived in the area since 1991. Philadelphia is still home to many — more than 13,000 people identified as Ukrainian Americans in the latest American Community Survey — but Bucks and Montgomery Counties each claim more than 10,000, as well.

“We now have a very diverse community, third, fourth, fifth generations who are bound by the culture that remains from those original pioneers,” Luciwi says.

He adds that festivals like the one in Horsham help maintain the strength of the community’s heritage, as do institutions like the educational center; the Ukrainian Heritage Studies Center at Jenkintown’s Manor College, home to a folk-art collection and workshops on beadweaving and embroidery; and Tryzub, which was founded more than 70 years ago and is home to six-time American Soccer League champions the Philadelphia Ukrainian Nationals.

Besides checking out the sports center’s shady grounds (43 acres’ worth), visitors can fill up on Ukrainian shashlik kebabs and baked goods like honey cake, and wash them down with draft pours of Obolon, a Ukrainian lager. They’ll be able to shop for Ukrainian- and Ukrainian American-made items like hand-embroidered clothes, wood carvings, and jewelry. But music and dance — including a performance by the Voloshky ensemble — anchor the festivities.

“At many times, Ukrainian language and literature weren’t permitted [in Ukraine], and so dance and music became a way for us to maintain our identity,” Lewyckyj says. “Dance makes our culture accessible for everyone, giving us a window to demonstrate who we are.”

If you go: Noon to 8 p.m, Sunday, Tryzub Ukrainian-American Sports Center, 1 Lower State Rd., Horsham, \$15 for adults, \$10 for students, free for ages 14 and under, tryzub.org.

15. USA. “Rochester’s Sizable Ukrainian Population Gets Ready for St. Josaphat’s Festival,” *Rochester Democrat and Chronicle*, 13 August 2019.

Did you know Rochester has the third largest Ukrainian population in the U.S.?

The finishing touches are in place for the upcoming St. Josaphat’s Ukrainian Festival that takes place on the grounds of the Irondequoit church Aug. 15 to 18. The varenyky potato dumplings are prepared. This week, volunteers were arriving to make golubtsi, or cabbage rolls.

By the end of the week, more than 30,000 people will have celebrated Ukrainian culture at the festival with food, music, dance and arts and crafts at the 47th annual festival hosted by St. Josaphat Ukrainian Catholic Church. It’s all to introduce Ukrainian culture to the community while gathering with friends and family, said Daria Hanushevsky, a trustee of the church.

“It’s a labor of love,” said Hanushevsky 68, of Irondequoit.

With over 42,000 people of Ukrainian descent in the greater Rochester region, the area has one of the largest populations of Ukrainians in the United States, with cities Chicago and Sacramento topping the Rochester region, said the Rev. Philip Weiner, pastor of St. Josaphats. The greater Rochester region is home to the third largest Ukrainian community in the country, the pastor added.

A sovereign state in Eastern Europe, Ukraine is bordered by Russia to the east, northeast and south; Poland to the west; and Hungary, Moldova and Romania to the southwest. Rochester has a long history when it comes to Ukrainian immigrants.

The first wave came in the 1870s and 1880s from a village named Rohatyn, according to church records. Another wave came in the 1940s and 1950s as many Ukrainians were displaced and relocated to camps. A third wave arrived in America between 1960 and 1975 and the current wave of Ukrainian immigrants have been settling in America since the 1990s, Weiner explained. Some are workers in carpentry or landscaping who may be transients while others have chose to settle here.

Hanushevsky’s parents are from Ukraine and she moved to Rochester 41 years ago. Her son, Andrew Hanushevsky, 39, recently became the chair of the festival, a second generation carrying on tradition for the church event.

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

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

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

Dozens of volunteers help make the festival happen and it is the biggest fundraiser for the church, raising about \$60,000 to \$70,000 for the church annually, Hanushevsky said. The volunteers begin work on the annual event around January, with each festival being the culmination of almost eight months of work. Over 40,000 varenyky (pierogies) will be served at the event with the combination plate featuring a bit of everything being a top seller.

The festival kicks off Thursday night and runs from 6 to 11 p.m. Thursday and Friday nights. On Saturday, the festival runs from 1 to 11 p.m. On Sunday it runs from 1 to 8 p.m.

Admission is free and there are scheduled dancers and singers throughout the four-day event, said church trustee Thomas Brillbeck. For the opening ceremonies Thursday at 6:30 p.m., the Kalyna Ukrainian Dancers will perform followed by live music from Vasyl Ravlyk from 7:45 to 10:45 p.m.

Arts and crafts are available for sale at the festival ranging from Ukrainian Easter eggs to embroidered blouses.

If you go

What: 47th annual St. Josaphat's Ukrainian Festival

Where: 940 East Ridge Road Irondequoit

When: The festival kicks off Thursday night and runs from 6 to 11 p.m. Thursday and Friday nights. On Saturday, the festival runs from 1 to 11 p.m. On Sunday it runs from 1 to 8 p.m.

Cost: No admission charge

More information: RochesterUkrainianFestival.com

16. USA. "Ukrainian Organization in America Marks 125 Years," *Kyiv Post*, 5 July 2019.

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By Askold Krushelnycky.

WASHINGTON — The oldest Ukrainian diaspora organization in the United States, the Ukrainian National Association, is commemorating its 125th anniversary this year.

The UNA began as a self-help group that eventually forged Ukrainian-Americans into a powerful force that performed a vital role in helping keep alive the idea of an independent

Ukraine during the darkest times of the 20th century, when the nation's enemies were trying to eradicate the notion of a separate Ukrainian identity.

The beginning of mass Ukrainian immigration to the U.S. was in the late 1870s, although individuals had arrived in North America as early as in the second half of the 17th century.

Most of the first migrants came from Ukrainian ethnic lands that were then part of the Austro-Hungarian Empire and are now part of western Ukraine.

Many were recruited to work as coal miners in the state of Pennsylvania, one of the new country's industrial powerhouses producing steel for constructing railroads, buildings and machinery that drove America's economy and opened up its territory.

Conditions for miners were often appalling and the risks of fatal accidents or maiming high.

Irena Yarosevych, a member of the UNA general assembly, said: "In 1894, the establishment of the association was driven by the need to help the thousands of new immigrants arriving from Ukraine who worked dangerous jobs in the coal mines of Pennsylvania. Deaths were frequent, and young widows did not have the ability to pay for a funeral, much less receive future income.

"From the original 'burial policies' that paid funeral expenses and provided income to the bereaved families, the UNA expanded into a full-service insurance provider with tens of thousands of members."

In November 1893, a Ukrainian-language newspaper, Svoboda (Freedom), published in the state of New Jersey, suggested in an editorial that Rusyns, a group name that previously referred to Ukrainians, should form a nationwide self-help association.

The editorial urged: "Ukrainians scattered across this land need a national organization, namely such a brotherhood, such a national union that would embrace each and every Ukrainian no matter where he lives. ...in unity there is strength, and it is not easily defeated."

In response, 10 of the brotherhoods pooled their assets, \$220, and formed the Ruskyi Narodnyi Soyuz (Rusyn National Association) with 439 members in the Pennsylvanian mining town of Shamokin on Feb. 22, 1894.

Theodosiy Talpash became the association's first president at its first regular convention held on May 30, 1894, in Shamokin. The association's primary task then was to provide insurance to pay for a decent funeral for its members.

The association quickly grew with the Svoboda newspaper becoming its voice. As more immigrants came to the U.S., they brought with them ideas about the rebirth of Ukrainian national identity that were sweeping through Ukrainian ethnic territories in both the Austro-Hungarian and Russian empires.

Most of the first members of the association belonged to the Ukrainian Greek Catholic Church. They set about building places of worship.

Evolving roles

The church, from its headquarters in Lviv, sent priests to cater for the needs of the new parishes. Priests were in the forefront of educating Ukrainians in their homeland about their history and culture and some of those who came to the U.S. were equally zealous about spreading those ideas in the emerging, well-organized diaspora.

The association also organized reading rooms for adults and schools that used the Ukrainian and English languages for children of the immigrants.

The association's most active members, whether clergy or secular leaders, were Ukrainian patriots and patriotism was woven into the fabric of the entire organization.

World War I and its aftermath led to a short-lived independent Ukrainian state and their kinsmen in the Ruskyi Narodnyi Soyuz tried to enlist American support for Ukraine.

In 1919, the organization's name was changed to the Ukrainian National Association.

After the war, most Ukrainians found themselves living either under the communists in the newly-formed Soviet Union or within the borders of a resurrected Poland. Both the Soviets and the Poles were hostile to Ukrainians' independence ambitions and suppressed them with brutality.

The UNA's first aim was to ensure the security and prosperity of its members and also to make them into "good" Americans and Canadians, working through its scores of branches.

But increasingly the association realized that it also had an important role to play in supporting independence efforts by Ukrainians in the homeland.

The UNA had political influence because it could organize votes among its members for politicians who supported the association's aims.

An early political triumph for the UNA was when President Woodrow Wilson proclaimed April 21, 1917, as Ukrainian Day, when Americans were asked to make donations to help Ukrainians suffering because of war.

Svoboda newspaper was the main means to communicate with UNA members. But as the decades passed, many descendants of the original immigrants were more comfortable speaking English than Ukrainian. So in 1933, the UNA introduced the first English-language newspaper in the Ukrainian diaspora, The Ukrainian Weekly.

The UNA parleyed its political influence to make America and the world aware of Ukraine, even when Ukrainian voices were savagely silenced at home. During the inter-war years, UNA members protested against Polish repressions of the Ukrainian population within their borders.

Holodomor alerts

The UNA told the world about millions of Ukrainians being starved to death by Soviet dictator Josef Stalin.

In 1933, some of its members, in cossack garb and carrying American and Ukrainian flags, rode on horseback through Detroit to draw attention to the Holodomor, then reaching its murderous peak.

As World War II erupted and thousands of UNA members joined the American and Canadian armed forces, the association worked to ensure that Ukraine's interests were not forgotten.

A wartime editorial in *The Ukrainian Weekly* said: "Today, in exerting all their energies to help our country win this war against the Nazis and Japs, the UNA and its members find inspiration, too, in the cherished hope that when victory is won and tyranny dethroned, the Ukrainians over there will be given an equal right, with other enslaved peoples, to establish their own independent Ukrainian state. That is their inalienable right. And to the upholding of that right the UNA has been dedicated from the very first days of its existence."

Ukraine did not receive independence after World War II, but fell under Soviet domination and a Cold War standoff began.

A great achievement by the UNA during the 1940s was its campaign to prevent Ukrainian displaced persons in Europe being forcibly sent to the Soviet Union, where many would have faced persecution or execution. Instead huge numbers came to North America with the UNA playing a big part in bringing them over and helping them get settled.

The UNA, and other diaspora organizations, had to continue the work of ensuring that Ukraine remained a presence on the world stage. America was the key Western country that needed to be made aware of Ukraine's interests and the UNA performed that role diligently.

The UNA has many other achievements. It established the Ukrainian Research Institute at Harvard University. In addition to publishing *Svoboda* and *The Ukrainian Weekly*, it published a children's magazine, and sponsored Yale University Press' publication of Mykhailo Hrushevsky's seminal book "History of Ukraine."

It helped British historian Robert Conquest publish his book, "The Harvest of Sorrow," which brought the horrors of the Holodomor to the attention of an international audience.

The UNA donated funds for the U. S. Commission on the Holodomor and the Harvard Project on the Millennium of Christianity in Ukraine. It has provided, and continues to do so, scholarships for college students in the U.S. and Canada.

The association organized the erection of a statue in Washington, D.C., to heroic poet Taras Shevchenko. Such monuments require government permission and the UNA used its political clout to gain a prominent area in the capital's embassy district for the statue unveiled in 1964 by former U. S. President Dwight Eisenhower.

As different Ukrainian groups sprang up, the UNA helped form the Ukrainian Congress Committee of America, the largest diaspora organization in the U. S. It was instrumental in the creation of the World Congress of Free Ukrainians.

Its membership grew in the 20th century to number some 42,000 during World War II and peaked in the 1970s with 90,000 members. In 1994, it had 64,000 members and currently has about 50,000 members in the U.S and Canada.

After Ukraine's independence, the UNA created a fund to support projects there such as school textbooks and handbooks for businesspersons, and helped train English-language teachers. It had already opened a press bureau in Kyiv in January 1991.

UNA's national secretary, Yuriy Symczyk, said that the UNA today has a two-fold mission: offering its members life insurance products and helping them "become better Americans and better Canadians in their new home countries while not forgetting about their homeland, Ukraine, and their heritage."

He said the UNA, as a fraternal organization, has a responsibility to bring together the new waves of Ukrainian immigration with generations of Ukrainians living in U.S. and Canada and to support as many of the other Ukrainian community organizations and events as possible.

Symczyk said profits from UNA's insurance products go directly to provide benefits to UNA members and to Ukrainian communities. The UNA, he said, decided that it would focus on its publications and grow the endowment fund for them.

The UNA is holding events throughout the year at different branches to commemorate its anniversary. These started on Feb. 22 when the association's president, Stefan Kaczaraj, and other leaders visited Shamokin, where the UNA began. The events culminate in a grand concert on Nov. 2 in Morristown, New Jersey.

[<https://www.kyivpost.com/business/ukrainian-organization-in-america-marks-125-years.html>]

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